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| ✠ |  | *Introduction* |
| *to the Holy* |
| *Scriptures* |
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# The Bible as a Whole

## Some Methods of Time Reckoning in the Ancient Near East

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| --- | --- | --- | --- |
| *system* | *time unit* | *abbreviation* | *example* |
| Greek | Olympiads (each = 4 yrs.) | Ol. | 1 Ol. = 776 bc |
| Roman | *ab urbe condita* | A.U.C. | 1 A.U.C. = 753 bc |
| Seleucid | *anno Seleucidarum* | A.S. | 1 A.S. = 312 bc |
| Jewish | *anno mundi* | am | 0 am = 3761 bc; 5780 am = ad 2020 |
| Christian | *anno Domini* | ad | ad 2020 |
|  | “before Christ” | bc | 2020 bc |

Between ad 500-44, Dionysus Exiguus, abbot of a Roman monastery (whose name is Latin for “Dennis the Little”), created the “ad” system. He de­ter­mined the year of Christ’s birth as best he could, then designated it “*anno Domini* 1”; soon later events were dated relative to it. (We now believe he was off by several years and that Jesus was actually born c. 4 bc.)

Dates prior to ad 1 continued to be designated using the ancient sys­tems: 1 bc continued to be called “Ol. 156, year 2” or “A.U.C. 752.” Count­ing backward from ad 1 became cus­tomary only in the 1700s ad. At first, *ante Christum* (“A.C.”) was used for dates prior to ad 1; but the British soon began using “B.C.” (for “before Christ”), and since Britain was at the time a dom­in­ant Euro­pean power, other countries as well adopted “B.C.”

Several details about the “bc-ad” system should be mentioned.

* “bc” always follows a number. Though English usage permits “ad” to follow a num­ber, it prefers that it precede. Centuries, on the other hand, always have the abbreviation following: “the 1700s ad.”
* There is no “0 bc” or “ad 0.” One moves immediately from the last day of “1 bc” to the first day of “ad 1.”
* Many current style sheets prefer “bc” and “ad,” without periods and in small capitals, to “B.C.” and “A.D.”
* “C.” (as in “c. 7-4 bc”) is an abbreviation of Latin *circa*, which means “around,” “ap­prox­i­mately.”
* Nowadays, to avoid offense to non-Christians, many scholars substitute “bce” and “ce” (“before the Common Era” and “the Common Era”[[1]](#footnote-1)) for “bc” and ad.”

## “Bible” and “Scripture”

“Bible” is from the Greek βιβλίoν (*biblion*), “a book,” which is from βυβλός (*byblos*), “pap­y­rus.” The Bible was called “the books” (τα βιβλία, *ta biblia*) already in *2 Clement* 14:2 (c ad 120-40): “the Books and the Apostles plainly declare that the Church [has] been from the beginning . . . ”

“Scripture” has its origin in the Greek word γραφή (*graphē*), “a writing,” by way of the Latin equivalent, *scriptura*. The term is already used in the New Tes­ta­ment, e.g., 2 Tim 3:16: “All scripture is inspired by God . . . ” (For the plu­ral, “the scriptures,” see Rom 1:2, “he [God] promised [the gospel] beforehand through his prophets in the holy scriptures”; also 2 Pet 3:16, “his [Paul’s] letters [and] the other scriptures”.)

## “Old” and “New” Testaments

One finds in the Old Testament instances where God formed a cov­en­ant (ברת, *berith*, “treaty” or “agree­ment”) with human beings. There were agreements between God and individuals: Adam (Gen 2:16-17), Noah (Gen 9:4-14), Abraham (Gen 15:13-16, 17:10), Levi (Jer 33:17-22), and David (2 Sam 7:5-17; Pss 89, 132). But the most important covenant was between God and the people of Israel, through the mediation of Moses (Exod 19:24, 31:12-13). In this covenant God gave the Israelites 613 laws to obey; these laws are now in Exodus, Leviticus, Numbers, and Deuteronomy, and they are known as the Mosaic Law.

The covenant between God and the Israelites was ratified in a covenant ceremony (Exod 24:1-8). After Moses obtained blood from sacrificed animals, “half of the blood he threw against the altar [and half] upon the people, and said, ‘Behold the blood of the covenant which the Lord has made with you . . . ’”

The Mosaic covenant was c. 1220 bc. Jeremiah, a prophet who wrote c. 600 bc, prophesied a future covenant to replace the Mosaic one. Jer 31:31-33 says, “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers . . . [But] I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people.”

Jesus picked up on this theme of the new covenant c. 30 bc. At the institution of the Eucharist during the Last Supper, he spoke of “the blood of the cov­en­ant” (Matt 26:28, Mark 14:24) or “the new covenant in my blood” (Luke 22:20, 1 Cor 11:25). Just as blood had sealed the Mosaic covenant between God and the Israelites, so Jesus’ blood is to seal the new covenant between God and the Church. Paul, too, refers to a new covenant on several occasions. In addition to 1 Cor 11:25, in 2 Cor 3:6 he refers to “a new covenant, not in a written code but in the spirit . . . ” In 2 Cor 3:14 he says that when the Jews read “the old cov­en­ant,” a veil covers their understanding. (See also Gal 3:15-17, 4:22-28.) But the most explicit contrast of the old cov­en­ant under Moses to the new covenant under Christ occurs in the Letter to the Hebrews. Heb 4:17 says that “Jesus [is] the surety of a better covenant”; and Heb 9:15-16 des­cribes Jesus as “the mediator of a new covenant, so that those who are called may receive the pro­mised eternal inheri­tance, since a death has oc­curred which redeems them from the trans­gressions under the first covenant . . . ”

The Hebrew for “covenant” (*berith*) was translated into Greek as διαθήκη (*diathēkē*), which meant “covenant” but also “last will,” a written document expressing one’s wishes after death. Latin Bibles translated διαθήκη with *testamentum*, which also meant both “covenant” and “last will.” English originally used “testament” in both senses, but unfortunately “testament” has since come to mean only “last will.” “Old Testament” and “New Testament” actually mean “Old Covenant” and “New Cov­en­ant,” but it is too late now to change the terms.

Originally, then, “old covenant” and “new covenant” referred to two rela­tionships with God, the former based on the Law and the latter based on grace. (Jeremiah predicted that in the new covenant, God would “put [his] law within them [and] write it upon their hearts”; and New Testament writers frequently describe the new relationship in terms of “grace” [e.g., Rom 6:13-14, “you are not under law but under grace”].) But Christians very quickly transferred the term “old covenant” from the relationship with God based on the Law to the set of books concerned with that way of relating. Already in 2 Cor 3:14, as already mentioned, Paul says that when the Jews *read* “the old cov­en­ant,” a veil covered their understanding. As for the term “new covenant”: probably around ad 150-200, when the New Testament writ­ings were being collected, the con­cept “new cov­en­ant” was trans­ferred from the new way of relating to God to the set of books describing that way of relating.

## Aids to Reading the Bible

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### Chapter Divisions

1. **Hebrew text**
   1. “The Hb [Hebrew] Bible was divided into verses and into sections for syna­gogue reading before the Christian era.” (McKenzie 96)
   2. “The division of the [OT] biblical writings into sections according to the meaning, called *parashoth*,” is found in the Dead Sea Scrolls (c. 250 bc-ad 68), in the Mishnah (c. ad 200), and in the Massoretic text (c. 800s ad). (Eissfeldt 692)
   3. The Dead Sea Scrolls’ “division of the text into *parashoth* [is] not, it is true, identical with the one which is in the Masoretic text, but related to it and no doubt historically connected with it.” (Eissfeldt 692)
   4. Probably “some of the works were divided into such sections immediately on their composition.” (Eissfeldt 692)
   5. “Larger sections were at first marked by a beginning being made on a new line or by the omission of a complete line; smaller sections by leaving some clear space within a line.” The larger sections were called *open para­shoth* and the smaller, *closed para­shoth*. (Eissfeldt 692)
   6. “At a later stage, only a small space was left clear in both cases, and a פ [*pe*] was written before the larger sections, and a ס [*samek*] before the smaller. Thus a פ stands before [Gen 1:6-8], and a ס before [Gen 3:16].” (Eissfeldt 692)
      1. “With painstaking care the Masoretes transmitted the division of the text into paragraphs . . . They distinguished between small textual units separated from each other by open spaces between verses within the line (*pārāšă sětûmâ*, “closed section,” indicated with the letter *samek*), and larger textual units separated from each other by spaces that leave the whole remaining line blank (*pārāšă pětûḥâ*, “open section,” indicated with the letter *pe*).” (Tov)
   7. “The division into chapters to which we are accustomed was first taken over into a Hebrew manuscript from the Vulgate in the fourteenth century, and in printed editions it [692] appears from Bomberg’s First Rabbinic Bible of 1516-17 onwards.” (Eissfeldt 692-93)
2. **New Testament**
   1. Eusebius, bishop of Caesarea, divided the gospels into sections so that they could be easily com­pared. (Metzger)
3. **entire Bible**
   1. Stephen Langton, Archbishop of Canterbury, divided the Bible into its present-day chapters around ad 1240. (Smalley)
   2. But some say the divisions were created by Cardinal Hugo of Saneto c. 1250. (Brown)

### Verse Divisions

Old Testament

1. **Hebrew text**
   1. The ancient division of the Hebrew text into verses was called *pasuq*. (Eissfeldt 692)
   2. “Larger sections were at first marked by a beginning being made on a new line or by the omission of a complete line; smaller sections by leaving some clear space within a line.” The larger sections were called *open parashoth* and the smaller, *closed para­shoth*. (Eissfeldt 692)
      1. Division into verses is “an ancient tradition”: a few Qumran texts (1QLev; 4QDan a,c; and several Greek texts such as 8ḤevXII) indicate verse divisions by spaces. (Tov)
   3. “At a later stage, only a small space was left clear in both cases . . . ” A פ (*pe*) was inserted to indicate new chapters or paragraphs and a ס (*samek*) to indicate new verses. (Eissfeldt 692)
   4. “The Masoretes also indirectly indicated versification (with the *silluq* accent), following [the] ancient tradition . . . ” (Tov)
   5. numbered verses
      1. “The actual *numbering* of the verses was accomplished only in the 13th century.” (Tov)
      2. But see Eissfeldt: “The counting of the verses within the chapter divisions was first carried through in 1563 for an edition of the Psalter, and for the whole Old Testament first in 1571.” (Eissfeldt 693)
2. **Vulgate and other versions**
   1. “The modern numeration of verses in the OT was made by Sanctes Pagnini, O.P., in his [Lat­in] Bible of 1528 . . . ” (McKen­zie 96)

New Testament

“. . . the Paris print­er Robert Estienne adopted the numeration of Pagnini and himself numbered the ver­ses of the NT in his edition of 1555.” (McKen­zie 96)

“In 1551 a French printer, Robert Estienne, was planning a concor­dance of the New Testament and wished a smaller unit of reference for it. He ac­cord­ingly divided the chapters into ver­ses. Most of this [25] he did in the course of a journey on horseback between Paris and Lyons, marking off the chapters into a total of 7,959 verses, and this division first appears in his fourth edition of the New Testament in Greek, published in 1551. . . . Up to 1551, no New Testament had been divided into verses; soon after that time [e. g., in the Geneva Bible of 1557‑156­0, the Bishops’ Bible of 1568, and the King James Version of 1611], it became customary in English translations not only to number the verses but to print each verse as a paragraph, a thing which Es­ti­enne had not intended. But in an age when people were far less accustomed to reading than they are now, the short para­graphs and the open page made the reading of the English trans­lation easier [25] . . . the verses actually had another effect doubtless undreamed of by their ingenious inven­tor, in that they broke the text into detached fragments and seemed to co‑or­din­ate the 7,959 paragraphs as so many independent declarations of truth [26] . . . This system also invited the reader to begin anywhere and to stop any­where, and most of all it subtly suggested to him the picking up of a verse here and a verse there as though each one had the completeness and unity of a proverb.” (Goodspeed 25‑26, 28)

The Douay‑Rheims Bible, “although it has Estienne’s verse num­bers in the margin, does not break the text into the corres­pond­ing short paragraphs as the Geneva and the Bishops’ had done, and as the King James did afterward. In this it showed a sound literary sense altogether exceptional in that age.” (Good­speed 39)

Gilbert Wakefield, in his translation of 1789‑91, “boldly re­cast the English forms of translation, relegated the verse num­bers to the margin, and introduced a modern paragraphing.” (Goodspeed 72)

George Campbell (1719-96, Presbyterian professor of theology at the University of Aberdeen) in *The Four Gospels*, *Translated from the Greek* (1789), “aban­doned the old verse division and numbering, substituting a free, in­telligent paragraph­ing.” (Goodspeed 73)

### Cross-References

To compare gospel passages that relate the same event or speech, Ammonius Saccas (head of the Christian school at Alexandria in the 200s ad) numbered gospel sections and created tables of correspondences. The purpose was “to indicate at a glance the passages which were peculiar to each [gospel] or shared by two or more of them.” (Kelly 87)

Bishop Eusebius of Caesarea (d. ad 330) revised Saccas’ tables, making them more complex but also more useful. Eusebius’ ten tables are called the “Eusebian canons.” [87] “Each of the gospel-sections had two numbers placed against it, one in black identifying it and the other in red referring to the canon containing the relevant passage and the parallels in other gospels.” (Kelly 87-88)

Jerome appended Eusebius’ tables to the Vulgate (c. ad 405). (Kelly 87)

“The first printings of the King James Bible [ad 1611] are almost en­tirely free from the disfig­uring masses of ingenious cross‑re­ferences with which in mod­ern­ reprints the text is smothered . . . as printed today it often looks more like a surveyor’s manual than a work of literature.” (Good­speed 49)

## The Inspiration and Inerrancy of the Bible

Paul Hahn

The root of “inspiration” is the Latin *spir-*, meaning “breath,” “wind,” or “soul” (as in “spirit”).[[2]](#footnote-2) “Inspiration” is applied to the Bible because the authority of the words God breathed to the prophets (“Hear the word of the Lord,” “The word of the Lord came to me,” etc., over 500 times in the prophets) was recognized as invested in the written texts also. As 2 Tim 3:16 says, “All scripture is inspired by God” (*theopneustos*, literally “God-breathed”).

The root of “inerrancy” is *err-*, as in “error.” Inerrancy means the Bible is without error.

Most Christian denominations teach that the Bible is inspired and without error, but *how* it is inspired and *how* it is without error are explained differently. Let us begin with inspiration. There are two basic positions.

The first is the *dictation theory*, the idea that God dictated the words of scripture to the biblical writers. The dictation theory has been a tendency throughout Church history; some medieval paintings show a dove (the Holy Spirit) perched on an evangelist’s shoulder with its beak in his ear. But the theory hardened with the Protestant Reformation. Seeing every word of scripture as directly from God bolstered the Protestant claim that the only authority in religion is scripture.[[3]](#footnote-3) Already in 1566, to fix the authority of every detail of scripture, the *Second Helvetic Confession* (“one of the most authoritative statements of Reformed theology” [“Helvetic Confession”]) asserted that even the vowel points in the Hebrew text were divinely inspired (Pelikan 4.346-47)—even though the vowel points were not added until the 800s ad! But the dictation theory reached its climax in American evangelicalism: “evangelical discussions concerning verbal inspiration . . . are dictation theories” (Trembath 91).

The second of the basic positions concerning inspiration has no fixed name but might be called the *subtle theory* of inspiration. God’s action on those who contributed to the biblical text is imagined to be, not a dropping of words into an author’s mind, but a more subtle process: prompting an idea here, causing a sentence structure or word choice to well up within a person there. It is not necessary that the author even knew that God was influencing him; it is even probable in many cases that he did not.

One advantage to the subtle theory is that it allows the human authors to contribute to scripture. In the dictation theory, the human authors are mere “secretaries” (as the *Second Hel­vetic Confession* calls them): God’s words drip into their heads and flow out their arms, but their minds and personalities are shunted aside. The subtle theory, on the other hand, explains why the styles of biblical authors vary. Mark, for example, writes “gutter Greek”: he thinks in Aramaic, he constructs simple sentences, and his vocabulary is “street language” that contemporary Greeks found at times offensive. Luke, on the other hand, writes exquisite Greek: he crafts elegant periodic sentences, he uses admired rhetorical flourishes, and he selects vocabulary acceptable in polite society. If God equally dictated Mark’s, Luke’s, and the other biblical authors’ words, why are not all biblical books in one style—”God’s style,” whatever that is?

Which theory of inspiration one holds will determine which theory of inerrancy one holds. All Christians agree that “God can neither deceive nor be deceived” (cannot lie or make an error); so if one believes that God dictated every word of scripture, then the Bible must be absolutely inerrant, i.e., must contain no error of any kind. But if one believes that God subtly influenced the human authors, it need not follow that every detail of scripture is literally true. So the dictation theory of inspiration requires a theory of absolute inerrancy, but the subtle theory of inspiration permits a theory of limited inerrancy.

|  |  |
| --- | --- |
| *theory of inspiration* | *theory of inerrancy* |
| dictation theory → | absolute inerrancy |
| subtle theory → | limited inerrancy |

Today, the combination of dictation theory and theory of absolute inerrancy is called “fundamentalism.” The term came about in this way. The anti-intellectual (Hofstadter 28-141) theology of American frontier tent revivals was incorporated into a series of Bible conferences in the late 1800s; the conferences’ theology in turn was embodied in a series of twelve booklets, *The Fundamentals*, in 1910-1915. The term “fundamentalism” was coined in 1920 to refer to the theology of *The Fundamentals*. The booklets “presupposed the verbal [word-for-word] inspiration of scripture in every detail as the basis for their whole system . . . Christian orthodoxy was identified with biblical inerrancy” (Hudson 147-48). The booklets covered doctrines besides inspiration and inerrancy: they affirmed the virgin birth, bodily resurrection, and so on; but today this broader theology of conservative American Protestantism is called “evangelicalism,” while “fundamentalism” is used to emphasize the evangelical approach to scripture. Present-day denominations that are or tend toward fundamentalism include Southern Baptists, the Assemblies of God, Pentecostal churches, “non-denominational” churches, and so on.

One advantage to the subtle theory of inspiration is that it explains the diversity of styles in scripture. Similarly, one advantage to the theory of limited inerrancy is that it explains the many contradictions that actually exist in scripture. Fundamentalists, of course, deny on *a priori* grounds that the Bible can have contradictions. This forces them to defend themselves against the hundreds of contradictions that can be found in scripture; for if even one contradiction can be shown to exist in scripture, then the whole fundamentalist position collapses.[[4]](#footnote-4) But which is better: to presume *a priori* that God *must* have inspired in such-and-such way, and therefore that the scriptures must be inerrant; or to begin with the Bible *as it actually is*, and to infer from its nature how God apparently inspired and therefore how the scriptures are inerrant? The theory of limited inerrancy is able to explain contradictions in scripture because it does not demand that inerrancy extend to the whole of scripture. The biblical quality of *inspiration* extends to the whole of scripture, because God was always present and influencing the contributors to the Bible; but the biblical quality of *inerrancy*, though it results from inspiration, does not extend to the whole of scripture, since God was not concerned, apparently, with the truth of peripheral details. If the Bible is imagined as a circle, then the circle of inspiration coincides with the biblical circle, i.e., extends to its periphery; but the circle of inerrancy is smaller, lying somewhere between the periphery and the center.

The crucial question is, of course: where does one draw the line? If God was not concerned, apparently, with the truth of peripheral details, which are the peripheral details? Clarity in this matter has been emerging only gradually over the centuries.

One type of assertion in the Bible that is now recognized as not necessarily inerrant is statements with a scientific import. The Galileo case was an important episode here. Until the 1500s everyone accepted geocentrism (sun, planets, and stars revolve around the earth); one only needed to look up to prove it.[[5]](#footnote-5) But in 1543, the Polish priest Nicolaus Copernicus presented arguments for heliocentrism (planets revolve around the sun). Only ten people were convinced during the 1500s (“Copernicus”), but one of them was the Italian Galileo Galilei. When the Church was considering condemning heliocentrism in the 1610s, Galileo set about reminding the Church “of its standing practice of interpreting Scripture allegorically whenever it came into conflict with scientific truth, quoting patristic authorities and warning that it would be ‘a terrible detriment for the souls if people found themselves convinced by proof of something that it was made then a sin to believe’” (de Santillana, qtd. in “Copernicus”). But scripture supported geocentrism (Mark 1:32, for example, refers to the sun *going down*), and the Church in 1616 declared heliocentrism erroneous. In 1633, the Inquisition tried Galileo for heresy, forced him to curse heliocentrism, and placed him under house arrest for the last eight years of his life.

Since then the Church has come to realize that statements in scripture referring to the subjects of the natural sciences need not always be taken literally. Pope Leo XIII in the encyclical *Providentissimus Deus* (1893) said:

There can never, indeed, by any real discrepancy between the theologian and the physicist . . . If dissension should arise between them, here is the rule also laid down by St. Augus­tine [ad 357-430] for the theologian: “Whatever they can really demonstrate to be true of physical nature we must show to be capable of reconciliation with our Scriptures.” . . . The Catholic interpreter . . . should show that these facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained . . . (*Rome* 21-23)

Leo added a caution: one “must, nevertheless, always bear in mind, that much which has been held and proved as certain has afterwards been called in question and rejected” (Rome 23).

Fifty years later, Pope Pius XII in the encyclical *Divino Afflante Spiritu* (1943) indicated that a second category of statements in scripture, historical references, need not be literally true.

. . . the ancient peoples of the East, in order to express their ideas, did not always employ those forms or kinds of speech which we use today: but rather those used by the men of their times and countries. What those exactly were the commentator cannot deter­mine in advance, but only after a careful examina­tion of the ancient literature of the East. [§ ] . . . discov­eries [in] archaeology or in ancient history or literature . . . make better known the mentality of the ancient writers . . . (§§ 35-36; *Rome* 97-99)

Again a useful caution was appended: “if the wished-for solution [to a given difficulty in scripture] be slow in coming or does not satisfy us, since perhaps a successful conclusion may be reserved to posterity, let us not wax impatient . . . No wonder if to one or the other question no solution wholly satisfactory will ever be found . . . ” (*Rome* 101)

Finally, Vatican Council II, a meeting of all the Catholic bishops in the world from 1962-1965, recognized that even *religious* statements in scripture need not always be true. In *Dei Verbum* (*Dogmatic Constitution on Divine Revelation*, 1965), the council pointed out that revelation in the Bible is *progressive*: what is said in early scriptural books may be corrected or overturned in later scriptural books. This principle of progressive revelation, long recognized in Catholic exegesis (biblical interpretation), appears several times in *Dei Verbum*. For example:

* Christ is “the fullness of all revelation” (§ 2). If Christ is the fullness, then what preceded him must have been less than full. Therefore, scripture leading up to Christ, the Old Testament, contains religious affirmations that are inadequate or incorrect. Vatican II also states this inference explicitly: the Old Testament books “contain some things which are incomplete and temporary . . . ” (§ 15).
* “Israel daily gained a deeper and clearer understanding of His ways . . . ” (§ 14) Therefore, later understandings in the Old Testament that contravene earlier ones are generally to be preferred.
* “The word of God . . . shows its power in a most excellent way in the writings of the New Testament. . . . This mystery [God’s full revelation] had not been manifested to other generations as it was now revealed . . . ” (§ 17)
* There is progressive revelation even within the New Testament For in “the epistles of St. Paul and other apostolic writings [Jesus’] true teaching is more and more fully stated . . . For the Lord Jesus was with His apostles as He had promised [see Matt 28:20] and sent them the advocate Spirit who would lead them into the fullness of truth [John 14:16-17, 26; 15:26; 16:7, 13-14] . . . ” (§ 20)

By affirming the principle of progressive revelation, *Dei Verbum* indicated that even religious statements must be assessed in context before being accepted as inerrant. But the document went further. In the most authoritative statement on inerrancy by the Catholic Church to date, the council asserted: “the books of Scripture must be acknowledged as teaching firmly, faithfully, and *without error* that truth which God wanted put into the sacred writings for the sake of our salvation” (§ 11, italics added). The Bible does not teach inerrantly every statement of scripture, not even every religious statement; what it *does* teach inerrantly is those statements which assert salvific truth.[[6]](#footnote-6) To use the image of circles: the set of all assertions in the Bible is of wider compass than the set of assertions declaring truths necessary for salvation.

The gradual recognition that inerrancy is limited was well summarized a quarter of a century ago by the Catholic scripture scholar, Raymond Brown (115):

Only gradually have we learned to distinguish that while all Scripture is inspired, all Scripture is not inerrant. . . . not every affirmation of truth is so germane to God’s purpose in inspiring the Scriptures that He has committed Himself to it. Already in *Providen­tis­simus Deus* (1893) Pope Leo XIII acknowledged that the scientific affirmations of the Bible were not necessarily inerrant, since it was not God’s purpose to teach men science. Eventually the same principle was applied to historical affirmations, but the last frontier has been religious affirmations. . . . Vatican II has made it possible to restrict inerrancy to the essential religious affirmations of a biblical book made for the sake of our salvation.

The subtle theory of inspiration and the theory of limited inerrancy are the established teaching of the Catholic Church. They seem also to be the understanding of inspiration and inerrancy in Eastern Orthodoxy and in “mainline” Protestant churches: Lutheran, Methodist, Presbyterian, Episcopal, and so on.

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## On Fundamentalism

Brown, Raymond E., S.S. *Biblical Reflections on Crises Facing the Church*. New York: Paulist, 1975. (Has *nihil obstat* and *imprimatur*.)

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1. **origin of the term** “**fundamentalism**”
   1. Europeans who came to America led hard lives with little time for study. Those who migrated to the South and West, where there were no churches, became largely un-Christian. To convert them, evangelists drastically simplified theology: believe in this book because every word is true; and accept Christ as your Lord and savior. Thus the theology in which fundamentalism arose was American frontier theology.
   2. “Christian orthodoxy was identified with biblical inerrancy, and was tested by whether or not one accepted literally the Genesis account of creation, the virgin birth of Jesus, his substitutionary atonement, physical resurrection, and imminent bodily return to earth.” (148)
   3. “The publication of twelve small volumes of *The Fundamentals* [148] between 1909 and 1912 marked the transformation of Fundamentalism from a movement of dissent into a power group . . . ” (Hudson 148-49)
   4. “. . . Curtis Lee Laws, editor of the *Watchman-Examiner*, first coined the term [“fundamentalism”] . . . in 1920 . . . ” (Hudson 147)
2. **characteristics of fundamentalism**
   1. *absolute inerrancy of the Bible*
      1. “. . . a belligerant [*sic*] anti-Modernist reaction stemm[ed] from the “Prophetic” Bible conferences of the latter part of the nineteenth century. The premillennial[[7]](#footnote-7) views enunciated at these conferences presupposed the verbal inspiration of Scripture in every detail as the basis for their whole system, and consequently the itinerant revivalists who found their inspiration at the conferences were [147] quick to assail all forms of biblical liberalism.” (Hudson 147-48)
      2. “Fundamentalism can probably best be understood as a phase of the rural-urban conflict, representing the tendency of many who [around 1900] were swept into a strange new urban environment to cling to the securities of their childhood in rural America. In this sense, Fundamentalism was . . . “conserving the cosmological and biological notions of older cultures . . . ”“ (Hudson 148)
   2. *anti-intellectualism*
      1. Europeans diffused through the east and south of America in the first half of the 1800s, and “in the rural areas of the South . . . there were few opportunities to secure an education. Consequently, . . . the Baptists of the South were of low social and economic status. . . . The “Christians” [present-day Disciples of Christ and Churches of Christ], with their initial opposition to an educated ministry, . . . were closely akin . . . to the Baptist farmer-preachers. The Methodists were also characterized by a lack of education . . . ” (Hudson 61)
   3. *enthusiasm* (*in the sense of emotionalism*)
      1. “The Methodists were also characterized by . . . an undisciplined emotionalism . . . ” (Hudson 61)
      2. “Evangelicalism in general stressed the primacy of heart religion manifesting itself in the conversion experience . . . ” (Hudson 100)
   4. *emphasis on morality rather than doctrine*
      1. Already in colonial times, “as a result of the tough-grained individualism fostered by the hard conditions of life in a frontier society . . . [ministers] were soon “shorn of every weapon except moral persuasion.”“ (Hudson 26)
      2. “Actually the five or six “fundamentals” for which the Fundamentalists were ready to do battle were scarcely adequate to spell out a full-orbed understanding of the Christian life and, in the absence of a fully developed theological structure, such a conspicuous representative of Fundamentalism as Billy Sunday tended to equate “salvation with decency, patriotism, and manliness.”“ (Hudson 148)
   5. *political conservatism*
      1. “. . . Fundamentalism consistently aligned itself with “ultra-conservative political, economic, and social views” . . . ” (Hudson 148)
3. **Catholic statements on fundamentalism**
   1. Fundamentalism “tends to interpret the Bible as being always without error or as literally true . . . For some biblical fundamentalists, inerrancy extends even to scientific and historical matters. The Bible is presented without regard for its historical context and development. . . . We do not look upon the Bible as an authority for science or history.” (National Conference of Catholic Bishops Ad Hoc Committee on Biblical Fundamentalism 1-2)
   2. “Fundamentalist interpretation starts from the principle that the Bible, being the Word of God, inspired and free from error, should be read and interpreted literally in all its details. [It ignores] historical origins and development. It is opposed, therefore, to the use of the historical-critical method . . . Fundamentalism also places undue stress upon the inerrancy of certain details in the biblical texts, especially in what concerns historical events or supposedly scientific truth. . . . fundamentalism actually invites people to a kind of intellectual suicide. It injects into life a false certitude, for it unwittingly confuses the divine substance of the biblical message with what are in fact its human limitations.” (Pontifical Biblical Commission § I. F., “Fundamentalist Interpretation”)
   3. “. . . the books of Scripture must be ac­knowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation.” ((Vatican II, *Dei Verbum* [English title, *Dogmatic Constitution on Divine Revelation*] ch. 3 § 11)
   4. “Only gradually have we learned to distinguish that while all Scripture is inspired, all Scripture is not inerrant. The first step in narrowing the scope of inerrancy is to recognize that the concept is applicable only when an affirmation of truth is involved. In the Bible there are pas­sages of poetry, song, fiction, and fable where the matter of inerrancy does not even arise. A second step is to recognize that not every affirmation of truth is so germane to God’s purpose in inspiring the Scriptures that He has committed Himself to it. Already in *Providen­tis­simus Deus* (1893) Pope Leo XIII acknowledged that the scientific affirmations of the Bible were not necessarily inerrant, since it was not God’s purpose to teach men science. Eventually the same principle was applied to historical affirmations, but the last frontier has been religious affirmations. Job’s denial of an after life (Job 14:14-22) makes it difficult to claim that all the religious affirmations of the bible are inerrant. Vatican II has made it possible to restrict inerrancy to the essential religious affirmations of a biblical book made for the sake of our salvation.” (Brown 115) Job 14:14-22, “If mortals die, will they live again? . . . 18But the mountain falls and crumbles away, and the rock is removed from its place; 19the waters wear away the stones; the torrents wash away the soil of the earth; so you destroy the hope of mortals. 20You prevail forever against them, and they pass away; you change their countenance, and send them away. 21Their children come to honor, and they do not know it; they are brought low, and it goes unnoticed. 22They feel only the pain of their own bodies, and mourn only for themselves.”

## *Dogmatic Constitution on Divine Revelation*

(*Dei Verbum*) on Seven Principles of exegesis

Vatican Council II, 1965

1. limited inerrancy
2. literary forms
3. progressive revelation
4. unity of scripture
5. tradition
6. prayer
7. submission to the Church
8. **limited inerrancy**
   1. “. . . everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit . . . ” (ch. 3 art. 11)
   2. Therefore, “Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of salvation.” (ch. 3 art. 11)
9. **literary forms**
   1. “However, since God speaks in Sacred Scripture through men in human fash­ion, the interpreter . . . should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.” (ch. 3 art. 12)
   2. “To search out the intention of the sacred writers, attention should be given, among other things, to “literary forms.” For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse.” (ch. 3 art. 12)
   3. “The interpreter must investigate what meaning the sacred writer [ex­press­ed] by using contemporary literary forms in accordance with the situation of his own time and culture. . . . attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another.” (ch. 3 art. 12)
10. **progressive revelation**
    1. “Israel daily gained a deeper and clearer understanding of His ways and made them more widely known among the nations . . . ” (ch. 4 art. 14)
    2. The Old Testament books reveal knowledge of God and man “in accor­dance with the state of mankind before the time of salvation established by Christ . . . [They] contain some things which are incomplete and temporary, . . . and in them the mystery of our salvation is present in a hidden way.” (Ch. 4 art. 15)
    3. “The word of God, which is the power of God for the salvation of all who believe (see Rom. 1:16), is set forth and shows its power in a most excellent way in the writings of the New Testament. For when the fullness of time arrived (see Gal. 4:4), the Word was made flesh . . . This mystery had not been manifested to other generations as it was now revealed . . . ” (ch. 5 art. 17)
    4. Christ is “the fullness of all revelation.” (ch. 1 art. 2)
    5. There is progressive revelation even in the New Testament: for in “the epistles of St. Paul and other apostolic writings [Jesus’] true teaching is more and more fully stated . . . For the Lord Jesus was with His apostles as He had promised (see Matt. 28:20) and sent them the advocate Spirit who would lead them into the fullness of truth (see John 16:13).” (ch. 5 art. 20)
11. **unity of scripture**
    1. “. . . serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out.” (ch. 3 art. 12)
12. **tradition**
    1. “The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith.” (ch. 3 art. 12)
    2. The Church “has always maintained them [the scriptures], . . . together with sacred tradition, as the supreme rule of faith . . . ” (ch. 6 art. 21)
    3. Tradition and scripture, “flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end.” (ch. 2 art. 9)
    4. Tradition and scripture “form one sacred deposit of the word of God, commit­ted to the Church.” (ch. 2 art. 10)
    5. “Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed.” (ch. 2 art. 9)
13. **prayer**
    1. “. . . prayer should accompany the reading of Sacred Scripture, so that God and man may talk together; for “we speak to Him when we pray; we hear Him when we read the divine saying” [Ambrose, “On the Duties of Ministers” 1.20.­88].” (ch. 6 art. 25)
14. **submission to the Church**
    1. “It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scrip­ture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God.” (ch. 3 art. 12)
    2. “. . . the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office [i.e., the magisterium] of the Church, whose au­thor­ity is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it . . . ” (ch. 2 art. 10)
    3. Tradition, scripture and the magisterium, “all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.” (ch. 2 art. 10)

## Progressive Revelation: Some Examples

Murphy, Roland E. *The Tree of Life*: *An Exploration of Biblical Wisdom Literature*. Anchor Bible Reference Library. New York: Doubleday, 1990.

religious evolution in ss:

creation (Gen 2:4b-25 = c 950; Gen 1:1-31 = c 550; sages in Pss = Ratzinger 24-25)

double retribution theory vs. Job needs to be amplified.

1. **God** (**from anthropomorphism to transcendence**)
   1. anthropomorphic God
      1. Gen 2:7, “then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.”
      2. Gen 2:19-20, “out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; . . . 20but for the man there was not found a helper as his partner.”
   2. transcendent God
      1. Gen 1:3, “Then God said, “Let there be light”; and there was light.”
      2. 1 Tim 6:16, God “dwells in unapproachable light, whom no one has ever seen or can see . . . ”
      3. 1 John 4:8, 4:16, “God is love. . . . 16God is love, and those who abide in love abide in God, and God abides in them.”
2. **God** (**from good and evil to only good**)
   1. God is the source of good and evil.
      1. Job 1:6-2:10, (after Job loses his sons and daughters and all his possessions) 21 “He said, “Naked I came from my mother’s womb, and naked shall I return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.”
      2. 2:7, 10, “Satan . . . inflicted loathsome sores on Job from the sole of his foot to the crown of his head. . . . 10 But he said . . . , “Shall we receive the good at the hand of God, and not receive the bad?”“
   2. God is the source of good only. (New Testament passages)
      1. God loves his enemies.
         1. Matt 5:44-45 (//Luke 6:35‑36), “Love your enemies and pray for those who persecute you, 45so that you may be children of [may be like] your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.”
      2. God cares for creation.
         1. Matt 6:26-30, “Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. . . . 28 Consider the lilies of the field, how they grow; they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not clothed like one of these. 30 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?”
         2. See also: hairs of your head (Matt 10:28‑31), prodigal son (Luke 15:11-32), God is love (1 John 4:7‑16).
3. **Satan** (**increasingly menacing and cosmic**)
   1. fall narrative
      1. Gen 3:1-6, “Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman,” etc.
   2. Job
      1. Job 1:6-22, 2:1-10, “One day the heavenly beings came to present themselves before the Lord, and Satan also came among them. 7 The Lord said to Satan, “Where have you come from?” Satan answered the Lord, “From going to and fro on the earth, and from walking up and down on it.” 8 The Lord said to Satan, “Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil.” 9 Then Satan answered the Lord, “Does Job fear God for nothing? 10 Have you not put a fence around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 But stretch out your hand now, and touch all that he has, and he will curse you to your face.” 12 The Lord said to Satan, “Very well, all that he has is in your power; only do not stretch out your hand against him!”“ Etc.
   3. temptations
      1. Luke 4:3‑13, “The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.” 4Jesus answered him, “It is written, ‘One does not live by bread alone.’” 5Then the devil led him up and showed him in an instant all the kingdoms of the world. 6And the devil said to him, “To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. 7If you, then, will worship me, it will all be yours.” 8Jesus answered him, “It is written, ‘Worship the Lord your God, and serve only him.’” 9Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down from here, 10for it is written, ‘He will command his angels concerning you, to protect you,’ 11and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’” 12Jesus answered him, “It is said, ‘Do not put the Lord your God to the test.’” 13When the devil had finished every test, he departed from him until an opportune time.”
   4. fall like lightning
      1. Luke 10:18, Jesus to disciples): “I watched Satan fall from heaven like a flash of lightning.”
   5. dragon
      1. Rev 12:1-10): “A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2She was pregnant and was crying out in birth­pangs, in the agony of giving birth. 3Then another portent appeared in heaven: a great red dragon, with seven heads and ten horns, and seven diadems on his heads. 4His tail swept down a third of the stars of heaven and threw them to the earth. . . . 7And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, 8but they were defeated, and there was no longer any place for them in heaven. 9The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. 10Then I heard a loud voice in heaven, proclaiming, “Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah, for the accuser of our comrades has been thrown down, who accuses them day and night before our God.”
   6. See also: sower (Mark 4:15), “get behind me, Satan” (Mark 8:33), a kingdom divided against itself (Luke 11:18), the bent-over woman (Luke 13:11, 16), Satan possesses Judas Iscariot (Luke 22:3), and “sift like wheat” (Luke 22:31).
4. **personal morality** (**from collective guilt to individual responsibility**)
   1. God sanctions the death of the innocent.
      1. Korah, Dathan, and Abiram
         1. Num 16:1‑7): Korah, Dathan, and Abiram “confronted Moses. . . . 19Korah assembled the whole congregation against them . . . 27and Dathan and Abiram came out and stood at the entrance of their tents, together with their wives, their children, and their little ones. . . . 31and the ground under them was split apart. 32The earth opened its mouth and swallowed them up, along with their house­holds—everyone who belonged to Korah and all their goods. 33So they with all that belonged to them went down alive into Sheol; the earth closed over them, and they perished from the midst of the assem­bly.”
      2. Achan
         1. Josh 7:1-26): Achan “took some of the devoted things; and the anger of the Lord burned against the Israelites. . . . 10The Lord said to Joshua, . . . 15”the one who is taken as having the devoted things shall be burned with fire, together with all that he has . . . ” [After determining that Achan was the thief,] 24Joshua and all Israel with him took Achan . . . , with his sons and daughters, with his oxen, donkeys, and sheep . . . 25And all Israel stoned him to death; they burned them with fire, cast stones on them, 26and raised over him a great heap of stones that remains to this day. Then the Lord turned from his burning anger.”
      3. Canaanites
         1. Josh 11:20. “it was the Lord’s doing *to harden their hearts* so that they would come against Israel in battle, in order *that they might be utterly destroyed*, and might receive no mercy, but be exterminated, just as the Lord had commanded Moses.”
      4. See also Hormah (Num 21:1‑3), the battle of Jericho (Josh 6:15-21), Jonathan (1 Sam 14:24-45), the Gibeonites (2 Sam 21:1-14), David’s census (2 Sam 24), and the king of Babylon (Isa 14:22).
   2. God does not sanction the death of the innocent.
      1. Ezek 18:4-32, “it is only the person who sins that shall die.

5 If a man is righteous [and] 7 does not oppress anyone, [but] gives his bread to the hungry and covers the naked with a garment, . . . 9 he shall surely live . . .

10 If he has a son who is violent, a shedder of blood, 11 who . . . defiles his neighbor’s wife, 12 op­presses the poor and needy, commits robbery, . . . 13 he shall surely die . . .

14 But if this man has a son who sees all the sins that his father has done, considers, and does not do likewise, . . . he shall not die for his father’s iniquity . . .

19 Yet you say, “Why should not the son suffer for the iniquity of the father?” . . .

21 But if the wicked turn away from all their sins . . . and do what is lawful and right, they shall surely live . . . 23 Have I any pleasure in the death of the wicked, says the Lord God, and not rather that they should turn from their ways and live? 24 But when the righteous turn away from their righteousness and commit iniquity . . . , they shall die. . . .

30 Therefore . . . Repent [and] 31 get your­selves a new heart and a new spirit! Why will you die, O house of Israel? 32 For I have no pleasure in the death of anyone, says the Lord God. Turn, then, and live.”

1. **exclusivity** (**from particularity to universality**)
   1. particularity
      1. Ezra 9:1-10:16, “officials approached me [Ezra] and said, “The people of Israel, the priests, and the Levites have not separated themselves from the peoples of the lands with their abominations . . . 2 For they have taken some of their daughters as wives for themselves and for their sons. Thus the holy seed has mixed itself with the peoples of the lands, and in this faithlessness the officials and leaders have led the way.” 3 When I heard this, I tore my garment and my mantle, and pulled hair from my head and beard, and sat appalled. . . . 10:2 Shecaniah [said], “. . . 3 let us make a covenant with our God to send away all these wives and their children . . . ” 10 Then Ezra the priest stood up and said to them [the Israelites], 11 “separate yourselves from the peoples of the land and from the foreign wives.” 12 Then all the assembly answered with a loud voice, “It is so; we must do as you have said . . . 14 until the fierce wrath of our God on this account is averted from us.” . . . [111 men are found to have foreign wives.] 44 All these had married foreign women, and they sent them away with their children.”
   2. universality
      1. Ruth 1-4, “In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife [Naomi] and two sons. . . . 4 [The two sons] took Moabite wives; the name of the one was Orpah and the name of the other Ruth. . . . 8 [The man and his two sons died, and] Naomi said to her two daughters-in-law, “Go back each of you to your mother’s house. . . . [Orpah left.] 16 But Ruth said, “Do not press me to leave you or to turn back from following you! Where you go, I will go; Where you lodge, I will lodge; your people shall be my people, and your God my God. . . . 2:1 Now Naomi had a kinsman on her husband’s side, a prominent rich man, of the family of Elimelech, whose name was Boaz. . . . 4:13 So Boaz took Ruth and she became his wife. When they came together, the Lord made her conceive, and she bore a son. . . . 17 They named him Obed; he became the father of Jesse, the father of David.” (So a Moabitess was David’s great-grandmother.)
      2. Jonah 1-4, “Now the word of the Lord came to Jonah son of Amittai, saying, 2 “Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.” 3 But Jonah set out to flee to Tarshish from the presence of the Lord. . . . 17 But the Lord provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. . . . 2:10 Then the Lord spoke to the fish, and it spewed Jonah out upon the dry land. . . . 3:3 So Jonah . . . went to Nineveh . . . 4 And he cried out, “Forty days more, and Nineveh shall be overthrown!” 5 And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth. . . . 4:1 But this was very displeasing to Jonah, and he became angry. 2 He prayed to the Lord and said, “. . . That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful . . . ” 4 And the Lord said, . . . 11 “should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”
2. **the problem of evil** (**from double-retribution theory to Job and Qoheleth**)
   1. The double-retribution theory maintains: if you are good, you are rewarded; if you are bad, you are punished.
      1. Deut 28:1-30:19, “Deut 28:, “If you will only obey the Lord your God, by diligently observing all his commandments that I am commanding you today, the Lord your God will set you high above all the nations of the earth; 2 all these blessings shall come upon you and overtake you, if you obey the Lord your God . . . 7a The Lord will cause your enemies who rise against you to be defeated before you . . . 9 The Lord will establish you as his holy people, as he has sworn to you, if you keep the commandments of the Lord your God and walk in his ways. . . . 15 But if you will not obey the Lord your God by diligently observing all his commandments and decrees, which I am commanding you today, then all these curses shall come upon you and overtake you: 16 Cursed shall you be in the city, and cursed shall you be in the field. . . . 23 The sky over your head shall be bronze, and the earth under you iron. . . . 25 The Lord will cause you to be defeated before your enemies; you shall go out against them one way and flee before them seven ways. You shall become an object of horror to all the kingdoms of the earth. . . . 30:19 I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live . . . ”
      2. Jdg 2:11-3:30, “Then the Israelites did what was evil in the sight of the Lord and worshiped the Baals . . . 14 So the anger of the Lord was kindled against Israel, and he gave them over to plunderers . . . 15 . . . and they were in great distress. 16 Then the Lord raised up judges, who delivered them . . . 18 . . . he delivered them from the hand of their enemies all the days of the judge; for the Lord would be moved to pity by their groaning . . . 19 But whenever the judge died, they would relapse . . . 20 So the anger of the Lord was kindled against Israel; and he said . . . , “21 I will no longer drive out before them any of the nations . . . 3:7 The Israelites did what was evil in the sight of the Lord, forgetting the Lord their God, and worshiping the Baals and the Asherahs. 8 Therefore the anger of the Lord was kindled against Israel, and he sold them into the hand of King Cushan-rishathaim of Aram-naharaim; and the Israelites served Cushan-rishathaim eight years. 9 But when the Israelites cried out to the Lord, the Lord raised up a deliverer for the Israelites, who delivered them, Othniel son of Kenaz, Caleb’s younger brother. 10 The spirit of the Lord came upon him, and he judged Israel; he went out to war, and the Lord gave King Cushan-rishathaim of Aram into his hand; and his hand prevailed over Cushan-rishathaim. 11 So the land had rest forty years. Then Othniel son of Kenaz died. 12 The Israelites again did what was evil in the sight of the Lord; and the Lord strengthened King Eglon of Moab against Israel, because they had done what was evil in the sight of the Lord. . . . 14 So the Israelites served King Eglon of Moab eighteen years. 15 But when the Israelites cried out to the Lord, the Lord raised up for them a deliverer, Ehud . . . 30 So Moab was subdued that day under the hand of Israel. And the land had rest eighty years.”
   2. The books of Job and Qoheleth (Ecclesiastes) question the double-retribution theory.
      1. In Job 1-2, Job does nothing wrong but loses his possessions and health. The remainder of Job is a dialogue questioning such injustices.
      2. Qoh 8:14, “There is a vanity that takes place on earth, that there are righteous people who are treated according to the conduct of the wicked, and there are wicked people who are treated according to the conduct of the righteous. I said that this also is vanity.”
      3. Qoh 9:3, “This is an evil in all that happens under the sun, that the same fate comes to everyone.”
      4. “Proverbs’ “optimistic teaching is in conflict with the Books of Job and Qoheleth. The conflict is not to be denied: the suffering of the just person is not adequately handled in Proverbs (see Prov 3:11-12), and Qoheleth takes a harsh stand against traditional wisdom, as it does not provide the answers to the questions he is asking.” (Murphy 29)
3. **after death** (**from Sheol to afterlife**)
   1. Sheol
      1. For most of their existence, the Israelites did not believe in an afterlife—though there is reference to “Sheol,” a dim place just underground, where everyone is an indistinguishable shade or shadow.
      2. Num 16:33, Korah, Dathan, and Abiram with their families “went down alive into Sheol; the earth closed over them, and they perished from the midst of the assem­bly.”
      3. Isa 14:4-20, “you will take up this taunt against the king of Babylon: How the oppressor has ceased! . . . 9Sheol beneath is stirred up to meet you when you come; it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations. 10All of them will speak and say to you: “You too have become as weak as we! You have become like us!” 11Your pomp is brought down to Sheol, and the sound of your harps; maggots are the bed beneath you, and worms are your covering. . . . 15you are brought down to Sheol, to the depths of the Pit. . . . 18All the kings of the nations lie in glory, each in his own tomb; 19but you are cast out, away from your grave, like loathsome carrion, clothed with the dead, those pierced by the sword, who go down to the stones of the Pit, like a corpse trampled underfoot. 20You will not be joined with them in burial . . . ”
      4. Qoh 12:7, “the dust returns to the earth as it was, and the breath returns to God who gave it.”
   2. afterlife
      1. The latest books of the Old Testament do contain references to an afterlife.
      2. Dan 12:1-3, “At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book. 2Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever.”
      3. Wis 3:2-9, “In the eyes of the foolish they seemed to have died, . . . 3but they are at peace. . . . 4their hope is full of immortality. . . . 8the Lord will reign over them forever . . . 9the faithful will abide with him in love . . . ”
      4. Wis 9:15, “a perishable body weighs down the soul, and this earthy tent burdens the thoughtful mind.”
      5. Wis 1:15, “righteousness is immortal.”
      6. The rewards of a good life—”years of life and abundant welfare” (Prov 3:2), “favor and good repute” (Prov 3:4)—were “limited by the reality of Sheol, the inevitability of death; in the Book of Wisdom now the grip of death is broken by a deeper vision of the life that wisdom brings.” (Murphy *Tree of Life* 87)
      7. “The long, dark night of Sheol, which cast its shadows across the pages of the Bible, was ended, for the just.” (Murphy *Tree of Life* 86)

# The Old Testament

## The Books of the Old Testament in Canonical Order

**historical books** **wisdom literature**

**Pentateuch** Job Job

Psalms Pss

Genesis Gen Proverbs Prov

Exodus Exod Qoheleth Qoh

Leviticus Lev [= Ecclesiastes Eccl]

Numbers Num Song of Songs Cant

Deuteronomy Deut Wisdom Wis

Sirach Sir

**Deuteronomistic History** [= Ecclesiasticus Ecclus]

Joshua Josh **prophetic books**

Judges Judg

Ruth Ruth **Major Prophets**

1 Samuel 1 Sam

2 Samuel 2 Sam Isaiah Isa

1 Kings 1 Kgs Jeremiah Jer

2 Kings 2 Kgs Lamentations Lam

Baruch Bar

**Chronicler’s History** Ezekiel Ezek

Daniel Dan

1 Chronicles 1 Chr

2 Chronicles 2 Chr **Minor Prophets**

Ezra Ezra

Nehemiah Neh Hosea Hos

Joel Joel

**Three Stories** Amos Amos

Obadiah Obad

Tobit Tob Jonah Jonah

Judith Jdt Micah Mic

Esther Esth Nahum Nah

Habakkuk Hab

**Maccabean History** Zephaniah Zeph

Haggai Hag

1 Maccabees 1 Macc Zechariah Zech

2 Maccabees 2 Macc Malachi Ma

## The Books of the Old Testament in Historical Order

In the historical books, the dates given are for the sources used by the com­pilers. Psalms and Proverbs also grew over many centuries. For all other books, a date for the final form is giv­en. All dates are bc, and all are ap­proxi­mate.

**LEGAL AND HISTORICAL BOOKS** **ALL OTHER BOOKS**

**Pentateuch** Psalms 1000-200

Proverbs 1000-200

oral traditions ?-1000 Amos 760-750

J (Yahwist) 950 Hosea 750-730

E (Elohist) 850 1 Isaiah (Isa 1-39) 746-701

JE combined 700 Micah 742-701

D (Deuteronomist) 650 Zephaniah 640-630

P (Priestly source) 500 Nahum 615-612

final form of Pentateuch 400 Habakkuk 605-597

Jeremiah 626-585

**Deuteronomistic History** Ezekiel 593-571

Lamentations 550

oral traditions 1225-1000 2 Isaiah (Isa 40-55) 550-538

Succession Narrative 900 Haggai 550

(2 Sam 9-20,1 Kgs 1-2) 1 Zechariah (Zech 1-8) 520-518

Elijah-Elisha cycles 800 3 Isaiah (Isa 56-66) 450

(1 Kgs 17-2 Kgs 10) Malachi 475-445

other prophet tales 922-700 Obadiah 450

(Ahijah, Isaiah, etc.) Job 450

court annals (see, e.g., 1 Kgs 1000-587 Joel 400

11:41, 14:19, 14:29) Ruth 300s

final form of Deuteronomistix History 550 Jonah 300s

2 Zechariah (Zech 9-11) 332-300

**Chronicler’s History** 3 Zechariah (Zech 12-14) 200s

Song of Songs 200s

Pentateuch 400 Ecclesiastes 250

Deuteronomistic History 550 Tobit 200s

military source ? Esther 330? 200?

early source ? Isaian Apocalypse (Isa 24-27) 200s-100s

(Ezra 1-4:5) Sirach 190

Aramaic source ? Daniel 165

(Ezra 4:6-6:18) Baruch 150

memoirs of Ezra ? Judith 150-100

(Ezra 7:11-9:5) 2 Maccabees 124

memoirs of Nehemiah ? 1 Maccabees 110

(Neh 1-7:5, 12:27-13) Wisdom 100-50

final form of Chronicler’s History 400

## Development of the Old Testament Canon

(“Canon”: list or set of authoritative religious books.)

**1000-50 bc**: The Old Testament (hereafter “OT”) books are written.

**c**. **250-100 bc**: Rabbis translate the OT from Hebrew to Greek, a trans­la­tion called the “Septuagint” (abbreviation: “LXX”).

**c**. **ad 51-125**: New Testament authors use the LXX as their scriptures.

**c**. **ad 75-117**: Rabbis at an academy in Jamnia discuss the canon.

**by ad 200**: Jews have a closed canon of 24 books. (Since some were split in the Septuagint, the 24 books are 39 books in English translations.)

**by ad 200**: Christians in the Western Roman Empire are settling on 46 books; those in the Eastern Roman Empire are settling on 48 books.

**ad 384-405**: Jerome translates the Bible from Hebrew and Greek into Latin (called the “Vulgate”). He wants to limit the OT to the 39 books of the Jewish canon; the 7 he would leave out are Tobit, Judith, 1 Maccabees, 2 Maccabees, Wisdom of Solomon, Sirach [or “Ecclesi­asticus”], and Bar­uch. He calls the 7 “apo­crypha,” that is, “hidden or private books.” But Pope Damasus wants all 46 traditionally-used books included, so the Vulgate OT has 46 books.

**ad 1536**: Luther publishes his translation of the Bible from Hebrew (OT) and Greek (NT) to German. He assumes that, since Jews wrote the OT, theirs is the correct canon. So he puts the extra 7 books in an appendix between the Testaments that he calls the “Apocry­pha.”

**ad 1442**: The Catholic Church at the Council of Florence lists 46 books as the OT canon.

**ad 1546**: The Catholic Church at the Council of Trent defines the canonicity of all 46 Old Testament books. Today, 75% of Christians (981 million Catholics, 61% of Christians; and 218 mil­lion Orthodox, 14%) include the 7 books (the Orthodox also include 1 Esdras and 3 Maccabees, for a total of 48); and 25% of Christians (404 mil­lion Protestants) have 39. (Population figures are for 1996, from the *1997 Britannica Book of the Year*.)

## Hebrew, Catholic, and Protestant Canons of the Bible

**HEBREW BIBLE** **CATHOLIC BIBLE** 1

*HISTORICAL BOOKS*

*LAW* *Pentateuch*

Genesis Genesis

Exodus Exodus

Leviticus Leviticus

Numbers Numbers

Deuteronomy Deuteronomy

*PROPHETS*

*Former Prophets* *Deuteronomistic Histo­ry*

Joshua Joshua

Judges Judges

Ruth

Samuel (1‑2 Samuel) 1 Samuel

2 Samuel

Kings (1‑2 Kings) 1 Kings

2 Kings

*Later Prophets* *Chronicler*’*s History*

Isaiah 1 Chronicles

Jeremiah 2 Chronicles

Ezekiel Ezra

Nehemiah

Hosea

Joel *Three Short Stories*

Amos Tobit \*

Obadiah Judith \*

Jonah Esther

Micah

Nahum *Maccabean History*

Habakkuk 1 Maccabees \*

Zephaniah 2 Maccabees \*

Haggai

Zechariah

Malachi

*WRITINGS* *WISDOM LITERA­TURE*

Psalms Job

Proverbs Psalms

Job Proverbs

Qoheleth (Ecclesiastes)

*Five Megillot*: Song of Songs

Song of Songs Wisdom \*

Ruth Sirach \*

Lamentations *PROPHETS*

Qoheleth (Ecclesiastes) *Major Prophets*

Esther Isaiah

Jeremiah

Daniel Lamentations

Ezra‑Nehemiah Baruch \*

Chronicles (1‑2 Chronicles) Ezekiel

Daniel

*Minor Pro­phets* (same as the He­b-

rew Bible’s Hosea to Malachi)

NEW TESTA­MENT

1 The **PROTESTANT BIBLE** is the same as the Catholic, except that books marked with an aster­isk (and six passages in Esther and three in Daniel) are not in the Pro­tes­tant Bi­ble.

The **EASTERN ORTHODOX BIBLE** is the same as the Catholic, except that it also includes 1 Esdras, 3 Maccabees, “Psalm 151,” and the “Prayer of Manasseh.”

The **NEW TESTAMENT** of the Catholic, Protestant, and Eastern Orthodox Bibles are the same.

## “Canon,” “Apocrypha,” and “Pseudepigrapha”

IN PROTESTANTISM, CATHOLICISM, AND EASTERN OR­THO­DOXY

**Eastern**

**Catholicism** **Ortho­doxy** **Protestantism**

|  |  |  |  |
| --- | --- | --- | --- |
| 39  books  in  everyone’s  canon | canon | canon | canon |
| Tobit  Judith  1 Maccabees  2 Maccabees  Wisdom  Sirach  Baruch  6 additions to Esther  3 additions to Daniel | canon | canon | apocrypha |
| 1 Esdras  3 Maccabees  Psalm 151  Prayer of Manasseh | apocrypha | canon | pseudepigrapha |
| all other ancient  Jewish writings,  c. 200 bc-c. ad 200  (except the  Dead Sea Scrolls) | pseudepigrapha | apocrypha or  pseudepigrapha | pseudepigrapha |

## Dates of Old Testament Apocrypha

Charles, R.H. *The Apocrypha and Pseudepigrapha of the Old Testament in English*. Vol. 1: *Apocrypha*. Vol. 2: *Pseudepigrapha*. Oxford: Clarendon, 1913.

McKenzie, John. *Dictionary of the Bible*. Milwaukee: Bruce, 1965.

Rost, Leonard. *Judaism Outside the Hebrew Canon*. Nashville: Abingdon, 1976. (German: 1971.)

**Book Title**: **McKenzie**: **Rost**: **Charles**:

*Sibylline Oracles* 200 bc-ad 200 ad 80

book 3 170 bc

2:46ff., 143-44 ad 76

*Prayer of the Three Young Men* 170 bc

*1 Esdras* 200s-100s bc

*Ethiopian Enoch*[[8]](#footnote-8) 100s bc

Book of Noah (6-11, 54:7-55:2, 65-69, 106-107) 190 bc pre-161 bc

chaps. 12-16 190 bc pre-170 bc

Apocalypse of Weeks (93 + 91:12-17) 170 bc pre-166 bc

journey sections (17-36) 170 bc pre-170 bc

animal apocalypse (83-90) 130 bc pre-161 bc

astronomical section (72-82) 130 bc pre-110 bc

similitudes (37-71) 100 bc 94-64 bc

admonitions (91-104) 50 bc 95-64 bc

introduction and conclusion (1-5, 108) 50 bc

*Letter of Aristeas* 145-100 bc 130 bc 130-70 bc

*Book of Jubilees* 134-103 bc 109-105 bc 109-105 bc

*3 Maccabees* 100 bc 130 bc

*Testaments of the Twelve Patriarchs* 100 bc 50 bc 109-105 bc

Testaments of Levi and Naphtali c. 170 bc

Christian redaction 100 ad

*Psalms of Solomon* 50-30 bc 63-47 bc

*4 Maccabees* 50-1 bc ad 1 63 bc-ad 38

*Prayer of Manasseh* 50 bc

*Ascension of Isaiah*

martyrdom ad 1-50 170 bc ad 1-100

ascension[[9]](#footnote-9) ad 150-250 170 bc

vision2 ad 150-250 170 bc

*Slavonic Enoch* ad 1-70 ad 1 ad 1

Christian redaction ad 600

*Books of Adam and Eve* ad 20-70 50 bc ad 60-100

*Assumption of Moses* ad 1-100 ad 1 ad 7-30

*3 Baruch* (Greek *Apocalypse of Baruch*) ad 100s ad 76 ad 100

*2 Baruch* (Syriac *Apocalypse of Baruch*) ad 70-150 ad 90 ad 50-90

*2 Esdras* (Vulgate *4 Esdras*) ad 70-150 post ad 70 ad 81-96

## Text Criticism: The Transmission of the Old Testament

“Text criticism” means establishing the original wording of the Bible. As biblical books were copied through the centuries, many variant readings arose. Text critics work their way back from more recent forms of the text (toward the bottom of the list of dates below) to the earliest recoverable forms (toward the top of the list of dates).

1000-50 bc *Hebrew text of the Old Testament*: the Old Testament books are written and frequently recopied. No originals (autographs) exist.

c. 250-150 bc *Septuagint* (abbreviated *LXX*): Hebrew sacred books are translated into Greek.

c. 250 bc-ad 70 *Dead Sea Scrolls*: Essenes (a sect of Jews) create a library of scrolls, rediscovered in 1947.

c. 100s bc *Samaritan pentateuch*: the Samaritans’ Torah (their entire Bible) develops variant readings.

c. ad 1-100 *Theodotion*: rabbis in Palestine revise the LXX to make it more literal. These revisions are later associated with a convert to Judaism, Theodotion, of c. 190.

c. 1-200s *Old Testament versions*: translations appear in Old Latin, Coptic, Aramaic, and Old Syriac.

c. 130 *Aquila*: Aquila translates the Old Testament into Greek, using “Theodotion” as a base.

c. 190 *Symmachus*: Symmachus translates the Old Testament into Greek; “Theodotion” is his base.

c. 240 *Hexapla*: Origen, a Church Father, compiles his *Hexapla Biblia* (*Sixfold Books*), with (usually) six columns: consonantal Hebrew, consonantal Hebrew transliterated into Greek, Aquila’s translation, Symmachus’s translation, the LXX, and “Theodotion.”

c. 405 *Vulgate*: Jerome translates the Old Testament and the gospels into Latin; others (unknown) translate the rest of the New Testament

c. 500-1500 *medieval versions*: translations (often partial) into various vernaculars (French, Italian, etc.)

c. 500s-1000s *Masoretic text* (abbreviated MT): Jewish scholars called Masoretes (from *masora*, “tradition”) establish for the Old Testament the Hebrew text and a system of “points” to indicate vowel sounds. The principal manuscripts are: the Prophets Codex (ad 895, by Moshe ben Asher; contains Joshua-Malachi); the Aleppo Codex (c. 900-950, by Aaron ben Moshe ben Asher); the Leningrad Codex (1008, a copy of the Aleppo Codex).

present day *critical Hebrew text*: text critics begin with the MT manuscripts and correct them according to other materials, especially the LXX and, most of all, the Dead Sea Scrolls.

## English Translations of the Bible

Brown, Raymond E. “Texts and Versions.” *Jerome Biblical Commentary*, ed. Raymond Brown, Joseph Fitzmyer, and Roland E. Murphy. Englewood Cliffs: Prentice-Hall, 1968.

Goodrich, Lawrence J. “The Bible Now.” *The Christian Science Monitor* (13 Nov. 1991): 10.

Early Translations

c. 600s Anglo‑Saxon versions Caedmon; Aldhelm

c. 735 Venerable Bede translates John on his deathbed.

c. 1100 Norman English Bible

c. 1375 Much translating occurs around 1350-1400.

1382 John Wyclif Translation from the Latin Vulgate. His assistant was burned at the stake. Revised by Purvey (1389).

The King-James-Version Tradition (Protestant)

1526 Tyndale’s NT; (Published incompletely in 1525.) William Tyndale was a

1534 2nd ed., thoroughly revised priest; stran­gled and burned (1536). From Hebrew, Greek, and Vulgate, but in­flu­enced by Luther’s German Bible (NT, 1522; OT, 1536). He later translated Genesis-2 Chronicles.

1535 Coverdale’s Bible Myles Coverdale combined some of Tyndale’s OT translations

1537 2nd ed. (the pentateuch and Jonah) and Tyndale’s NT with Coverdale’s translations of the rest of the OT (from, mostly, the Zurich Bible [by Zwingli, in German] and the Vulgate). First English Bible to segregate the apocrypha. Licensed by Henry VIII. The 2nd ed. was the first complete Bible printed in England.

1537 Matthew’s Bible Tyndale’s OT (Genesis-2 Chronicles but not Jonah) and NT, supplemented by Coverdale’s translations of the rest of the OT and apocrypha. John Rogers edited the whole. The title page says the translator was “Thomas Matthew”—a pseudonym. Licensed by Henry VIII.

1539 Taverner’s Bible Richard Taverner’s revision of Matthew’s Bible; immediately eclipsed by the Great Bible.

1539 The Great Bible Coverdale’s revision of Matthew’s Bible. For the OT he used

1540 2nd ed. Sebastian Münster’s Latin translation (1534-35), a work superior to the Zurich Bible. Henry VIII authorized it for use in church liturgy (the only Bible ever so authorized). “Great” because big and heavy; one was chained in every church.

1557-60 The Geneva Bible William Whittingham’s translation of the NT (1557) revises Matthew’s Bible’s NT. It was in handbook form and was the first English translation with verse numbers. An OT (1560) by Pro­tes­tants at Geneva (in exile since Mary I’s [1553-58] persecu­tion) revises the Great Bible’s OT. Preface by Calvin.

1568 The Bishops’ Bible To counter-balance the (Puritan) Geneva Bible, various bishops revised various parts of the Great Bible. The official Anglican Bible until the King James Version.

1611 The King James Version In England called “The Authorized Version” (though never au­thorized by church or state). Revision of the Bish­ops’ Bible by Oxford and Cambridge scholars. Its NT is nine-tenths Tyn­dale’s. Apocrypha are first omitted in 1666. Present problems: inac­curacies (it’s based on few and late Greek manuscripts); archaic words (its language was already archaic, since the Bish­ops’ Bible was 43 years earlier); all prose typography.

1833 Noah Webster’s revision He revised the KJV to remove words “offen­sive to deli­cacy.”

1885 Revised Version (NT 1881). KJV revised by Oxford and Cambridge schol­ars. They made as few chang­es as pos­sible, tried al­ways to use the same Eng­lish word for a given Hebrew or Greek word, and kept Hebrew and Greek word order.

1901 American Standard Ver- American scholars wanted changes in the RV but pro­mised to

sion wait till some years after the RV’s publication. 1000 sug­­gestions were made in ­­the RV text and others were added to the RV’s appendix. But it is largely an 1880s Bible.

1952 Revised Standard Version (NT 1946) Imprimatur by Cardinal Cushing of Boston.

1962 Oxford Annotated Bible A study edition of the RSV Bible.

1970 New American Standard (NT 1963) By anonymous scholars for the (fun­da­mental­ist)

Bible Lock­man Foundation, CA. It’s the ASV with some archa­isms re­placed. Still an 1880s text.

1973 Common Bible RSV with deuterocanonicals. Lacks 3 Macc, 1 Esdras, Ps 151.

1977 Oxford Annotated Bible, Contains deuterocanonicals and 3 Macc, 1 Esdras, Ps 151.

expanded edition

1989 New Revised Standard The translation most often used by Scripture scholars today.

Version Get *The New Oxford Annotated Bible with the Apo­cry­­phal/­Deuterocanonical Books*, 3rd ed. or *The Harper*/*Col­lins Study Bible* (1995).

The Douay-Rheims Tradition (Catholic)

1609 Douay‑Rheims Bible NT (1582) at Rheims, OT (1609) at Douay. By Gregory Martin, from Vulgate. Latinate style: “give us this day our supersub­stantial bread,” “He exinanited himself, taking the form of a servant.”

1750 Douay‑Rheims‑Challoner Bishop Richard Challoner of London, appointed by bishops, revised the Douay-Rheims, using the KJV.

1941 CCD Bible Chal­loner NT revised from Vulgate. Used in Mass­es, 1941‑1964 (when the English Mass was introduced). The OT was aban­­doned in 1943 when the encyclical, *Divino af­flante Spir­itu*, urged trans­lations from Hebrew and Greek.

Other Protestant Translations

[1917 The Tanakh Jewish Publication Society. Based only on the Massoretic text. Heavy KJV in­fluence. Torah revised in 1962.]

1924 Moffatt Bible By James Moffatt. Very free. Revised in 1935.

1931 Chicago Bible By E. Powis Smith and Edgar Goodspeed. Very good.

1958 The NT in Modern English By J.B. Phillips. Stylistically loose.

1959 Modern Language Bible By 20 evangelicals; also called the Berkeley (CA) Ver­sion.

1964 The Amplified Bible KJV with alternate renderings and additional (i.e., non-Heb­rew or non-Greek) words.

1970 The New English Bible (NT 1961) C. H. Dodd, gen. ed. Vigorous; sometimes loose. A bit “Briddish.”

1971 The Living Bible By businessman Kenneth N. Taylor (editions are *The Way* and *The Book*). Mixes translation with a par­a­phrased com­mentary. E. g., Amos 1:1, “The words of Amos, who was among the herd­men of Tekoa, which he saw concerning Israel” becomes “Amos was a herds­man living in the village of Tekoa. All day long he sat on the hillsides watch­ing the sheep, keeping them from straying. One day, in a vision, God told him some of the things that were going to happen to his nation, Israel.”

1976 The Good News Bible (NT 1966). Published alone, the NT was “Good News for Modern Man.” In Basic Eng­lish. By R. G. Brat­cher, American Bible Society. Too para­­phrastic.

1978 New International Version (NT 1973). 100 scholars, all from English-speak­ing lands. Begun 1956. Graceful and lucid; much like RSV. But sometimes paraphrastic or doctrinally slant­ed.

1989 Revised English Bible A revision of the New English Bible (1970). Scholarly; a bit “British.” Get a study edition, one with the apocrypha.

1994 Today’s English Version A revision of the Good News Bible. The standard edition is “The Bible for Today’s Family.”

Other Catholic Translations

1935 Westminster From Hebrew and Greek. A British translation.

1950 Msgr. Ronald Knox Of Oxford. From Vulgate, but compared with the Hebrew and Greek.

[1954 La Sainte Bible By Dominicans at the École Bib­­­­­­­lique in Jerusalem. Known as the “Bible de Jéru­salem.” Re­vised 1973. (See next entry.)]

1970 Jeru­salem Bible (NT 1966). A transla­tion of the French La Sainte Bible, check­ed a­­­­­g­ainst the Hebrew and Greek.

1970 New American Bible (NT 1952). By 50 scholars of the Catholic Biblical As­so­cia­tion. The translation used in Masses in North America.

1985 The New Jerusalem Bible Revision of the Jerusalem Bible. A translation from Hebrew and Greek, check­ed against the French. Get the study edition, not the reader’s edition.

1986 New American Bible, Only Psalms and the NT were revised. Get The Catholic

with the revised NT Study Bible (1990).

[Note: “canon 1400 of the *Code of Canon Law* permits Cath­olics to read non-Cath­olic edi­tions, even without such approval as given to the RSV, if the Catholic is in some way engaged in the study of Scripture and if the edition is com­plete and faithful and without notes that consti­tute an attack on Catholic dogma. Most of the famous modern non‑­Catholic Bibles would meet the lat­ter requirements.” (Brown 2.587)]

Use of Modern Translations

1. “According to a 1989 *Bookstore Journal* report,
   1. “the average US household has 3.75 Bibles . . .
   2. “10 percent of US households purchased at least one Bible in 1988 . . .
   3. “93 percent of Americans have a Bible in their homes . . . ” (Goodrich 10)
2. “According to a *Bookstore Journal* report of Bible sales in Spring Arbor, December 1990-May 1991:
   1. “the NIV sold 33.6%,
   2. “KJV 24.2%,
   3. “Living Bible 8.1%,
   4. “NAB 5.4%,
   5. “NRSV 3.7%,
   6. “NASB 3.9%,
   7. “TEV 2.4%.” (Goodrich 10)
3. “According to the 1991-92 *Almanac of the Christian World*,
   1. “only 62 percent of Americans surveyed by the Barna Research Group could place the book of Isaiah in the Old Testament. . . .
   2. “only 42 percent . . . could correctly state five of the Ten Command­ments . . .
   3. “only 46 percent could name the first four books of the New Testa­ment . . . ” (Goodrich 10)
4. “Some see it [the Bible] only as a “religious good-luck charm,” while some families simply use it as a place to keep family records.” (Goodrich 10)
5. Of the world’s c. 5,000 languages, translations have been made into 1,946 of them.
   1. 318 are complete Bibles.
   2. 726 are New Testaments.
   3. 902 are more partial translations. (Goodrich 10)

## Text Criticism of the Old Testament:

## Sources of the old testament text

Kenyon, Frederic. *Our Bible and the Ancient Manuscripts*. 1895. Rev. A.W. Adams. London: Eyre and Spottiswoode, 1958.

Skehan, Patrick W., George W. MacRae, and Raymond E. Brown. “Texts and Versions.” *Jerome Biblical Commentary*, ed. Raymond E. Brown, Joseph Fitzmyer, and Roland E. Murphy. Englewood Cliffs: Prentice-Hall, 1968. (All quotations are from sections by Skehan.)

1. **early printed editions** (ad 1477-present)
   1. earliest printings
      1. ad 1477: earliest printed Hebrew text (Psalms, with the commentary of D. Kimchi, published in Bologna) (Skehan 568)
      2. earliest complete Old Testament: from Soncino, ad 1488 (Skehan 568)
      3. “Printed editions of the Hebr OT up to the year 1525 . . . were based mostly on a limited choice of mss., some no longer extant . . . ” (Skehan 568)
   2. 1525: establishment of an Old-Testament *textus receptus* (“received text”)
      1. 1518: D. Bomberg in Venice published “a first *Biblia rabbinica*—the OT text with Masora, targum, and a selection of Jewish medieval commentators combined on folio pages . . . ”
      2. 1524/1525: D. Bomberg “brought out a second rabbinic Bible . . . Its editor was the Jewish scholar Jacob ben Chayyim . . . ”
         1. ben Chayyim was “a careful student of the Masora . . . ”
         2. He “was, however, handicapped in his work by the modifications and overrefinements introduced into the tradition during the six centuries between Aaron ben Asher [see below] and his own day.” (Skehan 568)
         3. “The text that ben Chayyim established became, for better or worse, the norm for nearly all printed Hebr bibles until recent years. Its 400-year dominance makes it comparable to the Gk NT *textus receptus* . . . ” (Skehan 568)
2. **the Massoretic text** (**MT**)
   1. Until a hundred years ago, no Hebrew manuscripts (*manu scriptum*, “hand written”) of the Old Testament older than c. ad 875 were known. (Kenyon 69)
   2. The text of the manuscripts from c. ad 875 to c. ad 1500 (manu­scripts died out with the invention of printing c. ad 1450) is known as the “Massor­etic Text,” from the Hebrew word “Massorete” (one who conveys *massorah*, “tradition”). The Massor­etes are dated from c. ad 500. (Kenyon 76)
   3. The Second Jewish War (ad 132-35) led to the expulsion of the Jews from Pales­tine; rabbinical schools were therefore founded in Bab­y­lonia (at Nehardea, Sura, and Pumbedita). But the Muslim conquest of Palestine (638 bc) “made possible a revival of Jewish life and culture in its ancient home, and the academy at Tiberias became es­pecially famous as the headquarters of Biblical learning. It was in these schools, Eastern and Western, that the Babylonian and Pales­tinian Talmuds and Aramaic Targums were composed, and put into final shape.” [76] So there were two groups of Massoretes: Babylonian and Tiberian. [78] But “it was at Tiberias that the [MT] . . . was finally fixed and standardized.” [76] (Kenyon 76, 78)
   4. “The Massoretes numbered the verses, words, and letters of every book. They calculated the middle word and the middle letter of each. . . . These trivialities [had] the effect of securing minute attention to the precise transmission of the text . . . ” (Kenyon 77)
   5. “The greatest single work of the Massoretes, however, was the de­vising of methods of vocalization for the current pronunciation of the text.” (Kenyon 77)
      1. In Hebrew, only the consonants were written. This works well with a living language; but once a language dies,[[10]](#footnote-10) absence of vowels causes complications. (Kenyon 74)
         1. For example: “bd” could mean “bad,” “bade,” “bed,” “bead,” “bid,” “bud,” etc. (Kenyon 74)
         2. “Bstrng” could mean “best ring,” “bestirring,” or “be strong.” (Kenyon 74)
      2. Already by the time of the Dead Sea Scrolls (pre-ad 70) two consonants were used to represent vowels (a system known as *scriptio plena*, “full script”): ו (*waw*, “w”) for *o* and *u*, and י (*yod*, “i”) for *i* and *e*. (Kenyon 74)
      3. Babylonian pointing systems
         1. Rabbis in Babylonia borrowed from Nestorian Syriac a simple system of points above the consonants. (Kenyon 77)
         2. Later, they added tiny Hebrew letters above the text. (Kenyon 77)
      4. Palestinian pointing systems
         1. Rabbis in Palestine borrowed a system used by the Samaritans for their Pentateuch. (Kenyon 77)
         2. Later, they developed at Tiberias the “Tiberian system,” which is universally used today. (Kenyon 77)
      5. Example: in original (consonantal) Hebrew “Yahweh” is written יהוה. (These are the four letters “YHWH”; but since Hebrew is written from right to left, the “Y” is at the right and the final “H” at the left.) With points added, יהוה becomes יָהוֻה.
   6. Unlike Greek manuscripts of the NT, the manuscripts of the MT cannot be classified very well, whether by date (“the science of dating Hebrew writing [83] is very imperfect,” Kenyon 83-84) or by families.
3. **witnesses to the text between the Massoretic text and the Dead Sea Scrolls**
   1. The Samaritan Pentateuch “represents a Hebrew text going back to the fourth century b.c.” (Kenyon 69)
   2. The LXX. (Kenyon 69)
   3. fragments from other translations from Hebrew into Greek, all ad 100s
      1. by Aquila: [69] “The version of Aquila, although based on a Hebrew text closer to the tradi­tional text than the Septuagint, is by no means identical with it.” [71] (Kenyon 69, 71)
      2. by Theodotion (Kenyon 69)
      3. by Symmachus (Kenyon 69)
   4. the Targums
      1. The Targums are paraphrases of scripture in Aramaic after Hebrew had become a dead language. (Kenyon 69)
      2. They were created extemporally during synagogue readings of the scriptures in Hebrew. (Kenyon 69)
   5. quotations of and allusions to the OT in rabbinic literature
      1. Writ­ings of rabbis were compiled in the Talmud c. ad 600.
      2. “. . . the Tal­mudic litera­ture shows that for long there were diver­gent forms of the text in the different Rabbinical schools, some of which agree with the older versions against the traditional text.” (Kenyon 71)
   6. the Peshitta (a translation of the pentateuch into Syriac [a later form of Aramaic] c. ad 500) (Kenyon 69)
   7. The Cairo genizah fragments
      1. “When a manuscript had been copied [and] duly verified, it was accepted as authentic and regarded as being of equal value with any other copy. . . . Attached to each synagogue was a ‘Geniza’ (from a Hebrew word ‘to hide’, ‘to store’), a [room] in which worn or defective manuscripts or indeed any other documents con­tain­ing the Divine Name were laid aside. Thus far from regarding an older copy of the Scriptures as more valuable, the Jewish habit has been to prefer the newer . . . [Older copies] were left until the room or cupboard was full, and were then removed and bur­ied [in a cemetery] with elaborate ceremonial.” (Kenyon 70)
      2. “In the synagogue of Old Cairo . . . was a Geniza which for centuries had been walled up and forgotten. After the synagogue was rebuilt in 1890 the con­tents of this chamber [were] found . . . ” Some of these manu­scripts and frag­ments date back to the 500s ad. (Kenyon 70)
      3. Also in the Cairo genizah was about ⅔ of Sirach—in Hebrew. This shows that the book was originally written in Hebrew. (Kenyon 83)
4. **the oldest extensive manuscripts**: **the Dead Sea Scrolls**
   1. See the separate handout on the Dead Sea Scrolls.

## A Summary of the Dead Sea Scrolls

“Dead Sea DNA.” *Discover* (June 1995): 24.

Fitzmyer, Joseph A. “The Concordance, the Computer and the Dead Sea Scrolls.” *America* 165 (19 Oct. 1991): 270-72.

VanderKam, James C. *The Dead Sea Scrolls Today*. London: SPCK; Grand Rapids: Eerdmans, 1994.

Joseph Fitzmyer’s summary

|  |  |  |  |
| --- | --- | --- | --- |
| *cave* | *discovered* | *finds* | *publication dates* |
| cave 1 | 1947 | 7 major scrolls, 75 minor fragments | 1950-56 |
| minor caves  (2-3, 5-10) | 2-6: 1952  7-10: 1953-56 | 130 fragmentary texts | 1962 |
| cave 4 | 1952 | 15,000 fragments = 525 texts so far |  |
| cave 11 | 1956 | 25 fragmentary texts | most 1965-85 |
| *so*: 11 caves\* | 1947-56 | 762 texts (now, over 800) | 1950 on |

\* Cave 12, announced in Feb. 2017, was empty (looted in the 1950s).

1. **authors**
   1. “Some scholars believe the scrolls were all written by [Essenes] . . . ” (“Dead Sea DNA”)
   2. “. . . others believe the scrolls were a collection of important Jewish works from various places that were hidden together to protect them from the Romans.” (“Dead Sea DNA”)
2. **classifications of the over-800 manuscripts**
   1. classification of all of the Scrolls
      1. 202 (as of 1991) are biblical (texts or commentaries)
         1. Since that is ¼ of the total, scripture was very important to the scroll authors.
         2. 7 of the 202 are in Greek
      2. 19 more biblical scrolls have been found in caves elsewhere
         1. Wadi Murabba`at (12 miles south of Qumran)
         2. Nahal Hever (Wadi Khabra) (19 miles south of Qumran)
         3. Nahal Se´elim (Wadi Seiyal) (21 miles south of Qumran)
         4. Masada (27 miles south of Qumran)
   2. classification of the principal biblical Scrolls
      1. proto-canonical books
         1. Psalms 36 manuscripts (because they were interpreted as prophecies)
         2. Deuteronomy 29 (because it told a way of life)
         3. Isaiah 21 (because it contained messianic prophecies)
         4. Genesis-Numbers c. 15 (because they told a way of life)
      2. deuterocanonical books
         1. Tobit in Hebrew (and Aramaic) (previously, only the LXX version)
         2. Sirach Masada texts are Hebrew (previously, only the LXX version)
         3. Baruch Bar 6 (the Epistle of Jeremiah) is in Greek

## The Theology of the Dead Sea Scrolls

VanderKam, James C. *The Dead Sea Scrolls Today*. London: SPCK; Grand Rapids: Eerdmans, 1994. 71ff.

1. **The *Manual of Discipline* and other Dead Sea Scrolls agree with Josephus**’ **descriptions of Essene beliefs**.
   1. determinism
   2. afterlife
      1. There is some evidence that the authors of the Dead Sea Scrolls believed in the resurrection of the body.
      2. Josephus says the Essenes believed in an immortal soul but no bodily resurrection.
   3. messiah
   4. no use of oil (liquids transmit ritual impurity)
   5. community of property (after 1 year as a novice)
   6. pre-meal bathing
   7. members-only meals
   8. no spitting in an assembly
   9. excretions
      1. The *War Rule* says a latrine must be 2000 cubits (a sabbath day’s journey) away.
      2. Josephus says that the Essenes prohibited urinating or defecating on the sabbath.
2. **conclusions**:
   1. The Dead Sea Scrolls’ theology and ritual practice were like the Essenes.
   2. The authors of the Dead Sea Scrolls were probably Essenes.

## Major Events in Old Testament History

**4004 — creation**

The Old Testament (OT) does not give a date for creation, but in ad 1650 Archbishop James Ussher determined that, according to OT chron­ological referen­ces, it must have occurred in 4004 bc (October 22 around 8 p.m., in fact!). The universe actually began about 14 billion years ago, but the 4004 date does help us see that to the ancient Jews, creation was not so far in the past as we now think. The first 11 chapters of Genesis (called the “primitive his­tory”) relate events from creation to Abraham; these events include the creation of the world, the fall in the Garden of Eden, Cain and Abel, Noah, and the tower of Babel.

**1850 — Abraham**

Abraham (Gen 12-25) probably lived c. 1850 bc (“c.” stands for “*circa*,” Latin for “approxi­mately”). God made a covenant (an “agree­ment” or “treaty”) with Abraham (Gen 12) in which God promised that (1) Abra­ham’s descendants will be numerous, (2) they will dwell in Pales­tine, the “Holy Land,” and (3) all nations of the earth will be blessed through him. Abra­ham’s sons were Ishmael and Isaac (Gen 21-26); Isaac’s sons were Esau and Jacob (Gen 25-36); and Jacob’s 12 sons were the forefathers of the 12 tribes of Israel: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. One of these forefathers, Joseph, became the right-hand man of the Pharaoh in Egypt; when a famine struck the Middle East, Joseph’s relatives, the Israelites, moved to Egypt, where Joseph fed them.

**1250 — exodus**

Over the centuries the Israelites grew in number in Egypt; they were seen as a threat and enslaved. But God used Moses to send ten plagues on the Egyptians, so the pharaoh allowed them to leave (the exodus, Exod 1-14). Moses led the Israelites through the wilderness (the first half of the “wilderness wanderings,” Exod 15-19) to Mount Sinai, where he received 613 laws, many of which he immediately told to the Israelites (Exod 20-Num 10). Afterward Moses led the Israelites through the wilderness (the second half of the “wilderness wanderings,” Num 11-36) to the east bank of the Jordan river; there he delivered the remainder of the 613 laws to the Israelites (Deut 1-33), just before he died (Deut 34).

**1220 — conquest**

Joshua then became leader. He and the Israelites conquered the Canaanites (Josh 1-11), and divided up the land—formerly “Canaan,” now “Israel”—into twelve plots, one for each tribe (Josh 12-24). (Since members of the Levi tribe were priests and lived throughout the tribes, they received no land; but the Joseph tribe split into Manasseh and Eph­raim, so there still remained twelve tribes).

**1220-1020 — judges**

The conquest ushered in the period of the “judges” (Judg 1-21, 1 Sam 1-7). These judges, though they did settle legal disputes, primarily functioned as charismatic military leaders. Whenever one of the six surround­ing nations—Phoeni­cia, Aram, Ammon, Moab, Edom, and Philistia—would attack one of the tribes, the others would send young men to that tribe to form an ad hoc army; then the army would accept someone charismatic as their general. After the Israelite army would fend off the attacking nation, the leader would continue as judge of all the tribes until his death. The book of Judges records the deeds of twelve judges.

**1020 — Saul**

Finally, the tribes decided to form a centralized government so that they would be less suscepti­ble to attack. The first king was Saul (1 Sam 8-21); he consolidated the tribes into a federation, a single nation.

**1000 — David**

The second king, the most glorious Israel ever had, was David (2 Sam 1-1 Kgs 2). He conquered the six surrounding nations; he established a capital at Jerusalem (until then, a Canaanite village in the mountains of Judah); he built a palace; and he intended to build a temple, but God instructed him to let his successor build it.

**960 — first temple**

Solomon, David’s son (1 Kgs 3-11), built the first temple; it was dedicated in 960 bc. He was a wise and good king; under him Israel experienced a cultural flowering.

**922 — division of the kingdoms**

But Solomon’s son, Rehoboam, was a bad king who failed to take care of tribes other than his own, Judah. So the northern ten tribes rebelled against the central government (Simeon, the eleventh tribe, was surrounded by Judah and unable to rebel); they quickly won the civil war (1 Kgs 12-16). Consequently, there were now two kingdoms: Israel in the north, and Judah in the south (Simeon became part of Judah).

**721 — Assyrian exile**

During the 800s and 700s, Assyria waxed powerful; it soon conquered Babylonia (Assyria and Babylonia form present-day Iraq, northeast of Israel) Asia Minor (present-day Turkey, northwest of Israel), and Phoenicia (present-day Lebanon, north of Israel). In 721, Assyria conquered the northern kingdom, the kingdom of Israel (2 Kgs 15-19). Most of the population was de­ported else­where and thus became “the lost ten tribes of Israel”; those that remained became the Samari­tans, whose religion was considered deviant by the Jews of the southern king­dom.

**587 — Babylonian exile**

During the 600s, Assyria waned as Babylonia waxed in power; and in 612, Babylonia conquered the Assyrian capital, Nineveh. In 587, the Babylonians defeated the southern kingdom, the kingdom of Judah, and carried off its nobility and scribes to their capital, Babylon (2 Kgs 23-25). The last Davidic king, Jehoiachin, is led away in chains and presumably dies in Babylon c. 550.

**539 — restoration**

In 539, however, the Persians conquered Babylonia. When King Cyrus of Persia discovered the Jewish exiles living in Babylon, he put forth an edict granting them permission to return to Jerusa­lem (Ezra 1), a return called “the restoration.”

**518 — second temple**

The first thing that the Jews did after their return was to rebuild the temple (Ezra 3-6); it was rededicated in 518. Though little more than a “log cabin” to begin with, it was renovated over the centuries until, by the time Jesus “cleansed” it in ad 30, it was more magnificent than Sol­o­mon’s had been. (The Romans destroyed the second temple in ad 70, and no third temple has ever been erected; pres­ently there stands on Mount Zion an Islamic holy site, “the Dome of the Rock.”)

**332 — Greek domination**

The Jews lived peaceably under the Persians for almost two hundred years, but in 332 Alexander the Great, on his way to take over most of the then-known world, conquered Judah (1 Macc 1). Judah lived under Greek domina­tion for about a century and a half.

**165 — Maccabean kingdom**

The Jews lived peaceably under the Greeks until in 170 there arose a ruler, Antiochus IV Epi­phanes, who believed he was Zeus (he was probably insane). He demanded that all of his subjects wor­ship the Greek gods and goddesses, including himself. In 167 the Jews rebelled and formed a guerrilla army under the leader, Judas Maccabeus (“Maccabeus” means “the hammer”); and, surprisingly, the guerrillas expelled the much larger Greek army. In 165 (for the first time since 587), Israel became independent, with Judas Maccabeus as king. That same year he rededicated the temple (which the Greeks had deliberately profaned), proclaiming that thereafter all Jews were to celebrate the rededication every year; and that is the origin of the Jewish feast of Hanukkah (1-2 Maccabees).

**63 — Roman domination**

The Jews lived independently for about a hundred years, but in 63 bc the Roman general Pompey conquered Judah and made it the Roman province of Judea (Latin for “Judah”). That is why in the gospels the background of Jesus’ public ministry (c. ad 27-30) is the Roman Empire: Caesar Augustus, Pontius Pilate, etc.

## Overview of the Historical Books

(Sections of laws are in italics.)

GENESIS

1-11 primitive history

**c**. **1850** 12-25 Abraham

**bc** 25-36 Isaac and Jacob

37-50 Joseph

EXODUS

1-15 Egypt

**c**. **1250** 15-18 wilderness

19-24 Sinai

25-31 *tabernacle com­man­ded*

32-34 apostasy and covenant renewal

35-40 *tabernacle constructed*

LEVITICUS

1-7 *sacrificial laws*

8-10 *investiture of priests*

11-15 *cleanness laws*

16 *Day of Atonement*

17-26 *Holiness Code*

27 *conclusion*

NUMBERS

1-4 *census*

5-8 *various laws*

9-10 departure preparations

10-14 wilderness

15 *sacrifices and priests*

16 Korah, Dathan, Abiram; plague

17-19 *sacrifices and priests*

20-21 wilderness

[Moab:]

22-25 Balaam

26-27 *census*

28-36 *laws*

DEUTERONOMY

1-4 *first discourse*

5-11 *second discourse*

12-26 *laws* (*Deuteronomic Code*)

27-30 *second discourse* (con­t.)

31-34 appendices

JOSHUA

**c**. **1220** 1-12 conquest

13-21 allotment

22-24 conclusion

**c**. **1220-** JUDGES

**1020**

*introduction*

1 conquests

2 apostasy

*judges*

3 Othniel, Ehud, Shamgar

4-5 Deborah and Barak

6-8 Gideon

9 Abimelech

10 Tola, Jair

11-12 Jephthah

12 Ibzan, Elon, Abdon

13-16 Samson

17-18 Micah and Dan

19-21 Gibeah to Shiloh

1-4 RUTH

1 SAMUEL

1-3 Samuel

4-6 the ark

7 Samuel

**c**. **1020** 8-15 Saul

16-31 Saul and David

2 SAMUEL

**c**. **1000** 1-8 David

9-20 succession narrative

21-24 appendices

1 KINGS

1-2 succession narrative

**c**. **960** 3-11 Solomon

**c**. **922** 12-16 divided kingdom

17-22 Elijah

2 KINGS

1-2 Elijah

2-13 Elisha

**c**. **721** 14-20 more kings; Assyrian exile

**c**. **587** 21-25 last kings of Judah

1 CHRONICLES

1-9 genealogies

10-22 the early kingdom

23-27 personnel

28-29 from David to Solomon

2 CHRONICLES

1-9 Solomon

10-21 division of the kingdom

22-32 more kings

33-36 last kings of Judah

EZRA

**c**. **539**, 1-6 return and rebuilding

**c**. **518** 7-10 Ezra

1-13 NEHEMIAH

1-14 TOBIT

JUDITH

1-7 introduction

8-13 Judith and Holophernes

14-16 conclusion

1-16 ESTHER

1 MACCABEES

**c**. **332** 1-2 introduction

**c**. **165** 3-9 Judas Maccabeus

9-12 Jonathan

13-16 Simon

2 MACCABEES

1-2 letters to Egyptian Jews

2 preface

3-7 background and persecution

8-15 Judas Maccabeus

## The Church’s Teaching on Genesis and Evolution

Allen, John L., Jr. “Evolving Thought: Pope’s Writings Revealing about His Evolution Views.” *National Catholic Reporter*. 6 Sept. 2006. 8 Sept. 2006. Web.

1. Leo XIII (encyclical *Providentissimus Deus*, 1893): “There can never, indeed, be any real discrepancy between the theologian and the physicist . . . If dissension should arise between them, here is the rule also laid down by St. Augus­tine for the theologian: “Whatever they can really demonstrate to be true of physical nature we must show to be capable of reconciliation with our Scriptures . . . ”“
2. Pontifical Biblical Commission (*Response to Archbishop Suhard*, 1948)
   1. Gen 1-3 “relate in simple and figurative language, adapted to the understand­ing of a less developed people, the fundamental truths presupposed for the economy of salvation . . . ”
   2. “The question of the literary forms of the first eleven Chapters of Genesis is [complex. One can] neither deny nor affirm their historici­ty, taken as a whole . . . ”
3. Pius XII (encyclical *Humani generis*, 1950): “the magisterium of the Church does not forbid that the teaching of “evolution” be treated in accord with the present status of human disciplines and of theology, by investigations and disputations by learned men in both fields; insofar, of course, as the inquiry is concerned with the origin of the human body arising from already existing and living matter . . . Yet some . . . [act] as if there were nothing in the sources of divine revelation which demands the greatest moderation and caution in this thinking.”
4. John Paul II (“Cosmology and Fundamental Physics,” address to the Pontifical Academy of Sciences, 1981): “The Bible itself speaks to us of the origin of the universe and its make-up, not in order to provide us with a scientific treatise, but in order to state the correct relationships of man with God and with the universe. Sacred Scripture wishes simply to declare that the world was created by God, and in order to teach this truth it expresses itself in the terms of the cosmology in use at the time of the writer. The Sacred Book likewise wishes to tell men that the world . . . created for the service of man and the glory of God. Any other teaching about the origin and make-up of the universe is alien to the intentions of the Bible, which does not wish to teach how heaven was made but how one goes to heaven.”
5. Pontifical Biblical Commission (*The Interpretation of the Bible in the Church*, 1993): “Fundamentalist interpretation [wrongly] starts from the principle that the Bible, being the Word of God, inspired and free from error, should be read and interpreted literally in all its details. [It ignores] historical origins and development. . . . Fundamentalism also places undue stress upon [details concerning] historical events or supposedly scientific truth. . . . fundamentalism actually invites people to a kind of intellectual suicide. It injects into life a false certitude, for it unwittingly confuses the divine substance of the biblical message with what are in fact its human limitations.” (§ I. F.)
6. John Paul II (“Truth Cannot Contradict Truth,” address to the Pontifical Academy of Sciences, 1996)
   1. “. . . truth cannot contradict truth . . . ” (E. g., theological truth cannot contradict scientific truth, and vice versa.) (§ 2)
   2. Pius XII in “*Humani Generis* considered the doctrine of “evolutionism” a serious hypothesis, worthy of investigation and in-depth study . . . He also spelled out the condition on which this opinion would be compatible with the Christian faith . . . ” (§ 4) That condition is recognition that “the spiritual soul is immediately created by God . . . ” (§ 7)
   3. “Today, . . . new knowledge has led to the recognition of the theory of evolution as more than a hypothesis. It is indeed remarkable that this theory has been progressively accepted by researchers, following a series of discoveries in various fields of knowledge. The convergence, neither sought nor fabricated, of the results of work that was conducted independently is in itself a significant argument in favor of this theory.” (§ 4)
   4. “. . . rather than the theory of evolution, we should speak of several theories of evolution [based on] various philosophies . . . Hence the existence of materialist . . . and spiritualist interpretations. [§ 4] . . . theories of evolution which, in accordance with the philosophies inspiring them, consider the spirit as emerging from the forces of living matter or as a mere *epiphenomenon* of this matter, are incompatible with the truth about man. Nor are they able to ground the dignity of the person. . . . Revelation teaches us that he was created in the image and likeness of God [Gen 1:26-27].” (§§ 4-5)
7. Benedict XVI
   1. as Cardinal Ratzinger (*In the Beginning*: *A Catholic Understanding of the Story of Creation and the Fall*, 1990, p. 65): “It is the affair of the natural sciences to explain how the tree of life in particular continues to grow, and how new branches shoot out from it. This is not a matter for faith. . . . The theory of evolution seeks to understand and describe biological developments. But in so doing it cannot explain where the ‘project’ of human persons comes from . . . ”
   2. “In a 1992 Vatican news conference . . . he [Cardinal Ratzinger] said that it is not the function of the church to pass judgment on the scientific merits of evolutionary theory.” (Allen)
   3. as Cardinal Ratzinger (“The Truth of Christianity,” lecture at the Sorbonne, 1999): “No one will be able to cast serious doubt upon the scientific evidence for micro-evolutionary processes.” (Allen) (Micro-evolutionary processes are evolvings within a species, rather than from one species to another. Benedict XVI has not stated an opinion on macro-evolu­tionary processes.)
   4. “. . . Benedict XVI seems unlikely to render an official judgment on what he sees as a scientific question.” (Allen)
8. Cardinal Christoph Schönborn of Austria (Op-Ed article in *The New York Times*, July 2005): “Evolution in the sense of common ancestry might be true, but evolution in the neo-Darwinian sense—an unguided, unplanned process of random variation and natural selection—is not.” He clarified the remark three months later: “I see no difficulty in joining belief in the Creator with the theory of evolution, but under the prerequisite that the borders of scientific theory are maintained.” He said that “he meant to question not the science of evolution but what he called evolutionism, an attempt to use the theory to refute the hand of God in creation.” (Allen)
9. Fiorenzo Facchini, professor of evolutionary biology at the University of Bologna, wrote an article on intelligent design in *L*’*Osservatore Romano*, 16-17 Jan. 2006. (“*L*’*Osservatore* is the official newspaper of the Vatican and basically represents the Vatican’s views.”) Facchini held that a judge in Dover, Pennsylvania, was correct to rule on 20 Dec. 2005 “that intelligent design should not be taught as a scientific alternative to evolution.” Facchini wrote: “it is not correct from a methodological point of view to stray from the field of science while pretending to do science. It only creates confusion between the scientific plane and those that are philosophical or religious.” (Allen)

## The Nature of the First Sin

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1. **Adam and Eve sinned because they were immature**.
   1. Theophilus of Antioch (c. ad 150) wrote: “Adam, as yet only a child in years, was not fit to receive know­ledge. . . . God wished him to con­tinue simple and sincere by remain­ing a child.” (*Ad Autolycum* 2:23) (Hauret 111)
   2. Irenaeus (c. ad 180) wrote: “He was yet a child who had to grow natu­rally to reach his per­fection. . . . He did not have the perfect use of his facul­ties and so was easily de­ceived by the tempter.” (*Adver­sus haereses* 4:38) (Hauret 112)
   3. Clement of Alexandria (c. ad 200) wrote: “The first man played in Paradise as freely as a child. . . . he was led astray by lusts and came to manhood, by disobedi­ence.” (*Exhor­tation to the Greeks* 11) (Hauret 111)
   4. objections
      1. “The relative ignorance of the child does not neces­sarily imply a lack of moral discern­ment. Nor were our first par­ents child­ren, ex­cept in the sense that both of them en­joyed an inte­gral and inno­cent nature . . . ” (Hauret 112)
      2. J sees the couple as “capable of contemplating trans­gres­sions even on their own.” (Vawter 78-79)
      3. “the severe pen­alties . . . imply a se­rious culpability . . . and ac­cordingly a know­ledge of good and evil.” (Hauret 113)
2. **Gen 3 is a pro­jection into the past of puberty**. “Yesterday there was play, today work. Yesterday, enjoyment of life without bitterness, today, the thought of imminent death poisons his existence. Yesterday his senses were at peace, now he knows struggle within himself.” (Hauret 130)
3. **The sin was wanting to try everything**.
   1. “. . . in the Bible contraries are often op­posed to convey the idea of totali­ty. Exam­ples are not lacking in Genesis (cf. 24:50; 31:­24). To know good and evil, then, meant . . . “knowing every­thing.” . . . To know good and evil, therefore, would be to al­low oneself *every sort of ex­peri­ence*.” (Hauret 114)
   2. “By forbidding the tree of good and evil, God forbade man to “try every­thing once,” and obliged him to use his freedom only within the limits of divine law.” (Hauret 116)
4. **The sin was sexual**.
   1. Proof: many details have sexual import.
      1. 3:1: the snake may be a phallic symbol.
      2. 3:5: The snake uses “an equivocal word [“know”] mean­ing both intel­lec­tual knowl­edge and mari­tal rela­tions.” (Hauret 118) See, e. g., Gen 4:1, “Now Adam knew Eve his wife, and she con­ceived and bore Cain . . . ”
      3. 3:6: Eve seems to be a seductress; as Sir 25:24 says, “From a woman sin had its begin­ning, and because of her we all die.” But 3:6bc only says, “she took of its fruit and ate; and she also gave some to her hus­band, and he ate.” “It is not said that the woman actually en­ticed her husband to eat . . . ” (Maher 43)
      4. 3:7: Disobedience made Adam and Eve aware of their naked­ness.
         1. “. . . why should the mere sense of guilt aris­ing from any other sin have caused the guilty pair to feel the need of covering their gen­i­tals? . . . the sense of nakedness [implies] a change in their rela­tions to each oth­er as man and wom­an.” (Hartman 34-35)
         2. objection: “Their disobedience upset the bal­ance of their na­ture and the dis­order found its echo in their bo­dies. Before their sin our first parents knew sex without being em­barrassed by it. . . . The sacred au­thor immedi­ately drew at­tention to [their sense of na­kedness], not nec­essar­ily to inform us on the na­ture of the transgression, but be­cause the unruli­ness of the senses was the first outward sign of the fall.” (Hauret 119)
      5. 3:16: The woman’s punishment is labor pains and sexual long­ing for man. (Hartman 33-34) “. . . in one instance at least the penalty for having eaten the forbid­den fruit has sexu­al overtones (3:­16); thus . . . the offense might have been sexual as well.” (Vawter 71)
      6. 3:19: The principal punishment is death, and sex has to do with the trans­mis­sion of life. (Hartman 33)
   2. objections
      1. When the pro­hibition of eating the fruit was introduced in 2:17, the woman did not exist yet; the prohibition cannot pertain to sexual relations with her. (Vawter 71) Sir 25:24 is a “misogyn­istic interpre­tation . . . ” (Vawter 79)
      2. The view that the sin was sexual appealed to Clement of Al­exan­dria and to Am­brose, but Augus­tine said of the idea, “it is ridiculous.” (Hauret 118)
      3. “. . . the knowledge of good and bad which is prohibited to man is also—and not by the tempter’s “exegesis” alone (3:5) but by God’s as well (3:22)—a preroga­tive of the Deity. It can there­fore hardly stand for a moral failing.” (Vawter 72)
5. **Gen 3 is a polemic against fertility cults**.
   1. “. . . the Yahwist could have used his story to wage a polemics against the fertility cult of Ca­naan . . . ” (Vawter 71)
   2. Proof: “the ser­pent . . . would stand for the fertility god Baal (who often enough was in fact associated with the ser­pent as fertil­ity symbol) . . . ” (Vawter 71)
   3. objection: the snake “is merely another of God’s cre­a­tures . . . and is not, therefore, an imme­diately obvi­ous candidate to re­present a rival deity . . . ” (Vawter 72)
   4. ““By showing us Eve talking to the serpent . . . he de­picts her forget­ting her Creator and being tempted to put her . . . conjugal life, under the . . . blessing of licentious pa­gan worship.” [Qtd. from Cop­pens, *Con­naissance* 25-26, 45] . . . The sin of pride . . . was, then, accompanied [121] by a sin against the sanc­tity or con­secration of mar­riage. Later on, . . . Eve will con­fess her thence­forth un­shake­able faith in the cre­ative power of Yahweh . . . ” I. e., Gen 4:1, “I have gotten a man with the help of the Lord.” (Hauret 121-22)
6. **The sin was intellectual pride**.
   1. “The sin is moreover an act of *hybris*, [to] put him on a par with God.” (Hartman 32)
   2. “. . . man claimed to decide for himself that what he wants is good [and] what he does not want is bad.” (Scott 99)
   3. “God has indeed reserved to himself . . . knowl­edge to which man can aspire only by attempting to transcend his creature­hood . . . ” (Vawter 78) The snake persuades man to seek “what he can only experience [as] an unrequited lust.” (Vawter 78)
   4. proofs
      1. 3:5, the snake’s understanding: “you will be like God, knowing good and evil.”
      2. 3:22, God’s understanding: “the man has become like one of us, knowing good and evil.”
      3. “. . . the habitual cast of . . . Hebrew thought [was] anti-in­tel­lectual . . . ” (Hauret 114)
7. **Gen 3 is a paradigm of human conduct in the face of temptation**.
   1. the theory
      1. ““The man” and “the woman” of the story repre­sent “Ev­ery­man” and “Every­wo­man” . . . ” (Maher 48) “The man and the woman of Genesis 2-3 are in­tended to repre­sent everyman . . . ” (Vawter 89) “This is the story of ‘Everyman’.” (Davidson 28)
      2. “. . . the self-will of man [is], for the narrator, . . . not ancient story but an ever pres­ent reality.” (Davidson 48)
   2. Proof: in Hebrew, ΄*adam* means simply *man*.
   3. Therefore, Gen 3 does not describe a fall.
      1. Gen 2-3 do not describe “a fall in the sense that man after has become anything else than man was before. . . . it is man’s nature to be prone to wrongdoing (cf. Genesis 8:21, J). . . . no explanation is given for this undoubted fact of life, either by the Yahwist or by the Priestly author.” (Vawter 79)
      2. “The doctrine affirms that man is born into a sinful world and into a sinful race, and that from both of these he stands in need of re­demp­tion.” (Vawter 88)
   4. objection: “While the sacred author may have pro­jected the pain­ful story of daily life back to the be­ginnings, at the same time he proposed to explain the unhap­py lot of human be­ings.” (Hauret 131)

## The Promises to Abraham

## in the Abraham Saga (Gen 12-25)

1. **the promise of land**
   1. 12:1, “the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you.”“
   2. 12:7, “To your offspring I will give this land.”
   3. 13:14-17, “Raise your eyes now, and look from the place where you are, northward and southward and eastward and westward; 15for all the land that you see I will give to you and to your offspring forever. . . . 17Rise up, walk through the length and the breadth of the land, for I will give it to you.”
   4. 15:7, 18-21, “I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess. . . . 18To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates, 19the land of the Kenites, the Kenizzites, the Kadmonites, 20the Hittites, the Perizzites, the Rephaim, 21the Amor­ites, the Canaanites, the Girgashites, and the Jebusites.”
   5. 17:8, “I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding . . . ”
2. **the promise of many descendants**
   1. 12:2, “I will make of you a great nation, and I will bless you, and make your name great . . . ”
   2. 13:16, “I will make your offspring like the dust of the earth; so that if one can count the dust of the earth, your offspring also can be counted.”
   3. 15:1-6, “After these things the word of the Lord came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” 2But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” 3And Abram said, “You have given me no offspring, and so a slave born in my house is to be my heir.” 4But the word of the Lord came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” 5He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” 6And he believed the Lord; and the Lord reckoned it to him as righteous­ness.”
   4. 16:2, “Sarai said to Abram, “You see that the Lord has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her.”“
   5. 16:10, “The angel of the Lord also said to her [Hagar], “I will so greatly multiply your offspring that they cannot be counted for multitude.”“
   6. 17:2-8, “I will make my covenant between me and you, and will make you exceedingly numerous.” . . . 4this is my covenant with you: You shall be the ancestor of a multitude of nations. 5No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. 6I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.”
   7. 17:16-21, “I will give you a son by her [Sarah]. I will bless her, and she shall give rise to nations; kings of peoples shall come from her. . . . 19your wife Sarah shall bear you a son, and you shall name him Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. . . . 21my covenant I will establish with Isaac, whom Sarah shall bear to you at this season next year.”
   8. 18:10, 14, “Sarah shall have a son. . . . 14Is anything too wonder­ful for the Lord? At the set time I will return to you, in due season, and Sarah shall have a son.”“
   9. 18:18, “Abraham shall become a great and mighty nation . . . ”
   10. 21:1, “The Lord dealt with Sarah as he had said, and the Lord did for Sarah as he had promised. 2Sarah conceived and bore Abraham a son in his old age, at the time of which God had spoken to him. 3Abraham gave the name Isaac to his son whom Sarah bore him. . . . 7And she said, “Who would ever have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”“
   11. 22:17, “I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies . . . ”
3. **Gentiles blessed through Abraham**
   1. 12:2-3, “you will be a blessing. 3I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”
   2. 18:18, “all the nations of the earth shall be blessed in him . . . ”
   3. 22:18, “by your offspring shall all the nations of the earth gain blessing for them­selves . . . ”

## Outline of the Pentateuch

(Bolded titles are narrative sections.

Unbolded titles are legal sections.)

**primitive history** Gen 1-11

**Abraham** Gen 12-25

**Isaac and Jacob** Gen 25-36

**Joseph** Gen 37-50

**the exodus** Exod 1-14

**wanderings in the wilderness: Egypt to Sinai** Exod 15-20

the Book of the Covenant Exod 21-24

the tabernacle commanded Exod 25-31

**the golden calf** Exod 32-34

the tabernacle constructed Exod 36-40

rubrics and laws Lev 1-16, 27

the Holiness Code Lev 17-26

preparations to leave Sinai Num 1-10

**wanderings in the wilderness: Sinai to Canaan** Num 11-36

historical review and exhortation Deut 1-4

settlement laws and exhortation Deut 5-11

the Deuteronomic Code Deut 12-26

blessings and curses Deut 27-30

appendices Deut 31-33

**the death of Moses** Deut 34

## The Structure of the Pentateuch

|  |  |
| --- | --- |
| **Genesis** | narrative  (chh. 1-50) |
| **Exodus** | narrative  (1-20) |
|  | law  (20-40) |
| **Leviticus** | law  (1-27) |
|  | law  (1-10) |
| **Numbers** | narrative  (11-36) |
| **Deuteronomy** | law  (1-33) |
|  | narrative (34) |

## The Growth of the Pentateuch

Paul Hahn

Gen 1-11 primitive history J

Gen 12-25 Abraham JE

Gen 25-36 Isaac and Jacob JE

Gen 37-50 Joseph JE

Exod 1-14 exodus JE

Exod 15-20 wandering: Egypt to Sinai JE

Exod 21-24 Book of the Covenant JE

Exod 25-31 tabernacle commanded P

Exod 32-34 golden calf and tablets broken JE

Exod 35-40 tabernacle constructed P

Lev 1-16,27 rubrics and laws P

Lev 17-26 holiness code P

Num 1-10 preparations to leave Sinai P

Num 11-36 wandering: Sinai to Jordan JE

Deut 1-4 historical review and exhortation D

Deut 5-11 settlement laws and exhortation D

Deut 12-26 Deuteronomic Code D

Deut 27-30 blessings and curses D

Deut 31-34 death of Moses and appendices JE

The above chart is meant to suggest the growth of the pen­ta­teuch. Probably at some point there existed a nar­rative that consisted of the primitive history (Gen 1-11), the patriarchal narratives (Gen 12-50), the exodus account (Exod 1-14), the wilder­ness wanderings (Exod 15-20, 32-34, Num 11-36), and the death of Moses (Deut 31-34). Attempts have been made to break these sec­tions down into earlier and later tradi­tions, but for our present purpose, it is enough to know that the original nar­rative of the pentateuch consisted of these approximately 100 chapters. These sections are oldest, and therefore they appear furthest to the left in the central column of the chart.

Now suppose it is a couple of centuries after the composi­tion of the original epic. The Israelites have settled in Pal­es­tine and have developed a monarchical politi­cal system and a system of law courts. The lawyers and judges want to give au­thority to the code of laws that the Israelites have developed, not only so that the citizenry will be more inclined to obey the laws, but also because the lawyers and judges genuinely believe that their present laws were surely author­ized by God during his great revela­tion to Isra­el, on Mount Sinai. So they insert their present-day law code (the Book of the Coven­ant, Exod 21-24) into the national reli­gious epic, right after the Ten Command­ments (Exod 20). But this isn’t the only law code around: Is­raelites in another area of Pales­tine (perhaps the northern king­dom) have developed their own laws (the Deutero­nomic Code, Deut 12-26), and their code is inserted too. Along with it are included laws con­cerning proper­ty rights (Deut 5-11, and probably the similar Num 1-10). They also include with the second code introductory and conclud­ing exhortations (Deut 1-4, 27-30). These law codes and accompanying materials are re­presented in the chart by the first degree of indentation in the central column.

But the Israelites have also centralized their worship; there is now one temple, on Mount Zion in Jerusalem, instead of a place of worship in every village. The priests are interested in seeing their centralized cultic practice made authoritative too; and no doubt they also believe in all sincerity that present practice must have been authorized far in the past. And so they, too, embed their present-day ritual codes in the national re­li­gious epic. They imagine that a prototype of the temple, called a “taber­na­cle” (a moveable temple), must have been used during the period of the wander­ings (Exod 25-31, 35-40). They also em­bed their rubrics and laws concerning correct sacri­fice, proper foods to eat, cleanness and uncleanness, etc. (Lev 1-16, 27). At some later time, perhaps from some other locality, ano­ther “priest­ly” code gets inlaid into the penta­teuch: the Holi­ness Code (Lev 17-26).

This brief history of the growth of the pentateuch is over­simplified, but the main idea is that the pentateuch grew by be­ing re-edited several times, swelling each time with the addition of new material. Scholars believe there were four major edi­tions, four major expansions, of the pentateuch. The original epic itself was composed in two versions, probably one in the lower kingdom (Judah) and one in the upper kingdom (Is­rael). The lower-kingdom version is known as the “Yahwist” narrative, re­presented by the letter “J” (“Yahwist” in German is “Jahwist”); and the upper-kingdom version is known as the “Elo­hist” narra­tive, represented by the letter “E.” These two were combined (“JE”) to form the first edition of the epic (the left-most sections of the middle column in the chart). Next, perhaps at the time when the later historical books (Joshua, Judges, 1-2 Samuel, and 1-2 Kings) were added to the pentateuch, an editor (or edi­tors) inserted the law codes of Deuteronomy into the pen­tateuch, along with an introduc­tion and a conclusion; this level of ma­ter­ial in the pentateuch is the work of the “Deut­eronomist,” re­pre­sented by the letter “D.” Finally, a group of priests re­vised the epic by inserting material dealing with “priest­craft,” and also by revis­ing sections of the “JE” epic; their work is known as the “Priest­ly” recension and is represented by the let­ter “P.” Thus the growth of the pentateuch is represented by four stages: J, E, D, and P. J was probably in existence by 850 bc; E was probably in existence by 750 bc; J and E were probably combined around 650 bc; the Deuter­onomist probably added the book of Deuteronomy and the Deuteronomistic History around 550 bc; and the priestly recension of the whole pentateuch pro­bably occurred around 400 bc. Thus the pentateuch was in its final form around 400 bc.

## The Reasoning That Yields Four Pentateuchal Sources

Rowley, H.H. *The Growth of the Old Testament*. New York: Har­per and Row, 1950. 16-37.

Begin p. 36 top.

1. **Moses as author**: According to the traditional view, universally accepted by Christians and Jews until the 1700s ad, the first five books of the Bible were writ­ten by Moses. But anachro­nisms make this view untenable. (Rowley 16)
   1. Deut 34 records the death of Moses. (Rowley 17) (Deut 34:6 even says that “no one knows the place of his burial to this day,” which “clearly suggests that it was written at a later time.” Dil­len­ber­ger and Welch, *Pro­tes­tant Chris­ti­an­ity*, 2d ed. [New York: Mac­mill­an, 1988] 173)
   2. Gen 36 says that the Edomite kings it has just listed reigned before Israel had a king. But Moses died around 1220, and Israel did not have a king until 1020. (Rowley 17)
   3. Gen 14:14 says that Abram chased Lot’s captors as far as Dan; but ac­cording to Judg 18:29, the place was not known as Dan till long after Moses’ death. (Rowley 17)
   4. Gen 12:6 and 13:7 say that the Canaanites were in the land; this in­dicates that these pas­sages were written after the conquest of Can­aan. (Rowley 17)
   5. Gen 21:34; 26:14, 15, 18, and Exod 13:17 refer to the Philistines. But the Philistines did not invade Palestine until the beginning of the 1100s bc—again, after Moses’ death. (Rowley 17)
2. **evidence of sources**: If the Pentateuch was not written by Moses, then who did write it? Actually, there is considerable evidence that more than one person was involved.
   1. doublets and triplets
      1. Gen 21:31 says that Beersheba was so named to commemorate a cov­en­ant between Abraham and Abimelech; Gen 26:31 says it was named from an incident concerning Isaac and Abimelech. (Rowley 17)
      2. Gen 28:19 says that Jacob named Bethel on his journey to Paddan-aram; Gen 35:14-15 says he named it on his return many years later. (Rowley 17)
      3. Gen 32:28 says that Jacob was renamed “Israel” at Peniel; Gen 35:10 says he was renamed “Israel” at Bethel. (Rowley 17)
      4. Three times the matriarch is endangered: Gen 12, Gen 21, Gen 26. (Rowley 17)
      5. Hagar twice flees Sarah: Gen 16, Gen 21. (Rowley 18)
   2. discrepancies
      1. The degree of God’s transcendence varies. (Rowley 18)
         1. Gen 1:1-2:4a depicts a majestic, separated God. (Rowley 21)
         2. Gen 2:4a-25 is rife with anthropomorphisms (attributing human characteristics to God): God molds a clay doll and breaths into its nostrils (2:7), plants a garden (2:8), creates animals to see which is a suitable partner (2:18-20), and builds up Eve from a rib (2:22). See also the walk in the garden (3:8), shut­ting Noah in the ark (7:16), smell­ing Noah’s sacrifice (8:­21), and de­scending to see what the builders of Babel are up to (11:5). (Rowley 21)
         3. Between these two extremes, one finds God communicating with humans through intermediaries. (Rowley 22)
            1. Sometimes he sends an angel in human form (Gen 21:­17, 22:11, 28:12, 31:11, 32:1). (Rowley 22)
            2. Sometimes he communicates through dreams (Gen 20:3, 28:12, 31:24). (Rowley 22)
      2. There are discrepancies in the flood narrative.
         1. Gen 6-8 sometimes refers to 1 pair of each animal, sometimes to 7 pairs. (Rowley 18)
         2. According to Gen 7:12 and 8:6-12, the rain lasted 40 days, and Noah waited several periods of 7 days before land ap­peared. According to Gen 7:24 and 8:14 (cf. 7:11), the rain lasted 150 days, and Noah waited a year and 10 days before land appeared. (Rowley 18)
      3. discrepancies in the use of God’s name
         1. In Exod 6:2-3 God says, “I am the Lord [Yahweh]. 3I ap­peared to Abraham, Isaac, and Jacob as God Almighty [el Shaddai], but by my name ‘the Lord’ I did not make myself known to them.” (Rowley 20)
         2. But God *is* known to the patriarchs as “Yahweh” (Gen 15:2, 8; 16:2; 24:31; 18:14; 19:13; see especially Gen 15:7 and 28:13, where God even says, “I am Yahweh”). Even earlier, when Eve named Cain, she proclaimed, “I have pro­duced a man with the help of the Lord”; and a little later, we are told, “people began to invoke the name of the Lord” (Gen 4:26). (Rowley 20-21)
      4. differences of style
         1. Deuteronomy is rhetorical and hortatory. (Rowley 22)
         2. Many passages have a dry, formal, repetitive style. (Rowley 22)
         3. Other passages are straightforward narratives. (Rowley 22)
         4. One author can change styles when writing about different topics, of course; but these differences of style can be found in passages where the subject matter is the same. (Rowley 22)
         5. Also, there often exist alternative expressions for common ideas, and sets of these expressions are found together. (Rowley 22)
      5. If the numbers in Gen 25:26, 26:34, 35:28 are added together, then Isaac spent 80 years on his death bed. (Rowley 19)
      6. Gen 37:27 says Judah proposed selling Joseph to some Ishmael­ites; Gen 37:28-30 says Midianites kidnapped Joseph without the brothers knowing. (Rowley 18-19)
      7. In Exod 25-31 and 35-40, the tabernacle is (1) elaborate, (2) always at the center of the Israelites, and (3) cared for by more than 8000 Levites (Num 1:49-53; 3-4). But in Exod 33:7-11, it is (1) simple, (2) outside the camp, and (3) cared for by Joshua a­lone. (The second description of the tabernacle reappears in Num 11:16 ff., 12:4 ff.) (Rowley 19)
      8. There are discrepancies in sending the spies into the holy land (Num 13-14).
         1. They went north only to Hebron (13:22), or they went all the way north to Rehob (13:21). (Rowley 19)
         2. On their return, they reported the land’s wonderful fertili­ty (13:27, 14:8-9), or they reported that the land “de­vours its inhabitants” (13:32). (Rowley 19)
         3. Only Caleb urged entering the land (13:30-31), and only he was promised by God to enter it (14:24); or only Joshua and Caleb urged entering the land (14:6-7), and they were both promised to enter it (14:30). (Rowley 19)
      9. discrepancies among the laws
         1. Exod 20:24 says an altar is to be set up in every place; Deut 12:14 says sacrifice may only be offered at one sanctu­ary. (Rowley 20)
         2. Exod 28:1 says only descendants of Aaron may offer sac­ri­fices; Deut 18:7 says any of the descendants of Levi can offer sacri­fices. (Rowley 20)
         3. Lev 23:36 says the feast of booths lasts 8 days; Deut 16:15 says it lasts 7 days. (Rowley 20)
         4. Exod 21:12 ff. says that one who accidental kills another may seek sanctuary at the altar; but Deut 19:1-13 and Num 35:9-24 say such a person may seek sanctu­ary in any of several cities (Deut 19 says 3 sanctu­ary cities must be designated, while Num 35 says 6 cities). (Rowley 20)
         5. Exod 21:2 ff. says a Hebrew male slave must be released after six years, but a He­brew female slave is not entitled to release; Deut 15:12 says the female slave, like the male, must be re­leased after six years. (Rowley 20)
   3. convergence
      1. The following characteristics tend to correlate:
         1. God is called “Elohim” until Exod 3 (the burning bush);
         2. God is majestic and transcendent;
         3. the style is dry and repetitious. (Rowley 22)
      2. And these characteristics tend to correlate:
         1. God is called “Yahweh” (prior to Exod 3);
         2. God is anthropomorphic;
         3. the passages are simple but artful narratives. (Rowley 23)
      3. If these correlations are assumed to be sources, then this would explain many of the discrepancies and doublets, because often one re­cital of an event will dis­play one set of characteristics, and another recital will display another set of charac­teris­tics. (Rowley 23)
      4. But even within the simple narratives
         1. God is sometimes anthropomorphic and sometimes uses interme­di­aries (angels and dreams);
         2. there remain a number of doublets; and
         3. God is sometimes “Yahweh” and sometimes “Elohim.” (Rowley 23)
3. **conclusions from these evidences**
   1. “. . . wherever two or more of the tests are applicable we find they sup­port one another. We are therefore able to trust them where only one is found . . . ” (Rowley 24)
   2. “. . . there are at least three collections of material found in the Pen­ta­teuch, apart from the bulk of the book of Deuteronomy, which yields a separate block, whose style is almost en­tirely absent from the rest of the Pentateuch.” So, if we include Deuter­onomy: there are four sources in the Pentateuch. (Rowley 23)
   3. Combining sources was not uncommon in the ancient world.
      1. The Chronicler used the Deuteronomistic History to compile his nar­rative. “Some­times he copied passages verbatim from his sources, perhaps altering an occasional word, or slightly abbrevi­ating; sometimes he made important alterations clearly dictated by his own presuppositions . . . ” (Rowley 24)
      2. Tatian (c. ad 170), using the actual words of the four gospels, wove them into a contin­uous narra­tive (called the *Dia­tes­saron*). (Rowley 24)
      3. Matthew and Luke used Mark and Q as sources. (Rowley 24)
4. **descriptions of the four sources**, **J**, **E**, **D**, **P**
   1. **J**
      1. “J” stands for “Yahwistic,” since this source uses the name “Yah­weh” even in primeval times. (Rowley 25) (Note: “Jehovah” is a name for God that was created by the translators of the KJV in 1611: to avoid using the divine name itself, they used the consonants of “Yah­weh” [YHWH] and the vowels of “Adonai,” which means “Lord.” Rowley 25 n. 1)
      2. The style is simple but brilliant. (Rowley 25)
      3. God is depicted anthropomorphically.
      4. J has a special interest in the southern kingdom. (Rowley 25)
         1. Abraham’s residence is in Hebron. (Rowley 25)
         2. The spies go to Hebron. (Rowley 25)
         3. Judah takes the lead in the Joseph stories. (Rowley 25)
         4. So “J” also represents the “Judahite” source. (Rowley 25)
   2. **E**
      1. “E” stands for “Elohim,” since this source uses the name “Elohim” prior to the burning-bush episode (but so does P). (Rowley 25)
      2. E begins with Abraham; it does not appear in Gen 1-11. (Rowley 25)
      3. God communicates by angels and dreams. (Rowley 25)
      4. E has a fondness for scenes of blessing and of farewell. (Rowley 25)
      5. E has a special interest in the northern kingdom. (Rowley 25)
         1. E’s Abraham stories center around Beersheba. (Though Beer­sheba is in the far south, even in Amos’ day northerners went on pilgrimage to Beersheba, Amos 5:5, 8:14.) (Rowley 26)
         2. E’s Jacob stories center around Bethel and Shechem. (Rowley 26)
         3. Reuben takes the lead in the Joseph stories. (Rowley 25-26)
         4. Joshua, an Ephraimite, has special prominence in the Exodus period. (Rowley 26)
         5. Since Ephraim was the most important northern tribe, “E” also represents the “Eph­raimite” source. (Rowley 25)
   3. **JE**
      1. For both sources, the patriarchs worship and sacrifice “by sacred stones and wells and trees, and neither knows of any need of priests to offer the sacrifices.” (Rowley 26)
      2. “JE” is used for passages which cannot be precisely analyzed.
         1. For example, the Book of the Covenant, Exod 20:22-23:33, is JE (though predom­inantly E); it perhaps was incorporated into E from an inde­pen­dent source and is earlier than JE in date. It comes immediately after the decalogue (Exod 20:1-17). (Rowley 26)
   4. **D**
      1. “D” stands for the “Deuteronomic” source; it appears almost nowhere outside of Deu­teronomy. (Rowley 26)
      2. outline
         1. Deut 1-11: historical retrospect, interspersed with exhorta­tions.
            1. Deut 5-11 are probably the original introduction to the Deuteron­omic Code. (Rowley 26)
            2. Deut 1-4 “are a second and independent introduction, though written by a writer of the same school as the main work . . . ” (Rowley 30)
         2. Deut 12-26: Deuteronomic Code. (Rowley 26)
            1. The code limits sacrifice to one legitimate sanctuary. (Rowley 26)
            2. The ritual is in the custody of the tribe of Levi, [26] and all Levites serve the altar. (Rowley 26-27)
            3. All Canaanite religious rites and symbols are opposed. (Rowley 27)
            4. The code is humanitarian; it “frequently commends the needy classes to the care of men. Amongst the needy classes the Levites figure conspicuously.” (Rowley 27)
            5. The code advances the theory of double retribution: if Is­rael is faithful, prosper­ity will follow; if Israel is unfaithful, disaster will follow. (Rowley 27)
         3. Deut 27, 29-34 “are more miscellaneous.” (Rowley 30)
   5. **P**
      1. “P” stands for the “priestly” source. Its “Priestly Code” con­tains most of the regulations for sacrifice and priestcraft. 27
      2. P is very fond of genealogies. 27
      3. God is very transcendent. 27
      4. The style is formal and repetitious. 27
      5. It has no theophanies (except at Bethel, Gen 35:9-15—no one knows why this theo­phany survived). 27
      6. “It records no sacrifices prior to Moses and Aaron, “and it is probable that this is be­cause it could not recognize the legitimacy of sacrifice until it had been divinely estab­lished, and unless it was offered by the duly appointed priests.” 27
      7. “It draws a distinction between the descendants of Aaron, who alone are authorized to offer sacrifices, and the rest of the tribe of Levi, to whom the more menial duties of the sacred service are assigned.” 27
      8. “It makes elaborate provisions for the maintenance of priests and Levites, and therefore does not commend Levites to the alms of the people.” 27
      9. It does not argue for a single legitimate sanctuary, since it takes this for granted. 27
      10. H
          1. “H” stands for the “Holiness Code,” Lev 17-26. 27
          2. H probably originated independently of P. 27
          3. H’s final verse “implies that it brought a collection of laws to a close.” 27
          4. style
             1. H summons men to holiness: “You shall be holy, for I the Lord your God am holy” (Lev 19:2). 27
             2. H frequently reinforces its injunctions with the reminder, “I am Yahweh.” 28
5. **dates of J**, **E**, **D**, **and P**
   1. The “Graf-Wellhausen theory” is not the theory of four sources (those were distin­guished before Graf and Wellhausen), but a theory about the sources’ dates. Until the Graf-Well­hausen school, P was thought to be the oldest of the four. (Rowley 28)
   2. It is primarily in relation to the Deuteronomic Code that the other three sources are dated. (Rowley 29)
      1. First, “D shows knowledge of the historical material of JE, but not of P where P dif­fers.” (Rowley 28)
         1. Example 1: in Num 13-14, JE says that the spies go only to Eshcol (near Hebron) and that only Caleb will enter Pales­tine; but P says the spies go all the way to the far north (Rehob) and that Joshua as well as Caleb will enter Pales­tine. Deut 1:24, 36 shows familiarity with the JE tradition but not with the P tradition. (Rowley 28)
         2. Example 2: in Num 16, a JE tradition (Dathan and Abiram) is combined with a P tradition (Korah and his comrades); Deut 11:6 knows only the JE tradition. (Rowley 28)
      2. Also, D sometimes quotes the laws of the Book of the Covenant (JE), but it never mentions any laws peculiar to P. (Rowley 28)
         1. D does occasionally revise JE laws to effect the centraliza­tion of sacrifice, as does P; but this does not prove reli­ance on P. (D also revises JE laws at times to enforce purity of religion or humani­tarian conduct.) (Rowley 28)
         2. D does provide the priesthood missing in JE, as does P; but P’s provisions are much more elaborate. (Rowley 28)
      3. In addition, data from the Deuteronomistic History help to date the sources. (Rowley 29)
         1. Multiple altars, which the Book of the Covenant permitted, con­tinued until Heze­kiah’s time, and with no awareness of wrongdo­ing, according to the Deu­ter­on­om­is­tic History. Elijah, for exam­ple, complained when some were destroyed (1 Kings 19:10) and even rebuilt one (1 Kings 18:30), with God’s approval. So J and E, which know of multiple altars, must precede D and P, which believe in a single altar. (Rowley 29)
         2. D says that one who accidentally kills someone may seek sanctu­ary in desig­nated cities, and P says that such a person may seek sanctuary at the altar. But “The practice of sanctuary at the beginning of Solomon’s reign was in accordance with the Book of the Cove­nant, and not in accor­dance with the law of either D or P.” Since the Book of the Covenant is JE, J and E must have been in existence before D or P. (Rowley 29)
         3. In Joshua through 2 Kings, there is no indication of aware­ness of P’s special laws; hence, since the Deuteronomistic History was compiled in the exile, P must be post-exilic. (Rowley 29)
         4. The editor or editors of the Deuteronomistic History judge Is­rael on the basis of Deuteronomy’s theory of double retri­bu­tion; since the Deuteronomistic History is exilic, D must be pre-exilic. (Rowley 29)
         5. The Chronicler knew P. (Rowley 29)
            1. In 2 Kings 11:4 there are Carite mercenaries; in 2 Chr 23:2, the Chronicler changed them to Levites, “since foreign mercenaries should not have been admitted to the sacred enclosure by the law of P.” (Rowley 29)
            2. In 2 Sam 6, Uzzah dies because he touches the ark; in 1 Chron 15:13, the Chron­icler adds the explanation that this is because Uzzah was not a Levite, which explains the death in terms of the laws of P. (Rowley 29)
   3. Since the Chronicler wrote after 300 bc (Rowley 163), P must be prior to 300 bc.
   4. **date of D**
      1. “. . . it is in the highest degree probable” that the Deuteron­omic Code (Deut 12-26) is the law book discovered in 621 bc. (Rowley 29)
         1. 2 Kings 22:3-23:27 relates that Hilkiah, the high priest, found a book in the temple; when it was read to Josiah the king, he was aghast at its curses (see the elaborate curses of Deut 28:15-68). In a covenant ceremony at the temple soon afterward, the king and all the people pledged to obey the commands of the book; and im­mediately thereafter the altars in all the vil­lages of Judah were de­stroyed. When passover was observed the follow­ing year, it was centralized in Jerusalem. “Every one of these reforms could find its basis in the book of Deuteronomy . . . ” (Rowley 30)
         2. Josiah’s reform did *not* implement one aspect of Deuteronomy: the country priests did not come to minister in Jerusalem (Duet 18:6 ff). But “2 Kings draws special attention to this [2 Kings 23:9], and thus indicates that there was reason to expect its implementation.” (Rowley 30)
         3. “As it is unlikely that Josiah’s law-book was the whole Penta­teuch, . . . it has long been believed that it is to be found in the book of Deuteronomy. Probably it was not the whole of the present book,” but only the Deuteronomic Code (Deut 12-26 + 28). (Rowley 30)
      2. Identification of the Deuteronomic Code as Josiah’s law book provides us with a *termi­nus ad quem* (latest possible date), 621 bc. Can we establish a *terminus a quo* (earliest possible date)?
         1. Around 700 bc, king Hezekiah attempted a reform of Israelite re­li­­gion that at­tempt­ed to cen­tral­ize sac­ri­fice in Jerusalem (2 Kings 18). But no law book is even hinted at. Pro­bably, then, Deuteronomy was written between Hezekiah’s re­form, c. 700, and Josiah’s reform, 621 bc. (Rowley 31)
         2. Probably Deuteronomy incorporates the lessons learned by the failure of Hezeki­ah’s reform. King Manasseh, the king im­me­d­iately after Hezekiah, reacted against Heze­kiah’s reform and promoted worship of Baal, Asherah, astronomical deities, etc. During his long reign (687-642 bc), “the reforming cir­cles might be expected to be laying their plans for a fur­ther attempt at reform. Probably the experience in Hez­e­hiah’s time had made them aware of the problems that had to be overcome. For in­stance, hitherto all slaughter had been sacrifice. But the limitation of sacrifice to a single shrine would make impracti­cable the bringing thither of an­i­mals from all parts of the land. Hence Deuteronomy pro­vided for slaughter for food to take place anywhere [Deut 12:15, 20-27].” (Rowley 31)
         3. “Again, the closing of the local shrines would mean the loss of the livelihood of the local priests. Hence Deuteronomy com­mended them to the generosity of the people they had hitherto served, and also provided that they should be entitled to continue to act for them on the occasions when they went up to the sacred shrine (Deut. xviii. 6 ff.). But plans for reform in the reign of Manasseh were dangerous (2 Kings xxi. 16), and who­ever prepared Deuteronomy in that reign would have to keep it secret. And since the reign of Manasseh lasted fifty-five years, the plan would long have been forgotten before it could be put into effect, and the people who prepared it long have died before the eighteenth year of Josiah, so that when it was discovered in the Temple no one living knew where it had come from or what was its age. Hence we may date the compilation of Deuteronomy *circa* 680 B.C. . . .” (Rowley 31)
   5. **dates of J and E**
      1. considerations for both J and E
         1. “Both J and E are corpora of traditions of all the tribes, and not merely of the south­ern and the northern [31] tribes respec­tively, and they are not likely to have been made before the early days of the monarchy when Judah first came into the stream of a common life with the northern tribes.” (Rowley 31-32)
         2. “. . . it is probable that J and E in their present form date from after the Disrup­tion [the division of the kingdom, 922 bc] [be­cause of] the differing points of view of J and E . . . ” (Rowley 32)
      2. considerations for J’s date
         1. “The J source is generally believed to have been drawn on by the compiler of the book of Joshua, and to have contained the poetic citation of Joshua x. 13 from the Book of Jashar. Since the Book of Jashar contained David’s Lament for Saul and Jonathan (2 Sam. i. 18) it cannot have been compiled before David’s reign, and hence J cannot well be earlier than this.” (Rowley 32)
         2. “Again, the form of the blessing of Gen. xv. 18 appears to reflect the boundaries of Solomon’s kingdom (1 Kings iv. 21), so that again we are pointed to about the same age for the *terminus a quo* [ear­liest possible date] for J.” (Rowley 32)
         3. “There is no reason to carry it down very far beyond the age of Solomon in the post-Disruption age, and a date 900 to 850 B.C. would seem to satisfy the conditions. Many scholars place it nearer to the latter date on the ground that Joshua vi. 26 appears to reflect the incident recorded in 1 Kings xvi. 34, which took place in the reign of Ahab.” (Rowley 32)
      3. considerations for E’s date
         1. “That the E document comes from the period 800 to 750 B.C. is probable, though we have only slight indications of this . . . ” (Rowley 32)
         2. *terminus a quo*: 800 bc
            1. “Since J is more primitive in character than E, it is gen­er­ally believed that E is younger than J.” Since J is c. 900-850 bc, E must be later than c. 850. (Rowley 32)
            2. The covenant between Jacob and Laban (Gen 31:44-54) seems “to indicate that the period of the Syrian wars is past, and so would carry us to a date not earlier than *circa* 800 B.C. . . .” (Rowley 33)
         3. *terminus ad quem*: 750 bc
            1. “It is thought that Joseph’s dreams reflect the sovereignty of the house of Eph­raim . . . ” Since that sovereignty ended in 721 bc, E must be prior to 721. (Rowley 32)
            2. “. . . if the E document is of northern origin it must be dated before the fall of Samaria (721 B.C.), and probably before the dark and unsettled quarter of a century that preceded that fall.” (Rowley 33)
   6. **date of P**
      1. *terminus a quo*: 587 bc
         1. P is later than Deuteronomy. (Rowley 33)
            1. D “dominated the historical books compiled during the sixth century B.C. [the Deuteronomistic History], and there is no serious influence of P upon them.” (Rowley 33)
            2. P “is concerned with the purity of the worship no less than D. But whereas D sought to eliminate the multiplicity of shrines and to centralize the worship in one sanctuary, P carried this work further by codifying the ritual of that sanctu­ary. Neither JE nor D had attempted to do this . . . ” (Rowley 34)
            3. Since the Deuteronomic Code “was promul­gated less than forty years before the Exile,” P must be post-exilic. (Rowley 33)
         2. P is later than Ezekiel.
            1. Ezekiel “both rationalizes the failure of the country priests to secure an equal place beside the Jerusalem priests, and proposes a compromise. Instead of equating the terms Levite and priest, as the book of Deuterono­my does, [Eze­kiel] distin­guishes between the Levites of the country shrines and the Jerusa­lem Levites, the sons of Zadok [Ezek 44:10-16]. In the restored community the former are to have a lower status than the latter as the punishment for the idola­try that went on in their shrines. Nevertheless, they are assigned duties in the Temple, though not the priestly office.” (Rowley 33)
            2. “In P, however, we find the priestly office assigned to a wider body than the old Jerusalem priesthood, the Zadokites. It is assigned to all descen­dants of Aaron, of whom the Zadokites were reckoned but a part. The rest of the Levites were assigned the lower duties in the Temple, but there is no sugges­tion that this is a punishment for things that took place in the pre-exilic days. It is represented as a divine ordinance, going back to the days of Moses. It is quite clear that the writer of Ezek. xliv, who was either the sixth century prophet Ezekiel or a disciple of his writing shortly after his time, was un­aware of the provisions of P, and equally clear that that chapter provides an intermediate stage of the devel­opment from the law of D to that of P. The compromise there proposed was substantially adopted, but with some modifi­cation in the extension of the priestly section of the Levites. [33] . . . the provisions of P were those that were fol­lowed in the Jewish community at the beginning of the Christian era.” (Rowley 33-34)
            3. Since Ezekiel was “one of the exiles of 597 B.C.” (Rowley 104), P must be after 597 bc.
      2. *terminus ad quem*: c. 400 bc
         1. “The first promulgation of the law of P would seem to have been made by Ezra. He came to Jerusalem with the law of God in his hand [Ezra 7:14], and there publicly read it and established it [Neh 8]. That his law at least contained P is apparent from the fact that its Feast of Tabernacles was an [34] eight days feast [Neh 8:18], in agreement with P’s [Lev 23:36], as against D’s [Deut 16:13]. Moreover, its Temple tax [Neh 10:32], is enjoined only in P [Exod 30:13], though its amount in P is somewhat larger than in Ezra’s time. If Ezra’s law included the whole of the Penta­teuch, we are without knowledge of any occasion between the date of Ezekiel’s sketch of the future community and Ezra’s time when P could have been issued. It is more likely that this notable occasion saw the issue of a new code than that the new code had appeared on an unrecorded occasion, and that Ezra brought nothing specially new with him. . . . The date of Ezra’s promulgation of the law of P has commonly been held to be 444 B.C., but in modern times many scholars have be­lieved . . . that it was in 397 B.C.” (Rowley 35)
      3. combining P with J, E, and D: “the combination of the new law of P with the older parts of the Pentateuch must have followed swiftly on the work of Ezra, since the Samaritans recognize the whole of the Pentateuch, and are not likely to have taken it over after their breach with the Jews. Of the precise date of that breach we have less specific informa­tion than we could wish. The days of Nehemiah saw some stages in its develop­ment, but it is probable that it did not become definite and complete until some time in the fourth century B.C.” (Rowley 35)
      4. Assigning “P to the post-exilic age does not mean that . . . all the ritual practices laid down in P are of post-exilic in­ven­tion. The codification of law . . . involves some chan­ges in the harmo­nizing of the regulations codified, and if the codifi­ca­tion is undertaken under the influence of some new principle, such as D’s principle of the centraliza­tion of the cultus, then it will involve major chan­ges where that principle dictates. . . . we now have evidence in the Ras Shamra texts that some of the types of sacri­fice that do not figure in JE or D, but only in P in the Old Testa­ment, were already found at Ras Shamra in the fourteenth century B.C.” (Rowley 34)
      5. addendum: **date of the Holiness Code**
         1. H seems older than P, “and it seems to have some affinities with Ezekiel.” (Rowley 35)
         2. Probably it “issued from quite separate circles from D, and there is therefore no means of determining their relative date.” (Rowley 35)
         3. H “specifically forbids secular slaughter [Lev 17:3-4], whereas . . . D permits it. [Probably H’s] rejection of secular slaughter was due to some recent challenge to the hitherto invariable rule that all slaughter must be sacrifi­cial. It has to be remembered that Josiah’s centralization of worship did not last, and with the reopening of other shrines the necessity for D’s change in this matter lapsed. H was concerned to attack the problem of religious impurity in another way, by the regulation of the ritual and by the evoking of the spirit of loyalty. P combined the two, accepting and taking for granted D’s principle of central­ization, and carrying through the regulation of the ritual begun in H and Ezek. xl-xlviii. The present writer would place H in the sixth century B.C.” (Rowley 36)
   7. **date of the combining of J and E**: c. 700s bc? “It is probable that J and E had already been combined before D was prepared.” (Rowley 36)
   8. **date of the combining of JE and D**: c. 500s? “With the collapse of the northern kingdom and its monarchy, the southern kingdom would become the centre of the hopes of the na­tion, and Josiah’s reform seems to have gone beyond the limits of the southern kingdom. It should be remembered that his reform was the religious side of a bid for independence on the occasion of the approaching collapse of the Assyrian empire, and it would be natural to expect that the northern kingdom as well as Judah would welcome deliverance from the Assyrian yoke, and would accept Judah’s leadership in such a cause. This may explain why the group that planned the Deutero­nomic reform early in Manasseh’s reign, little more than a quarter of a century after the fall of the northern kingdom, were at pains to embody northern features in their programme. For D has many northern connexions . . . their purpose was to mobilize north and south in a new national unity . . . ” (Rowley 36)
   9. **date of the combining P with J, E, and D**
      1. “Later P was taken and made the groundwork of the completed Penta­teuch, material from JED being fitted into a [36] framework of P . . . ” (Rowley 36-37)
      2. “. . . the combination of the new law of P with the older parts of the Pentateuch must have followed swiftly on the work of Ezra, since the Samari­tans recog­nize the whole of the Pentateuch, and are not likely to have taken it over after their breach with the Jews. Of the precise date of that breach we have less specific informa­tion than we could wish. The days of Nehemiah saw some stages in its develop­ment, but it is probable that it did not become definite and complete until some time in the fourth century B.C.” (Rowley 35)

## Moses’ Trips up Mount Sinai

trip 1 Exod 19:3

trip 2 Exod 19:8

trip 3 Exod 19:20

trip 4 Exod 20:1

trip 5 Exod 20:21-22, 21:1

trip 6 Exod 24:9

trip 7 Exod 24:12-13

trip 8 Exod 32:31

trip 9 Exod 34:2

trip 10 Lev 7:38

trip 11 Lev 25:1, 26:46, 27:34

## The Ten Commandments

(THE DECALOGUE)

nrsv

njb version is at end of file.

explain “deca+logue”

explain “NRSV”

|  |  |  |
| --- | --- | --- |
| Exodus 20:2-17  (Elohistic recension) |  | Deuteronomy 5:6-21  (Deuteronomic recension) |
|  |  |  |
| 2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; |  | 6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; |
|  |  |  |
| 3 you shall have no other gods before me. |  | 7 you shall have no other gods before me. |
|  |  |  |
| 4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth be­neath, or that is in the water under the earth. |  | 8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth be­neath, or that is in the water under the earth. |
|  |  |  |
| 5 You shall not bow down to them or wor­ship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, |  | 9 You shall not bow down to them or wor­ship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, |
|  |  |  |
| 6 but showing steadfast love to the thou­sandth generation of those who love me and keep my commandments. |  | 10 but showing steadfast love to the thou­sandth generation of those who love me and keep my commandments. |
|  |  |  |
| 7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who mis­uses his name. |  | 11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who mis­uses his name. |
|  |  |  |
| 8 *Remember* the sabbath day, and keep it holy. |  | 12 *Observe* the sabbath day and keep it holy, *as the Lord your God com­mand­ed you*. |
|  |  |  |
| 9 Six days you shall labor and do all your work. |  | 13 Six days you shall labor and do all your work. |
|  |  |  |
| 10 But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your live­­­­­­­­­stock, or the *alien resident* in your towns. |  | 14 But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, *or* your son or your daugh­ter, *or* your male or female slave, *or your ox or your donkey*, *or any of* your live­stock, or the *resident alien* in your towns, *so that your male and female slave may rest as well as you*. |
|  |  |  |
| 11 *For in six days the Lord made heaven and earth*, *the sea*, *and all that is in them*, *but rested the seventh day*; *therefore the Lord blessed the sabbath day and con­secrated it*. |  | 15 *Remember that you were a slave in the land of Egypt*, *and the Lord your God brought you out from there with a migh­ty hand and an outstretched arm*; *there­fore the Lord your God commanded you to keep the sabbath day*. |
|  |  |  |
| 12 Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. |  | 16 Honor your father and your mother, *as the Lord your God commanded you*, so that your days may be long *and that it may go well with you* in the land that the Lord your God is giving you. |
|  |  |  |
| 13 You shall not murder. |  | 17 You shall not murder. |
|  |  |  |
| 14 You shall *not* commit adultery. |  | 18 *Neither* shall you commit adultery. |
|  |  |  |
| 15 You shall *not* steal. |  | 19 *Neither* shall you steal. |
|  |  |  |
| 16 You shall *not* bear false witness against your neighbor. |  | 20 *Neither* shall you bear false witness a­­­­­­g­ainst your neighbor. |
|  |  |  |
| 17 You shall not covet your neighbor’s house; you shall not covet your neigh­bor’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor. |  | 21 *Neither* shall you covet your neigh­bor’s *wife*. *Neither* shall you *desire* your neigh­bor’s *house*, or *field*, or male or female slave, or ox, or donkey, or any­thing that belongs to your neighbor. |

## Enumerations of the Ten Commandments

There are two ways of distinguishing ten commandments in Exod 20:2-17 and Deut 5:6-21.

1. One tradition of numbering, stemming from the Greek Fathers, is followed by the present-day Eastern Orthodox churches (e.g., Greek Orthodox, Russian Orthodox, Serbian Orthodox, etc.) and by the Reformed churches (e.g., Presbyterian, Baptist, Dutch Reformed) and Anglican church. In Robert Alter’s *The Five Books of Moses*, “The division of the Ten Commandments that does not count the prohibition of images in Exodus 20:4-6 as a separate commandment and that therefore prohibits “coveting” twice seems to be regarded as characteristic of all Christian churches, although in fact most Protestants, Anglicans, and Eastern Orthodox follow the same division that Judaism does.” (Pelikan, Jaroslav. “New Light on the Torah: A Review of *The Five Books of Moses*: *A Translation with Commentary* by Robert Alter.” 24 June 2005. 11 Aug. 2005. <http://www.claremont.org/writings/crb/summer­2005/pelican.html>.)

Eastern Orthodox and Reformed Exod 20, verses: Deut 5, verses:

1. no other gods 2-3 6-7

2. carved image 4-6 8-10

3. name in vain 7 11

4. sabbath 8-11 12-15

5. honor father and mother 12 16

6. murder 13 17

7. adultery 14 18

8. stealing 15 19

9. false evidence 16 20

10. covet 17 21

2. Another tradition of numbering, stemming from the Latin Fathers (namely, Augustine, who for the tenth commandment based himself on Deut 5:21 rather than Exod 20:17), is followed by the present-day Roman Catholic and Lutheran churches.

Roman Catholic and Lutheran Exod 20, verses: Deut 5, verses:

introduction 2 6

1. no other gods, no idols 3-6 7-10

2. name in vain 7 11

3. sabbath 8-11 12-15

4. honor father and mother 12 16

5. murder 13 17

6. adultery 14 18

7. stealing 15 19

8. false evidence 16 20

9. covet neighbor’s wife 17 (item 2) 21a (item 1)

10. covet neighbor’s goods 17 (items 1, 3-6) 21b (items 2-7)

## On the Ten Commandments

1. **the decalogue’s specialness**
   1. introduction
      1. The Mosaic Law contains 613 commands (384 prohibitions, 229 positive commands).
      2. But the ten commandments are preeminent among them.
   2. setting

after exodus

19:1, “On the third new moon after the Israelites had gone out of the land of Egypt, on that very day, they came into the wilderness of Sinai.”

19:2, “They . . . entered the wilderness of Sinai, and . . . Israel camped there in front of the mountain.”

purity: ablutions, can’t touch mountain

19:10, “the Lord said to Moses: “Go to the people and consecrate them today and tomorrow. Have them wash their clothes . . . ”

19:11, “and prepare for the third day, because on the third day the Lord will come down upon Mount Sinai in the sight of all the people.”

19:12, “You shall set limits for the people all around, saying, ‘Be careful not to go up the mountain or to touch the edge of it. Any who touch the mountain shall be put to death.”

19:13, “No hand shall touch them, but they shall be stoned or shot with arrows; whether animal or human being, they shall not live.”

volcanic theophany

19:16, “On the morning of the third day there was thunder and lightning, as well as a thick cloud on the mountain, and a blast of a trumpet so loud that all the people who were in the camp trembled.”

19:18, “Now Mount Sinai was wrapped in smoke, because the Lord had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently.”

19:19, “As the blast of the trumpet grew louder and louder, Moses would speak and God would answer him in thunder.”

Another warning against approaching the mountain follows; then, the ten commandments.

peoples’ reaction

20:18, “When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance . . . ”

20:19, “and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, or we will die.”“

* 1. a doublet (Exod and Deut)
  2. the exodus is the key event in the Old Testament
  3. they are the first laws given: “The Decalogue is the core of the Mosaic Law . . . ” (NJB 107)
  4. “The Decalogue . . . is still valid under the New Law . . . ” (NJB 107)
     1. “. . . Christ appeals to the com­mand­ments . . . ” (NJB 107)
     2. “Paul’s attack on the Law [in Romans and Galatians] is not directed against these essential duties . . . ” (NJB 107)
  5. the form of the ten commandments is special: imperative vs. conditional
     1. Imperative—”apodictic”—is typically Mesopotamian.
     2. Conditional—”casuistic”—is typically Egyptian.
     3. examples of conditional laws: Exod 20:22-23:33 (“the Book of the Covenant”)
        1. Exod 21:18-23:

18 When individuals quarrel and one strikes the other with a stone or fist so that the injured party, though not dead, is confined to bed, 19but recovers and walks around outside with the help of a staff, then the assailant shall be free of liabil­ity, except to pay for the loss of time, and to arrange for full recovery.

20 When a slaveowner strikes a male or female slave with a rod and the slave dies immediately, the owner shall be punished.

21 But if the slave survives a day or two, there is no punishment; for the slave is the owner’s property.

22 When people who are fighting injure a pregnant woman so that there is a miscar­riage, and yet no further harm follows, the one responsible shall be fined what the woman’s husband demands, paying as much as the judges determine.

23 If any harm follows, then you shall give life for life, 24eye for eye, tooth for tooth, hand for hand, foot for foot, 25burn for burn, wound for wound, stripe for stripe.

This is the famous *lex talionis*.

Cf. English “retaliation”: from “talon” (from Latin *talus*, “ankle,” “heel”).

1. Because the ten commandments are special, they are the basis of moral theology.
   1. See the structure of *The Catechism of the Catholic Church*.
   2. The Sermon on the Mount “contains the fullest and most complete formulation of the New Law (cf. Mt 5-7), clearly linked to the Decalogue entrusted by God to Moses on Mount Sinai.” (John Paul II, *Veritatis Splendor* § 12)

## “Murmurings” (Rebellions) in the Wilderness Wanderings

at sight of the Egyptian army Exod 14:10-13

at Marah (cause: bitter water) Exod 15:23-25

at the Wilderness of Sin (cause: hunger) Exod 16:2-4

keep manna till morning Exod 16:19-20

try to gather manna on the sabbath Exod 16:27-28

at Massah (cause: thirst) Exod 17:1-6

golden calf Exod 32:1-6

at Taberah (causes fire at camp) Num 11:1-3

want meat Num 11:4-34

Aaron and Miriam’s revolt Num 12:1-15

refuse to invade Canaan Num 14:1-38

invade without God’s permission Num 14:39-45

Korah, Datham, and Abiram’s revolt (earth consumes them) Num 16:1-40

at death of Korah, Dathan, and Abiram Num 16:41-50

at Meribah (cause: thirst) Num 20:1-13

want food and water (causes viper plague) Num 21:4-9

## Sacrifice in the Old Testament

Castelot, John J. “Religious Institutions of Israel.” *Jerome Biblical Commentary*. In Brown, Raymond E., Joseph Fitzmyer, and Roland E. Murphy, eds. Englewood Cliffs: Prentice Hall, 1968. 2 vols. in 1. 2.703-25.

1. **introduction**
   1. With the passing of the first two duties (oracles and teaching), offering sacrifice became the priest’s essential function.
   2. Killing the animal was usually done by the person who supplied the animal (Exod 24:3-8; Lev 1:5; 3:2, 8, 13; 4:24, 29, 33). But if he were unclean, a priest would do it.
   3. “The burning of the victim, in whole or in part, was of the essence of the Israelite sacrifice.” (Castelot 2.722)
2. **seven types of sacrifice**
   1. basic sacrifices: holocaust, communion sacrifice
   2. expiation sacrifices: sin offering, guilt offering
   3. lesser sacrifices: grain offering, incense offering, drink offering

two basic sacrifices

1. **the holocaust**
   1. the most solemn sacrifice: the sacrifice is completely burned
      1. Hebr `*ōlâ*, “to go up”: smoke “goes up” to God
      2. LXX Greek *holokauston* (from *holos*, “whole,” and *kaustō*, “to burn”)

Gen 8:20-21, “Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. 21And when the Lord smelled the pleasing odor, the Lord said in his heart, “I will never again curse the ground because of humankind . . . ”“

* 1. victim
     1. an unblemished male animal

if the offerer is poor: 2 birds (turtledoves or pigeons)

Luke 2:22-24, Mary and Joseph brought Jesus “to Jerusalem to present him to the Lord . . . , 24and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”“

* + 1. accompanying sacrifices
       1. grain offering (flour mixed with oil): burned
       2. drink offering (wine): poured at altar base
  1. ritual
     1. the offerer puts his or her hand on the victim’s head

the victim is offered in his name, i.e., for his benefit

(*not* that the victim is a substitute, or that sins are transferred)

* + 1. the offerer slits the victim’s throat
    2. the priest pours blood around the altar

why blood?

blood is the seat of life; it belongs to God in a special way

Gen 9:4 , “you shall not eat flesh with its life, that is, its blood.”

Lev 17:11, “For the life of the flesh is in the blood; and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement.”

Heb 9:22, “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.”

* + 1. the animal is skinned and quartered, then burned totally on altar

1. **communion sacrifice** (Lev 3)
   1. introduction
      1. a thanksgiving offering to unite with God
      2. called in Hebrew z*ebaḥ* (“slaughtering”) or *šelāmîm* (related to *shālôm*, “peace”)
      3. called in LXX Greek a “peace offering”
   2. victim (Lev 22:23)
      1. animal: no birds (unlike holocaust)
      2. male or female animal (unlike holocaust)
      3. accompanying unleavened cakes and leavened loaves

(one cake is offered to Yahweh; it becomes the priest’s share)

* 1. ritual is same as holocaust:
     1. the offerer puts his or her hand on the victim’s head
     2. the offerer slits the animal’s throat
     3. the priest pours blood around altar
  2. the victim is shared: portions go to God, the priest, and the offerer, who shares it with family and guests

expiation sacrifices

two types: sin offering (*ḥaṭṭā*’*t*), guilt offering (*´ašām*)

Expiatory sacrifices were less frequent than holocausts or communion sacrifices.

1. **sin offering** (sacrifice for sin)
   1. Hebrew *ḥaṭṭā´t*, which means both sin and sin offering
   2. victim

high priest: only a bull expiates

whole people (collective sin): only a bull expiates

prince (*nāśî´*): only a he-goat expiates

private person: she-goat or sheep

poor person: two turtledoves or pigeons (one is holocaust, one is sin offering)

or: some flour (grain offering as sin offering; only flour)

* 1. ritual
     1. high priest or whole people

priest gathers blood, goes in sanctuary

sprinkles blood 7 times on veil before Holy of Holies

rubs blood on horns of the altar of incense

pours rest of blood at base of altar of holocausts

no one shares the meat: it is thrown on refuse heap

* + 1. prince or private person

priest does not enter sanctuary

rubs blood on horns of altar of holocausts

pours rest of blood at base of altar of holocausts

all fat is burned, to please God

offerer receives no flesh: priest takes all

* + 1. Do prince or private person not eat the meat because sin has transferred to the victim, to be destroyed with it? No:

the fat is burned as a pleasing sacrifice to God

as in other private sacrifices, the priest gets meat

1. **guilt offering** (sacrifice of reparation) (Lev 5:14-26; 7:1-7)
   1. *´ašām*: “offense” or “sacrifice of reparation” (to repair an offense)
   2. ritual much like sin offering, but
      1. only for private persons
      2. only victim mentioned is a ram
   3. how did *ḥaṭṭā*’*t* and *´ašām* differ?
      1. Though the ritual is the same, they seem to differ: a leper to be purified offers a holocaust, a *ḥaṭṭā*’*t*, and an *´ašām* (Lev 14:10-32).
      2. Probably the final editors were already uncertain of the difference: they distinguished synonymous terms, or they did not know their exact meanings.

lesser sacrifices

1. **grain offering** (Lev 2)
   1. called simply a *minḥâ* (“gift”)
   2. fine wheat flour mixed with oil (can be baked)
   3. with accompanying incense offering
2. **incense offering**
   1. pre-exilic form: pure unmixed incense (*lebōnâ*)
   2. post-exilic form: four-part mixture: incense proper (*lebōnâ*), storax, onyx, galbanum
   3. ritual

every morning and evening,

a priest with a small shovel scoops live coals from altar of holocausts,

sprinkles incense (or incense mixture) on the coals,

and puts the coals on the altar of incense

1. **drink offering**: accompanies a holocaust (see above).

The Structure of Judges:

THE FIRST FIVE EXAMPLES

sin 2:11 3:7 3:12a 4:1 6:1a (also 8:33, 13:1)

punishment 2:14 3:8 3:12b 4:2 6:1b

repentance 2:18b 3:9a 3:15a 4:3 6:7

deliverance 2:18a 3:9b 3:15b 4:4, 5:31d 6:14, 8:28b

## Ruth

McKenzie, John L. *Dictionary of the Bible*. Milwaukee: Bruce, 1965.

Metz­ger, Bruce M., and Roland E. Murphy, eds. *The New Oxford An­notated Bible with the Apoc­ryphal/Deuterocanonical Books*: *New Revised Standard Version*. New York: OUP, 1991.

Wansbrough, Henry, ed. *The New Jerusalem Bible*. New York: Doubleday, 1985.

questions of introduction

1. **integrity**
   1. “. . . many critics regard the genealogy of David in 4:17b-22 as secondary.” (McKenzie 750)
   2. “. . . there is no reason to think that the genealogy is not original . . . [Therefore,] the story is composed on the datum that one of David’s ancestors was a Moabite . . . ” (McKenzie 750)
2. **date**
   1. “In the Hebrew Bible it figures among the ‘Writings’ as one of the five *megillot*, or ‘scrolls’, read on the principal feasts, Ruth being used at Pentecost.” (Wansbrough 279) That the book is placed among the writings “suggests a later date of its accep­tance and probably of its composi­tion.” (McKenzie 749)
   2. “Most modern critics place the book after the exile. This judgment rests principally upon a large number of Aramaisms in such a small book . . . ” (McKenzie 750)
   3. “. . . the book escaped the deuteronomic revision running from Joshua to the end of Kings.” (Wansbrough 279) “Ruth shows no evidence of any Deuteronomistic editing.” (Metzger and Murphy 332)
3. **literary form**
   1. “The editors of the Septuagint placed the book here [between Judges and 1 Samuel] because they considered it to reflect events during the time of the judges (1:1). More likely Ruth is a short story . . . ” (Metzger and Murphy 332)
   2. “Modern critics are nearly unanimous in thinking that the book is a fictitious composi­tion . . . The symbolic charac­ter of several of the names supports the fictitious nature of the narrative: Mahlon (sickness), Chilion (failing), Orpah (she who turns her back) . . . ” (McKenzie 750)
   3. “. . . Ruth is a short story . . . ” (Metzger and Murphy 332)
   4. “It is an idyl, quite in contrast to the battles and brutality of the stories of Jgs and [1 Samuel].” (McKenzie 750)
4. **themes**
   1. “It is an edifying tale . . . to show the reward to be reaped from putting one’s trust in God . . . Faith in Providence [is an] abiding teaching of the story.” (Wansbrough 279)
   2. “Everyone in the story, even Orpah, appears in a favorable light.” (McKenzie 750) (Is this true also of the unnamed kinsman who foregoes his right of redemption?) “The book is highly entertaining because it skillfully moves winsome characters through an engaging plot.” (Metzger and Murphy 332)
   3. “The mysterious ways of God are an important part of this story, which illustrates how God is at work in the lives of Naomi, Ruth, and Boaz. These individuals serve as models of faithful commitment to the God of Israel.” (Metzger and Murphy 332)
   4. “It exhibits the heroism of two women, which arises from their unswerving faith and trust in Yahweh.” (McKenzie 750)
   5. “Yahweh is the protector of widows and rewarder of fidelity.” (McKenzie 750)
   6. “Like Israel itself, Ruth chooses Yahweh as her God.” (McKenzie 750)

themes

1. **universalism**
   1. “To this foreign woman Yahweh exhibits the same gracious providence which He exhibits to the daugh­ters of Israel.” Cf. Jonah; Isa 56:1-8. (McKenzie 750) For universalism, see Isa 40-55. (Metzger and Murphy 332)
   2. God’s “compassion extends even to a foreign woman, Rt 2:12. . . . this sense of universalism [is an] abiding teaching of the story.” (Wansbrough 279)
   3. “. . . her beauty and her nobility excel those of the Israelite maidens, who had not been able to woo Boaz from single blessed­ness.” (McKenzie 750)
   4. Is Ruth “a protest against the rigorism of Ezra and Nehemiah in the repression and even the divorce of marriages between Jews and Gentiles (Ezr 10; Ne 13:23-27)”? (McKenzie 750)
   5. For their rigorism, see Ezra 9-10, Neh 10:30. (Metzger and Murphy 332)
   6. “. . . if it is to be dated in the period of Ezra and Nehemiah (which is not certain), the au­thor could scarcely be unaware of the rigorism . . . ” (McKenzie 750) “A date after the Exile supports the conviction that the author wished to show that a non-Israelite could become a faithful worshiper of the Lord. This would counter the books of Ezra and Nehemiah, both of which consider intermarriage wrong . . . ” (Metzger and Murphy 332)
2. **marriage**
   1. “. . . Ruth crept under his mantle while he slept . . . Boaz accepted the implied proposal of marriage . . . ” (McKenzie 749)

## “Wisdom Literature”

Murphy, Roland E. *The Tree of Life*: *An Exploration of Biblical Wisdom Literature*. Anchor Bible Reference Library. New York: Doubleday, 1990.

1. “**wisdom**”
   1. A proposed definition of “wisdom”: knowledge from experience about religion and morality.
   2. “That’s why God made us grow old, so we could gain the wisdom to find fault with everything he made.” (Grandpa Simpson)
   3. “wisdom” in the *American Heritage Dictionary of the English Language*
      1. “The ability to discern or judge what is true, right, or lasting; insight.”
      2. “Common sense; good judgment . . . ”
      3. “The sum of learning through the ages; knowledge . . . ”
      4. “Wise teachings of the ancient sages.”
      5. “A wise outlook, plan, or course of action.”
      6. “Bible. Wisdom of Solomon.”
2. “**literature**”
   1. “Literature” can mean anything written: you can ask a travel agent for “literature” on a trip to Cancun.
   2. But ordinarily it means what the French call *belles lettres* (“beautiful letters”): writing with artistic merit.
   3. Presently, the principal genres of literature in the latter sense are novels, short stories, plays, poems, and (artistic) essays.
3. “**wisdom literature**” **for biblical texts**
   1. The term “wisdom literature” “is appropriate for certain biblical books.” (Murphy *Tree of Life* 1)
   2. These books “frequently employ the term “wisdom” (*ḥokmāh*).” (Murphy *Tree of Life* 1)
   3. More important are “the specific literary forms that [set wisdom literature] off from other biblical books.” (Murphy *Tree of Life* 1)
   4. More important too is “the typical approach to reality . . . that [sets wisdom literature] off from other biblical books.” (Murphy *Tree of Life* 1)
4. **international “wisdom literature**”
   1. “. . . the term seems to have been borrowed from biblical scholarship and then applied to similar literary works that were discovered in the twentieth century.” (Murphy *Tree of Life* 1)
   2. “It has been suggested that “wisdom literature” is something of a misnomer, at least as it is applied to the comparable literature of ancient Egypt and Mesopotamia . . . ” (Lambert, W.G. *Babylonian Wisdom Literature*. Oxford: Clarendon, 1960. 1.) (Murphy *Tree of Life* 1)

## The Extent of Wisdom Literature

Murphy, Roland E. *The Tree of Life*: *An Exploration of Biblical Wisdom Literature*. Anchor Bible Reference Library. New York: Doubleday, 1990.

1. **in the Hebrew Bible**: “Within the Hebrew Bible, three books deserve the title “wisdom literature”: Proverbs, Job, and Ecclesiastes.” (Murphy *Tree of Life* 1)
2. **in the deuterocanonicals**: “Among the so-called Apocrypha, two more are in the same area and have to be considered in any treatment of biblical wisdom: Ecclesiasticus (or Sirach) and the Wisdom of Solomon.” (Murphy *Tree of Life* 1)
3. **five works**: “The aforementioned five works stand out as preeminent examples of biblical wisdom.” (Murphy *Tree of Life* 1)
4. **the** “**wisdom literature**” **section of the Old Testament**
   1. In addition to the five wisdom books properly so-called, two others works are included in the wisdom-literature section of the Old Testament: Psalms and Song of Songs.
   2. These were included because in the Septuagint—the translation of Jewish sacred books into Greek c. 200-100 bc—the middle section of the Old Testament was thought of as “the poetic books.” Hence “wisdom literature” was applied to all of the books included in the middle section: Job, Psalms, Proverbs, Qoheleth (Ecclesiastes), Song of Songs (Song of Solomon), Wisdom (Book of Wisdom, Wisdom of Solomon), and Sirach.
5. **in other biblical works**: “In recent times scholarship has turned to the investigation of wisdom in other [biblical] books. Most would agree that one can speak of a few “wisdom psalms,” but there is considerable uncertainty about the degree of wisdom “influence” on the other books . . . ” (Murphy *Tree of Life* 1)

## Parallelism

Murphy, Roland E. *The Tree of Life*: *An Exploration of Biblical Wisdom Literature*. Anchor Bible Reference Library. New York: Doubleday, 1990.

1. **introduction**
   1. “The basic study now is”: Kugel, James L. *The Idea of Biblical Poetry*. New Haven: Yale UP, 1981. (Murphy *Tree of Life* 13 n. 12)
   2. “There are various degrees of association between the two (sometimes three) units.” (Murphy *Tree of Life* 6)
2. **synonymous**
   1. “Even when the lines seem to repeat one another (often termed synonymous parallelism), they are not quite synonymous.” (Murphy *Tree of Life* 6)
   2. “The relationship can be one of intensification or sharper focusing. Thus, if A, then more so B.” (Murphy *Tree of Life* 6)
      1. Prov 18:22, “He who finds a wife finds a good thing, and obtains favor from the Lord.”
3. **antithetic**
   1. “In the case of antithetic parallelism, a certain opposition is evident, even though the same general idea is expressed . . . ” (Murphy *Tree of Life* 6)
   2. Prov 10:5 (Murphy’s translation), “One who fills granaries in the summer—a wise son; one who sleeps during the harvest—a shameful son.”
4. **synthetic**
   1. “Sometimes the second line goes on to complete the first . . . ” (Murphy *Tree of Life* 6)
   2. Prov 16:3 (Murphy’s translation), “Entrust your works to the Lord / and your plans will succeed.”

## The Structure of Job

Anderson, G.W. *Criti­cal Introduction to the Old Testament*. London: Duckworth, 1959.

Metz­ger, Bruce M., and Roland E. Murphy, eds. *The New Oxford An­notated Bible with the Apoc­ryphal/Deuterocanonical Books*: *New Revised Standard Version*. New York: OUP, 1991.

The introduction to Job in the *New Oxford Annotated Bible* gives this structure:

1-2 ancient folktale c. 1000 bc

3-31 three friends’ speeches c. exile

32-37 Elihu speeches post-exile

38:1-42:6 Yahweh’s speeches c. exile

42:7-17 ancient folktale c. 1000 bc

G.W. Anderson (183) gives this one:

1-2 prologue

3 Job’s complaint

4-14 first cycle of debates

15-21 second cycle of debates

22-27 third cycle of debates

28 poem on Wisdom

29-31 Job’s final assertion of innocence

32-37 Elihu speeches

38-40:2 Yahweh’s first speech

40:3-5 Job’s first answer

40:6-41:34 Yahweh’s second speech

42:1-6 Job’s second answer

The three dialogue cycles are as follows:

Cycle 1: Cycle 2: Cycle 3:

4-5 Eliphaz 15 Eliphaz 22 Eli­phaz

6-7 Job 16-17 Job 23-24 Job

8 Bildad 18 Bildad 25 Bildad

9-10 Job 19 Job 26 Job

11 Zophar 20 Zophar 27-28 Job

12-14 Job 21 Job 29-31 Job

## An Outline of Job

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pre-c. 450 bc │ 1-2 **prologue**

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│ 3 Job’s lament

│

│ 4-14 first cycle of debates

│ 4-5 Eliphaz

│ 6-7 Job

│ 8 Bildad

│ 9-10 Job

│ 11 Zophar

│ 12-14 Job

│

│ 15-21 second cycle of debates

c. 450 bc ─┤ 15 Eliphaz

│ 16-17 Job

│ 18 Bildad

│ 19 Job

│ 20 Zophar

│ 21 Job

│

│ 22-31 third cycle of debates

│ 22 Eli­phaz

│ 23-24 Job

│ 25 Bildad

│ 26 Job

│ 27 Job

┴

c. 300 bc? [*later addition*] 28 *Job*: *poem on Wisdom*

┬

│ 29-31 Job: final assertions of innocence

┴

c. 300 bc? [*later addition*] 32-37 *Elihu*’*s speeches*

┬

│ 38-40:2 Yahweh’s first speech

│ 40:3-5 Job’s first answer

│ 40:6-41:34 Yahweh’s second speech

│ 42:1-6 Job’s second answer

│ 42:7-9 reprimand of the three friends

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pre-c. 450 bc │ 42:7-17 **epilogue**

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## On Qoheleth

Bickerman, Elias. *Four Strange Books of the Bible*: *Jonah*, *Daniel*, *Koheleth*, *Esther*. New York: Schocken, 1967.

Murphy, Roland E., O. Carm. *Seven Books of Wisdom*. Impact Books. Milwaukee: Bruce, 1960.

Murphy, Roland E. *The Tree of Life*: *An Exploration of Biblical Wisdom Literature*. Anchor Bible Reference Library. New York: Doubleday, 1990.

Scott, R.B.Y. *The Way of Wisdom in the Old Testament*. London: Collier Macmillan; New York: Macmillan, 1971.

questions of introduction

1. “**Qoheleth**”
   1. “While it is derived from *cahal*, meaning “assembly,” or “congre­ga­tion,” the precise meaning of *cohelet* is unknown; “leader of the assembly” [is] suggested.”
   2. the epilogue (Qoh 12:9-14)
      1. In 12:9-14, “an editor speaks of Qoheleth in the third person, in contrast to the first-person style throughout the work.” (Murphy *Tree of Life* 52)
      2. But only Qoh 12:9-10 are relevant to the question of authorship (Qoh 12:11-14 are teaching). Qoh 12:9-10, “Besides being wise, the Teacher also taught the people knowledge, weighing and studying and arranging many proverbs. 10The Teacher sought to find pleasing words, and he wrote words of truth plainly [nab, “and to write down true sayings with precision”].”
      3. “All we know of him is contained in two verses [12:9-10] . . . One of his students, most likely, tells us that he was a sage . . . ” (Murphy *Seven Books* 88)
      4. “It is reasonable to infer that he formed some kind of school, perhaps after the manner of Ben Sira a century later (Sir 51:23), and the present work would have been edited by his disciple or disciples.” (Murphy *Tree of Life* 49)
2. **date**: **c**. **200s bc**
   1. It was certainly written before 150 bc: a fragment dating from c. 130-100 bc was among the Dead Sea Scrolls. (Bickerman 141)
   2. It was probably written before 200 bc: Sirach “seems to have been familiar with Ecclesiastes . . . ” (Bickerman 141)
   3. It was probably written during the 200s bc: the Israelites bor­rowed the word *pardes* from the Persians, who used it to refer to a royal or satrapal enclosed pre­serve; and it is used in this sense in Neh 2:8 and the Song of Songs. But in Qoh 2:5, Qoheleth pairs *parde­sim* (plural of *pardes*) with *gannot*, “gar­dens”; he says that he planted in the *pardesim* “every kind of fruit tree,” and in the next clause he speaks of the water sup­ply to his “forest sprouting with trees.” Thus *pardes* means orchard. But that is how *paradeisos* was used by the Greeks adminis­tering the Nile and the Persian Gulf in the 200s bc. “There­fore, Ecclesias­tes must have been written in the third century, when Jerusalem and Palestine were under the domination of the Ptolemies . . . ” (Bicker­man 141)
3. **outline**

1:1-9 man and regularity

1:12-18 pointlessness of wisdom

2:1-12 pointlessness of pleasure

2:13-17 pointlessness of wisdom

2:15-16 man’s end

2:24-25 conclusion

3:1-11 man and regularity

3:12-13 conclusion

3:14-16 problem of evil

3:19-21 man’s end

3:22 conclusion

4:1-2 problem of evil

5:9-6:6 pointlessness of riches

5:17-19 conclusion

6:7-9 pointlessness of pleasure

7:1-25 pointlessness of wisdom

7:13-18 problem of evil

7:13-14 conclusion

8:5-13 problem of evil

8:15 conclusion

8:16-9:6 problem of evil

8:16-17 pointlessness of wisdom

9:1-3 man’s end

9:7-10 conclusion

9:13-17 pointlessness of wisdom

11:7-10 conclusion

11:7-12:7 youth and old age

12:8 man’s end

12:9-14 added gloss (Murphy *Seven Books* 87-103)

1. **literary form**
   1. “The work is *sui generis* and lies somewhere between a treatise and a collection of sayings and thoughts. Sayings and admonitions alternate with lengthy reflections.” (Murphy *Tree of Life* 50)
   2. Qoheleth’s aphoristic style caused “his discursive and repeti­tious reasoning.” (Bicker­man 147)
   3. “. . . these are jottings, unified only by the very tenuous thread of ‘vanity’ . . . ” (Murphy *Seven Books* 90)

themes

1. **vanity and simple pleasures**
   1. There is a two-part thesis. (Murphy *Seven Books* 90)
      1. *First*: Everything in this life is pointless (1:2-3, 1:14, 2:11, 2:26, etc.).
         1. “Koheleth’s *hebel*, which we render “vanity” . . . properly means ‘vapor.’” (Bick­erman 145)
         2. “All is vain for two reasons.” (Bick­erman 148)
            1. “First, death ends all. Koheleth disproves possible objections. The end is unrelated to man’s deserts . . . There is no survival, neither personal in the abode of the dead, nor through children. [Memo­ries] of all the dead . . . ultimately perish.” (Bick­erman 148)
            2. “Second: un­changeable yet unpredictable fate has no relation to man’s deeds.” (Bick­erman 148)
         3. “Yet Koheleth . . . speaks against sloth, condemns carousing, warns against women, and praises docility and patience.” (Bickerman 152)
      2. *Second*: “Hence one must take things as they come and enjoy the small plea­sures that God allows (2:24; 8:15, etc.).” (Murphy *Seven Books* 90) From Gilgamesh to Horace, “the intense contempla­tion of pallid Death called forth the same watchword: *carpe diem*.” (Bickerman 151)
2. **contradictions**
   1. Qoheleth has “apparent contradictions . . . ” (Murphy *Seven Books* 88)
      1. “I thought the dead, who have already died, more fortunate than the living, who are still alive” (4:2); but “a living dog is better than a dead lion” (9:14). (Murphy *Seven Books* 88)
      2. “Fools fold their hands” (4:5), but “Better is a handful with quiet than two handfuls with toil” (4:6). (Murphy *Seven Books* 88)
      3. But we do the same: “absence makes the heart grow fonder,” but “out of sight, out of mind.” (Murphy *Seven Books* 89)
   2. Qoheleth “has not succeeded in presenting a finished philosophy of life. He is groping through the conflicting facts of experience and belief.” [89] “Through . . . his groping in the dark shine his honesty and sincerity . . . ” [103] (Murphy *Seven Books* 89, 103)
3. **Qoheleth’s experimental method**
   1. “. . . Coheleth was bent on assaying traditional values by the experi­mental method.” (Murphy *Seven Books* 87)
   2. “Koheleth conducts a psychological experi­ment (2:1). He essays the three types of life as classified by the Greek philoso­phers—plea­sure [2:1-11], contemplation [2:12-17], and action [2:18-23]—and he finds all three want­ing.” (Bickerman 154)
   3. The first experiment is wisdom (1:16-18).
   4. The second experiment is “luxury” (2:1-11, see 6:7-9). (Murphy *Seven Books* 91) “Luxury” includes pleasure (2:1-3, 10), riches (2:7-9), and enjoyed work (2:4-6, 11).
      1. The vanity of pleasures: “He was deep enough to see that no real satisfac­tion lies in these plea­sures, espe­cially [given] man’s insatiable ap­petite [6:7, “All human toil is for the mouth, yet the appetite is not satis­fied”].” (Murphy *Seven Books* 91)
      2. The vanity of riches: “When one considers the precarious grasp that man has on his posses­sions, the vanity of riches is apparent.” (Murphy *Seven Books* 92)
   5. Thirdly, there is a return to the experiment of wisdom (2:12-16).
      1. The vanity of wisdom: “True, he recognizes a certain theoretical superiority in the wise man. He has eyes in his head, whereas the fool walks in darkness (2:14) . . . [But] wisdom is inaccessible [7:23-24] . . . This is the theme [of Job 28].” (Murphy *Seven Books* 93) Wisdom is vain because of death [39]: 2:16, “How can the wise die just like fools?” (Murphy *Seven Books* 39-40)
4. **God**
   1. Qoheleth’s “*Elohim* was an unpredictable, morally neutral being, beyond good and evil. . . . for Koheleth the traditional precept to “fear God” means to be on guard against *Elohim*.” (Bickerman 149)
   2. Proverbs’ authors “cheerfully accepted the divine government of the world because they trusted in the wisdom and kindness of Providence. . . . But Koheleth has lost this child’s faith . . . ” (Bickerman 149-50)
   3. Qoh 1:13, “. . . it is an unhappy business that God has given to human beings to be busy with.”
   4. Qoh 3:11, “he has put a sense of past and future into their minds, yet they cannot find out what God has done from the beginning to the end.”
   5. Qoh 3:17-18, “I said in my heart, God will judge the righteous and the wicked, for he has appointed a time for every matter, and for every work. 18 I said in my heart with regard to human beings that God is testing them to show that they are but animals.”
   6. Qoh 6:1-2, “There is an evil that I have seen under the sun, and it lies heavy upon humankind: 2 those to whom God gives wealth, possessions, and honor, so that they lack nothing of all that they desire, yet God does not enable them to enjoy these things, but a stranger enjoys them. This is vanity; it is a grievous ill.”
   7. Qoh 7:13-14, “Consider the work of God; who can make straight what he has made crooked? 14 In the day of prosperity be joyful, and in the day of adversity consider; God has made the one as well as the other, so that mortals may not find out anything that will come after them.”
   8. Qoh 8:17, “I saw all the work of God, that no one can find out what is happening under the sun.”
   9. Qoh 9:1, “. . . the righteous and the wise and their deeds are in the hand of God; whether it is love or hate one does not know.”
5. **man and regularity**: “There is a perpetual and monotonous cycle [in nature] which epi­tomizes man’s own activity . . . [Nature] mirrors the monotony and sameness in human life, which is the real burden of his complaint . . . ” (Murphy *Seven Books* 90)
6. **man’s end**: “The dichotomy of soul and body which was at the base of Greek philosophical thought remained alien to the Jew, so alien that he could not conceive of an afterlife except as resurrection.” (Bicker­man 150) “. . . the Hebrew had no concept of “soul” as an indepen­dent spirit in man which is his animating principle. For him, man is not body and soul, he is animated body.” (Murphy *Seven Books* 94-95)
   1. Sheol: “Coheleth’s only mention of the nether world, or Sheol, is heart-rending” [9:10, “there is no work or thought or knowledge or wisdom in Sheol, to which you are going”].” (Murphy *Seven Books* 95)
7. **the problem of evil**
   1. Qoh 7:15, “In my vain life I have seen everything; there are righteous people who perish in their righteousness, and there are wicked people who prolong their life in their evil-doing.”
   2. “. . . there is no denying . . . that man’s life comes to an end without God ever having intervened . . . to reward him, whether for good or for evil.” (Murphy *Seven Books* 97)
   3. “Like Job, Coheleth could not accept the traditional Hebrew theory [of double retribu­tion]. The astonishing thing is that he neverthe­less affirms his faith in God [e.g., 3:16-17; 9:1-3].” (Murphy *Seven Books* 98)
   4. Qoh 8:12b (“I know that it will be well with those who fear God”) “says no more . . . than what he always considers an ultimate truth: fear God. God is above every law, and the only thing to do is to show him reverence (cf. 7:18; 12:13 f.).” (Murphy *Seven Books* 99)
   5. “He begins with the facts: there is no connection between virtue or evil and a man’s lot in life.” (Murphy *Seven Books* 100)
   6. Qoheleth “looks at the problem [of evil] from a differ­ent angle, that of the observer rather than the victim . . . ” (Scott 11)
   7. “Only in a relative and limited way is the wise man better off than the fool; he is aware of the problem and of his own ignorance.” (Scott 11)
   8. “That Qoheleth’s radi­cal questioning of traditional beliefs won a response among schol­ars, as well as among the laity, is evident from the enco­miums appended in 12:9-11 to the edition of his teachings. On the other hand, the cautionary postscript in verses 13-14 is clear­ly from the hand of a more orthodox copyist.” (Scott 18)

## The Classical Prophets

Scott, R.B.Y. *The Relevance of the Prophets*. 1944. Rev. ed. New York: London: Collier Macmillan; New York: Macmillan, 1968.

1. **introduction**
   1. date
      1. The period of the classical prophets (also called the “writing prophets,” i.e., those whose oracles are in the prophetic books of the Bible) was c. 750-400 bc.
      2. “. . . the classical prophetic period . . . opened about the middle of the eighth century b.c.” (Scott, *Re­le­vance* 9)
   2. canon
      1. “We doubtless have but a very small selection of the total number of oracles uttered by the prophets, and those we have are of varying worth or beauty.” (Row­ley, *Growth of the Old Testament* 81)
2. **immediate causes of classical prophecy**
   1. J. Lindblom (*Prophecy in Ancient Israel* 1962. 320): “What gave rise to pre-exilic prophecy in its typical form? It was horror at the apostasy of Israel. The prophets saw that their people had lost their way and gone astray, away from their God and His will. The greater part of their teaching consists of pictures of the sinfulness of the people.” (Qtd. in Scott, *Relevance* 134)
   2. “The primary stimulus of this spiritual outburst was the increasing pressure of sheer human distress, social tension, political instability and general moral deterioration. [204] . . . The second factor was the recognition that the tradition of the covenant society and its righteous­ness had a peculiar relevance to the existing situation. In the revival and develop­ment of Mosaic Yahwism were moral resources to meet the social crisis . . . ” (Scott, *Re­le­vance* 204-05)
   3. “Famine, drought, blight and the locust pest, epidemics, defeat and earthquake—why have these come to a people so corrupt, except as omens of Yahweh’s [205] rising anger?” See Isa 1:4-8, Amos 3:4, 6, 8; 4:6-11. (Scott, *Re­le­vance* 205-06)
   4. “Linked with this reading of events, and confirming it, was the prophet’s awareness of a gathering storm in the sea of peoples . . . ” [206] See Isa 10:5-11, Jer 4:5-18, Amos 6:2-3. “The prophets were well informed [about] international events. On this, see N. K. Gott­wald, *All the Kingdoms of the Earth*, 1964.” [206 n. 34] (Scott, *Re­le­vance* 206, 206 n. 34)
   5. “A final stimulus to prophecy was the opposition it aroused.” (Scott, *Re­le­vance* 207)
3. “***nabi***”
   1. *Nabi* means “speaker” or “spokesman.” (Scott, *Re­le­vance* 45)
   2. “It corresponds to an Akkadian word meaning “one called” or “appointed”; in the Old Testament an appointed spokesman (of God), as is clear from Ex. 7:1; 4:14-16; 1 Kg. 22:14.” (Scott, *Re­le­vance* 45)
4. **characteristics of divinatory prophecy in classical prophecy**
   1. inspiration
      1. the “hand” of Yahweh
         1. 1 Kgs 18:46 says Elijah could run from Carmel to Jezreel because of “the hand (or ecstatic power) of Yahweh” upon him. (Scott, *Re­le­vance* 57)
         2. Isa 8:11 says Yahweh spoke to Isaiah “with a pressure of the hand” . . . ” (Scott, *Re­le­vance* 57)
         3. Jer 15:17 says Jeremiah spoke “because of thy hand alone . . . ” (Scott, *Re­le­vance* 57)
         4. Ezek 1:3, 3:14 refers to “the hand of Yahweh” being upon Ezekiel. (Scott, *Re­le­vance* 57)
         5. Ezek 8:1-3 says, “As I sat in my house . . . the hand of the Lord Yahweh fell there upon me . . . and he put forth the form of a hand, and took me by a lock of my hair, and the Spirit lifted me up between earth and heaven.” These words are “clear indica­tions of a trance state into which a prophet fell, at least occasion­ally, when he received a word from Yahweh . . . ” (Scott, *Re­le­vance* 57)
      2. “vision”
         1. Amos 7:1, 4, 7 refer to Amos having visions or dreams. (Scott, *Re­le­vance* 57)
         2. Isa 1:1: “The comprehensive title of the book of Isaiah [57] [is] “the *vision* of Isaiah” . . . ” (Scott, *Re­le­vance* 57-58)
         3. Isa 6:1, 8 “is an outstanding example of the persistence of ecstatic vision and au­di­tion . . . ” (Scott, *Re­le­vance* 57)
         4. “. . . Obadiah and Nahum have similar headings [to Isa 1:1, “the *vision* of Isai­ah”]. That the word “vision” has here the attenuated sense of “prophetic oracle,” is evident from the title of Habakkuk and the sub-title of Is. 2.” (Scott, *Re­le­vance* 58)
         5. “The usage suggests that the substance of an oracle—with its emotional exaltation and rhythmic utterance—was perceived by the pro­phets with the actuality and certainty of the experience of sight.” (See: Scott, R.B.Y. “Isaiah XXI 1-10: the Inside of a Prophet’s Mind.” *Vetus Testamentum* 2.3 (1952) 278-81. Scott, *Re­le­vance* 58 n. 69) (Scott, *Re­le­vance* 58, 58 n. 69)
         6. “It also connects the mystic inward vision of the prophets with the dreams and visions which men of former days had believed to be revelations of deity.” (Scott, *Re­le­vance* 58)
      3. “power”
         1. Mic 3:8 says Micah was “full of power . . . ” (Scott, *Re­le­vance* 57)
   2. miracles
      1. “Wonder-working was essentially alien to the genius of ethical prophecy [but] the connection is there . . . ” (Scott, *Re­le­vance* 58)
      2. Even before the classical prophets, events were sometimes “stated to be the pledge or the confir­ma­tion of prophecy.” (Scott, *Re­le­vance* 58)
         1. Judg 6:36-40; see Isa 7:10-16. (Scott, *Re­le­vance* 58 n. 70)
         2. “Gideon’s “sign” [of the fleece] was a miraculous intervention in the natural order. Isaiah’s “sign” was a significant but not a miraculous happening, confi­dently pre­dicted by the prophet as a sign-post on the road of the future which would mark the fulfilment of his word.” 58 “The crucial word in Is. 7:14 should be translated, “maiden,” not “virgin” for which there is a distinct Hebrew word not found in this passage. The *sign* is that, by the time a child shortly to be conceived is born, the mother will be able to name him “God-is-with-us” in celebration of the deliverance promised by Isaiah.” (Scott, *Re­le­vance* 58, 58 n. 71)
         3. “The older type of sign is rejected as false magic by the literary pro­phet known as Second Isaiah: “I am Yahweh, that maketh all things . . . that frustrateth the signs of the soothsayers, and driveth diviners mad” [Isa 44:24-25].” (Scott, *Re­le­vance* 58)
         4. “There is nothing in the teaching and lives of the prophets of the eighth and seventh centuries to correspond with the stories of Elisha’s multiplying food, making an ax-head float, and raising the dead. . . . The signs they [58] offered were natural ev­ents, because the natural order was to them the scene of Yahweh’s activity [see Jer 44:29-30] . . . ” (Scott, *Re­le­vance* 58-59)
5. **persecution of the prophets**
   1. “. . . religious functionaries again and again attempted to silence the voice of prophecy.” See Isa 28:9-10; 30:10; Jer 11:21; 26:8, 16; Amos 2:12; 7:10-17. (Scott, *Re­le­vance* 207)
   2. “There was opposition, too, from groups in the community whose economic interests or views on public policy were challenged.” (Scott, *Re­le­vance* 207)
   3. “The military leaders, not unnaturally, were furious when Jeremiah urged soldiers to desert because Yahweh had already decided on their defeat; they made it a capital charge [Jer 38:1-4; see Isa 30:1-5, 31:1-3; Amos 3:10].” (Scott, *Re­le­vance* 208)
   4. “But perhaps the most deep-rooted opposition of all resulted from the moral lassitude of the community as a whole.” (Scott, *Re­le­vance* 208)
   5. The persecution of the prophets explains their reluctance to be prophets (see above, p. 38).”
   6. “Amos was banished [Amos 7:12-13], Jeremiah was imprisoned and accused of treach­ery, and threat­ened with death [Jer 26:16-23, 37:11-15]. The latter’s contemporary Uriah was put to death by royal command (a fate which Elijah had barely escaped and which many of his colleagues did not) [1 Kgs 19:2-3, 10]. More would have suffered the same fate had it not been for the superstitious fear of laying hands upon a “holy man,” and for the popular support . . . ” (Scott, *Re­le­vance* 186)
   7. “They were a lonely succession of incorruptible men, often regarded by their contem­porar­ies as heretics and traitors. They took their lives in their hands, and some of them did not escape [e.g., Uriah; cf. Jer 26:20-24]. Jesus [54] knew what to expect [see Matt 5:12, par. Luke 6:23] . . . ” (Scott, *Re­le­vance* 54-55) Matt 5:12, “Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

## Messianic Prophecies in the Old Testament

1. **introduction**. The oracles of the Old Testament prophets can generally be classified as threats or promises. Many of the prophetic promises refer to an idealized future time in which the people Israel will be unusually blessed. Promises which refer to a personal agent of deliverance—a “messiah”—are messianic in a narrow sense. Promises which refer to the idealized future time—the “messianic age”—are messianic in a broad sense. Hence, there are “messianic” prophecies and “mes­si­anic-age” prophecies.

typologies

1. **Gen 3:15**
   1. Gen 3:14-17, “The Lord God said to the serpent, . . . “I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.”
   2. Hebrew has:
      1. collective noun, “offspring.”
      2. Pronoun can be “it” or “he.” It is singular in grammar but can be plural in meaning.
      3. J simply opposed crushed heads and deadly stings.
   3. LXX:
      1. “He,” which in Greek is singular in grammar and singular in meaning.
      2. “This translation . . . is allowed but not demanded by the Hebrew . . . ” (Michael Maher, M.S.C., *Genesis*, Old Testament Message 2 [Wilmington, DE: Michael Glazier, 1982] 46.)
   4. Vg has:
      1. “She,” a “false reading” (Maher 46), but taken to refer to Mary.
      2. In the text, the mother and the offspring appear together; hence, they prefigure Mary and Jesus.
      3. Rev 12:1-2, “A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2She was pregnant and was crying out in birthpangs, in the agony of giving birth. 3Then another portent appeared in heaven: a great red dragon . . . 4the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born. 5And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron. But her child was snatched away and taken to God and to his throne; 6and the woman fled into the wilderness, where she has a place prepared by God . . . 7And . . . Michael and his angels fought against the dragon. The dragon and his angels fought back, 8but they were defeated, and there was no longer any place for them in heaven. 9The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world . . . [13So when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. 14But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for a time, and times, and half a time. . . . 17Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus.”]
   5. Snake is devil: Wis 2:24, John 8:44, Rev 12:9, 20:2.
      1. 1 John 3:7-8, “the devil has been sinning from the beginning. 8The Son of God was revealed for this purpose, to destroy the works of the devil.”
   6. *proto-evangelium*
2. **Gen 14**
   1. Melchizedek: Gen 14:17-24, “After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King’s Valley). 18And King Melchizedek of Salem brought out bread and wine; he was priest of God Most High. 19He blessed him and said, “Blessed be Abram by God Most High, maker of heaven and earth; 20and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him one tenth of everything. 21Then the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” 22But Abram said to the king of Sodom, “I have sworn to the Lord, God Most High, maker of heaven and earth, 23that I would not take a thread or a sandal-thong or anything that is yours, so that you might not say, ‘I have made Abram rich.’ 24I will take nothing but what the young men have eaten, and the share of the men who went with me—Aner, Eshcol, and Mamre. Let them take their share.”
   2. Heb 5:6, “as he says also in another place, “You are a priest forever, according to the order of Melchizedek.”“
   3. Heb 5:10, “having been designated by God a high priest according to the order of Melchizedek.”
   4. Heb 6:20, “where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek.”
   5. Heb 7:1, “This “King Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him . . . ”“
   6. Heb 7:10-11, “for he was still in the loins of his ancestor when Melchizedek met him. 11 Now if perfection had been attainable through the levitical priesthood—for the people received the law under this priesthood—what further need would there have been to speak of another priest arising according to the order of Melchizedek, rather than one according to the order of Aaron?”
   7. Heb 7:15, “It is even more obvious when another priest arises, resembling Melchizedek . . . ”
   8. Heb 7:17, “For it is attested of him, “You are a priest forever, according to the order of Melchizedek.”“

prophecies

1. **images describing the messianic age**
   1. **a saved remnant**
      1. Isa 10:20-22, “On that day the remnant of Israel and the survivors of the house of Jacob will no more lean on the one who struck them, but will lean on the Lord, the Holy One of Israel, in truth. 21A remnant will return, the remnant of Jacob, to the mighty God. 22For though your people Israel were like the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness.”
      2. See also Isa 1:25-26; 4:2-4; 7:3; 9:1; 27:6; 65:8-9; Jer 6:9; 6:27-30; 24:5-7; 29:10-14; 31:2-3, 32, 37, 41; Ezek 9:2-6; 22:17-22; Dan 7:21-22, 25-26; Hos 14:4-7; Joel 2:32; Amos 9:13-15; Zech 13:8-9; Rom 11:5.
   2. **an ingathering of dispersed Israelites**
      1. Isa 27:12-13, “On that day the Lord will thresh from the channel of the Euphrates to the Wadi of Egypt, and you will be gathered one by one, O people of Israel. 13And on that day a great trumpet will be blown, and those who were lost in the land of Assyria and those who were driven out to the land of Egypt will come and worship the Lord on the holy mountain at Jerusalem.”
      2. See also Deut 30:3-5; Isa 11:11-16; 52:11-12; 60:3-14; 66:19-21; Jer 3:17-18; 31:8, 10; Bar 4:36-37; Ezek 20:41; 37:12; 37:21-22; 39:27-28.
   3. **a new exodus**
      1. Isa 43:16-21, “Thus says the Lord, who makes a way in the sea, a path in the mighty waters, 17who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: 18Do not remember the former things, or consider the things of old. 19I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. 20The wild animals will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, 21the people whom I formed for myself so that they might declare my praise.”
      2. See also Isa 4:5-6; 40:3; 42:16; Jer 31:2-4; 16:14-15; 23:7-8.
   4. **a new relationship with God**
      1. **a new covenant**. Jer 31:31-34, “The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. 32It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. 33But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. 34No longer shall they teach one another, or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.”
      2. **an eternal covenant**
         1. Ezek 16:59-63, “Yes, thus says the Lord God: I will deal with you as you have done, you who have despised the oath, breaking the covenant; 60yet I will remember my covenant with you in the days of your youth, and I will establish with you an everlasting covenant. 61Then you will remember your ways, and be ashamed when I take your sisters, both your elder and your younger, and give them to you as daughters, but not on account of my covenant with you. 62I will establish my covenant with you, and you shall know that I am the Lord, 63in order that you may remember and be confounded, and never open your mouth again because of your shame, when I forgive you all that you have done, says the Lord God.”
         2. See also Jer 31:35-37; 32:38-40; 33:14-26.
      3. **a covenant like Noah’s**. Isa 54:9, “This is like the days of Noah to me: Just as I swore that the waters of Noah would never again go over the earth, so I have sworn that I will not be angry with you and will not rebuke you.”
      4. **a covenant like David’s**. Isa 55:3-5, “Incline your ear, and come to me; listen, so that you may live. I will make with you an everlasting covenant, my steadfast, sure love for David. 4See, I made him a witness to the peoples, a leader and commander for the peoples. 5See, you shall call nations that you do not know, and nations that do not know you shall run to you, because of the Lord your God, the Holy One of Israel, for he has glorified you.”
      5. **a covenant of peace**
         1. Ezek 34:25, “I will make with them a covenant of peace and banish wild animals from the land, so that they may live in the wild and sleep in the woods securely.”
         2. See also Isa 54:10; Heb 13:20.
      6. **a new heart**
         1. Ezek 36:26, “A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh.”
         2. See also Jer 24:7; 31:31-34; Ezek 11:18-20.
         3. Rom 2:15, “what the law requires is written on their [Gentiles’] hearts . . . ”
      7. **a circumcized heart**
         1. Deut 30:6, “Moreover, the Lord your God will circumcise your heart and the heart of your descendants, so that you will love the Lord your God with all your heart and with all your soul, in order that you may live.”
         2. See also Deut 10:16; Jer 4:4; 9:26; Ezek 44:9; Rom 2:28-29.
         3. Rom 2:28-29, “a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. 29Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.”
         4. Col 2:11, “In him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ . . . ”
      8. **a new spirit**
         1. Joel 2:28-29 (3:1-2), “Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. 29Even on the male and female slaves, in those days, I will pour out my spirit.”
         2. See also 1 Sam 16:13; Isa 32:15; 61:1-4; Ps 51:10-11; Ezek 36:26-28; 37:14; 39:29.
         3. Acts 2:16-21, “this is what was spoken through the prophet Joel: 17’In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. 18Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.’”
         4. Rom 7:6, “But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit.”
      9. **a new name**
         1. Jer 33:16, “In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: “The Lord is our righteousness.”“
         2. See also Isa 1:26; 62:2; Zech 8:3; Rev 2:14; 3:12.
      10. **all will know God**
          1. Jer 31:34, “No longer shall they teach one another, or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.”
          2. See also Isa 11:9; Zech 14:20-21.
   5. **peace and prosperity**
      1. **paradise**
         1. Isa 11:6-9, “The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. 7The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. 8The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder’s den. 9They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea.”
         2. See also Isa 32:15-18; 65:25; Zech 14:8-11.
      2. **universal peace**
         1. Zech 9:9-10, “Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey. 10He will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth.”
         2. See also Isa 2:2-4 (= Mic 4:3-4); 9:5-7; 29:17-18; 30:23-26; Ezek 34:25.
      3. **new heaven and earth**
         1. Isa 66:22, “For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord; so shall your descendants and your name remain.”
         2. See also Isa 30:26; Rev 21:1.
      4. **fertile soil**
         1. Isa 41:18-20, “I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. 19I will put in the wilderness the cedar, the acacia, the myrtle, and the olive; I will set in the desert the cypress, the plane and the pine together, 20so that all may see and know, all may consider and understand, that the hand of the Lord has done this, the Holy One of Israel has created it.”
         2. See also Isa 4:2; 35:1-2, 6-7; 43:19-20; Jer 31:9, 12; Ezek 34:25; Joel 2:23-26.
      5. **mountains and valleys leveled for a highway**
         1. Isa 40:3-4, “A voice cries out: “In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. 4Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain.”
         2. See also Isa 36:8-10; 42:16.
      6. **healings**
         1. Isa 35:5-6, “Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; 6then the lame shall leap like a deer, and the tongue of the speechless sing for joy. For waters shall break forth in the wilderness, and streams in the desert . . . ”
         2. See also Isa 32:3-4; 42:16; 61:1-3; 65:19-20; Ezek 34:16; Zech 3:19.
   6. **the bride of God**
      1. **Israel as an adulteress**
         1. Hosea 1:2, “When the Lord first spoke through Hosea, the Lord said to Hosea, “Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord.”
         2. See also Isa 54:1-8; Jer 2:33-3:14; 3:20; Ezek 16; 23; Hos 2:2-13; 3:1-3; 4:4-15, 18; 5:3-4, 7; 6:10; 7:4
      2. **Israel as a faithful wife**
         1. Isa 62:4-5, “You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the Lord delights in you, and your land shall be married. 5For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.”
         2. See also Isa 50:1; 61:10; 66:7-14.
         3. Eph 5:21-33, “Be subject to one another out of reverence for Christ. . . . 25Husbands, love your wives, just as Christ loved the church and gave himself up for her, 26in order to make her holy by cleansing her with the washing of water by the word, 27so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. 28In the same way, husbands should love their wives . . . ”
         4. Rev 21:1-2 (cf. 9-10), “I saw a new heaven and a new earth . . . 2And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”
   7. **good news to the downtrodden**
      1. Isa 61:1-3, “The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; 2to proclaim the year of the Lord’s favor, and the day of vengeance of our God; to comfort all who mourn; 3to provide for those who mourn in Zion—to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the Lord, to display his glory.”
      2. See also Isa 40:9-11; Jer 31:8; Ezek 34:11-16; 37:24-28; Zeph 3:12, 19.
      3. Ps 146:5-10 (a Hallel hymn), “Happy are those whose help is the God of Jacob, whose hope is in the Lord their God, 6who made heaven and earth, the sea, and all that is in them; who keeps faith forever; 7who executes justice for the oppressed; who gives food to the hungry. The Lord sets the prisoners free; 8the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. 9The Lord watches over the strangers; he upholds the orphan and the widow, but the way of the wicked he brings to ruin. 10The Lord will reign forever, your God, O Zion, for all generations. Praise the Lord!”
      4. Matt 11:2-5, John “sent word by his disciples 3and said to him, “Are you the one who is to come, or are we to wait for another?” 4Jesus answered them, “Go and tell John what you hear and see: 5the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them.”
      5. Luke 4:16-21, “When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, 17and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 18”The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, 19to proclaim the year of the Lord’s favor.” 20And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. 21Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”“
   8. **the nations and Israel**
      1. **Israel as a kingdom of priests**
         1. Exod 19:5-6, “Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, 6but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites.”“
         2. See also Gen 12:3; Isa 61:6; 1 Pet 2:5, 9-10.
      2. **the nations judged**
         1. Joel 3:1-2, “For then, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, 2I will gather all the nations and bring them down to the valley of Jehoshaphat, and I will enter into judgment with them there, on account of my people and my heritage Israel, because they have scattered them among the nations. They have divided my land . . . ”
         2. See also Isa 41:11-13; Joel 3:19-21.
      3. **the nations converted**
         1. Isa 2:2-3, “In days to come the mountain of the Lord’s house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. 3Many peoples shall come and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem.”
         2. See also Isa 42:6-7; 60:3-14; 66:19-21; Zeph 3:9-10; Zech 8:13, 20-23; 14:16-19; Mic 4:1-2.
   9. **a new Jerusalem**
      1. **the elevation of Mount Zion**
         1. Zech 14:10, “The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. But Jerusalem shall remain aloft on its site from the Gate of Benjamin to the place of the former gate, to the Corner Gate, and from the Tower of Hananel to the king’s wine presses.”
         2. See also Isa 2:2 (= Mic 4:1).
      2. **a holy mountain**
         1. Zec 8:3-8, “Thus says the Lord: I will return to Zion, and will dwell in the midst of Jerusalem; Jerusalem shall be called the faithful city, and the mountain of the Lord of hosts shall be called the holy mountain. 4Thus says the Lord of hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of their great age. 5And the streets of the city shall be full of boys and girls playing in its streets. 6Thus says the Lord of hosts: Even though it seems impossible to the remnant of this people in these days, should it also seem impossible to me, says the Lord of hosts? 7Thus says the Lord of hosts: I will save my people from the east country and from the west country; 8and I will bring them to live in Jerusalem. They shall be my people and I will be their God, in faithfulness and in righteousness.”
         2. See also Isa 11:9.
      3. **a banquet on Mount Zion**
         1. Isa 25:6-9, “On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. 7And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. 8Then the Lord GOD will wipe away the tears from all faces, and the disgrace of his people he will take away from all the earth, for the Lord has spoken. 9It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the Lord for whom we have waited; let us be glad and rejoice in his salvation.”
         2. See also Matt 8:11; 26:29; Luke 14:15-16; 22:30; Rev 3:20, 19:9.
      4. **a city of jewels**
         1. Isa 54:11-12, “O afflicted one, storm-tossed, and not comforted, I am about to set your stones in antimony, and lay your foundations with sapphires. 12I will make your pinnacles of rubies, your gates of jewels, and all your wall of precious stones.”
         2. See also Ezek 28:13-19; Rev 21:18-21.
      5. **a new temple and a new land**
         1. Ezek 40-48, “42:15When he had finished measuring the interior of the temple area, he led me out by the gate that faces east, and measured the temple area all around. . . . 43:7He said to me: Mortal, this is the place of my throne and the place for the soles of my feet, where I will reside among the people of Israel forever. The house of Israel shall no more defile my holy name, neither they nor their kings . . . 47:13Thus says the Lord God: These are the boundaries by which you shall divide the land for inheritance among the twelve tribes of Israel.”
         2. See also Jer 31:38-40; Zech 14:8; Rev 21.
2. **prophecies of the messiah** (the person who will usher in the messianic age)
   1. **a Davidic messiah**
      1. From the beginning, the kings of Israel were anointed with oil to invest them with the Spirit of God (1 Sam 9:16; 10:­1, 10; 16:13; 2 Sam 2:4; 5:3; 1 Kgs 1:39; 2 Kgs 11:12; 23:30). The anointing consecrated the king to the office of God’s lieutenant (1 Sam 24:7, 11; 26:9, 11, 16, 23; 2 Sam 1:14, 16). The king was thus called the “anointed,” which in Hebrew is “meshiach” (Greek χριστός, “Christ”). The messiah was God’s preferred (Ps 45:8), God’s adopted son (2 Sam 7:14; Ps 2:7), who receives special protection (Ps 18:51; 20:7; 28:8).
      2. The reigns of David and Solomon were the golden age of Israel. David himself seemed to fulfill God’s promises to Abraham that Israel would be populous, would inherit Palestine, and would bring blessing to other nations (Gen 12:2-3; see also Gen 13:15-17; 17:1-8; 22:15-18; 26:2-5, 24; 28:1-4, 13-15; 35:9-12; 48:3-4).
      3. During David’s reign, the word of the Lord came to Nathan.
         1. 2 Sam 7:16, “Nathan’s oracle” (2 Sam 7:4-5, 16-19, 29 are quoted): “The word of the Lord came to Nathan: “Go and say to David my ser­vant, ‘This is the word of the Lord: . . . Your family shall be es­tablished and your kingdom shall stand for all time in my sight, and your throne shall be established forever.’” Nathan recounted to David all that had been said to him and all that had been revealed. Then King David went into the presence of the Lord and took his place there and said, “What am I, Lord God, and what is my fam­ily, that thou hast brought me thus far? It was a small thing in thy sight to have planned for thy servant’s house in days long past. . . . thou, O Lord God, hast pro­mised, and thy blessing shall rest upon thy servant’s house for evermore.”“
         2. Nathan’s oracle is reflected in some of the royal psalms.
            1. Psa 89:3-4, 36, “You said, “I have made a covenant with my chosen one, I have sworn to my servant David: 4’I will establish your descendants forever, and build your throne for all generations.’” . . . 36His line shall continue forever, and his throne endure before me like the sun.”
            2. See also Ps 2:7-9; Ps 132.
         3. The promise can also be found in the blessing of Judah (Gen 49:8-12), a passage placed in the mouth of Jacob but probably dating from the time of David.
         4. See also Pss 20, 21, 45, 72, 89, 101, 110; 2 Sam 23:1-7; 1 Chr 17:4-14.
      4. But things fell apart soon after Solomon’s death: the kingdom was rent by civil war (922 bc), Moab and Edom revolted, Samaria fell to the Assyr­ians, and a similar fate hung over Jerusalem. It was in this situation that God gave to Isaiah several messianic revelations.
         1. Isa 7:10-17, “Emmanuel”: “The Lord spoke to Ahaz and said, Ask the Lord your God for a sign, from lowest Sheol or from highest heaven. But Ahaz said, No, I will not put the Lord to the test by asking for a sign. Then the answer came: Listen, house of David. Are you not content to wear out men’s patience? Must you also wear out the patience of my God? Therefore the Lord himself shall give you a sign: A young woman [almah] is with child, and she will bear a son, and will call him Immanuel [God is with us]. By the time that he has learnt to reject evil and choose good, he will be eating curds and honey [a delicacy for nomads, so means good times]; before that child has learnt to reject evil and choose good, desolation will come upon the land . . . ” (See also 7:9-10.)
         2. Isa 9:1-7, “Prince of Peace”: “The people who walked in darkness have seen a great light: light has dawned upon them, dwellers in a land as dark as death. You have in­creased their joy and given them great glad­ness; they rejoice in your presence as men rejoice at harvest, or as they are glad when they share out the spoil; for you have shat­tered the yoke that burdened them, the collar that lay heavy on their shoul­ders, the driver’s goad, as on the day of Midian’s defeat. All the boots of trampling sol­diers and the garments fouled with blood shall become a burning mass, fuel for fire. For a boy has been born to us, a son given to us to bear the symbol of domin­ion on his shoul­der; and he shall be called in purpose won­derful, in battle God-like, Father for all time, Prince of peace. Great shall the domin­ion be, and boundless the peace bestowed on David’s throne and on his king­dom, to establish it and sus­tain it with justice and righ­teousness from now and for evermore. The zeal of the Lord of Hosts shall do this.”
         3. Isa 11:1-10, “Shoot of Jesse”: “A shoot shall grow frim the stock of Jesse [David’s father], and a branch shall spring from his roots. The spirit of the Lord shall rest upon him, a spirit of wisdom and under­standing, a spirit of counsel and power, a spirit of knowledge and the fear of the Lord [7 gifts of the Holy Spirit]. He shall not judge by what he sees nor decide by what he hears; he shall judge the poor with justice and defend the humble in the land with equity; his mouth shall be a rod to strike down the ruthless, and with a word he sall slay the wicked. Round his waist he shall wear the belt of justice, and good faith shall be the loin­cloth round his body. [Justice & good faith as close to him as garments (loincloth is next to body).] Then the wolf shall live with the sheep, and the leopard lie down with the kid; the calf and the young lion shall grow up to­gether, and a little child shall lead them; the cow and the bear shall be friends, and their young shall lie down together. The lion shall eat straw like cattle; the infant shall play over the hole of the cobra, and the young child dance over the viper’s nest. They shall not hurt or destroy in all my holy mountain; for as the wa­ters fill the sea, so shall the land be filled with the knowl­edge of the Lord. On that day a scion from the root of Jesse shall be set up as a signal to the peoples; the na­tions [salvation of Gentiles] shall rally to it, and its resting-place shall be glorious.” (See also 11:10-16.)
         4. Isa 32:1-8, “A King Shall Reign”:

“Behold, a king shall reign in righ­teousness

and his rulers rule with justice,

and a man shall be a refuge from the wind

and a shelter from the tempest,

or like runnels of water in dry ground,

like the shadow of a great rock in a thirsty land.

The eyes that can see will not be clouded,

and the ears that can hear will listen;

the anxious heart will understand and know,

and the man who stammers will at once speak plain.”

* + - 1. These prophecies, like the royal psalms, probably referred in their original contexts to actual descendants of David; for example, “Emmanuel” probably refers to Heze­kiah. Nevertheless, the idealized descriptions, which no real king could fulfill, tended to di­vert the hope of the Israelites from the present ­­­toward the future.
    1. Prophets other than Isaiah also spoke of a Davidic messiah.
       1. Micah 5:1-5, “Bethlehem of Ephrathah”: “You, Bethlehem in Ephrathah, small as you are to be among Judah’s clans, out of you shall come forth a governor for Is­rael, one whose roots are far back in the past, in days gone by. There­fore only so long as a woman is in labour [9 months, i.e., a short time] shall he give up Israel; and then those that survive of his race shall rejoin their brethren. He shall appear and be their shepherd in the strength of the Lord, in the majesty of the name of the Lord his God. And they shall con­tinue, for now his greatness shall reach to the ends of the earth; and he shall be a man of peace.”
       2. Jer 23:5-6, “The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: “The Lord is our righteousness.”“
       3. Jer 33:14-26, “The days are surely coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. 15In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. 16In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: “The Lord is our righteousness.” 17For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel, 18and the levitical priests shall never lack a man in my presence to offer burnt offerings, to make grain offerings, and to make sacrifices for all time. 19The word of the Lord came to Jeremiah: 20Thus says the Lord: If any of you could break my covenant with the day and my covenant with the night, so that day and night would not come at their appointed time, 21only then could my covenant with my servant David be broken, so that he would not have a son to reign on his throne, and my covenant with my ministers the Levites. 22Just as the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will increase the offspring of my servant David, and the Levites who minister to me. 23The word of the Lord came to Jeremiah: 24Have you not observed how these people say, “The two families that the Lord chose have been rejected by him,” and how they hold my people in such contempt that they no longer regard them as a nation? 25Thus says the Lord: Only if I had not established my covenant with day and night and the ordinances of heaven and earth, 26would I reject the offspring of Jacob and of my servant David and not choose any of his descendants as rulers over the offspring of Abraham, Isaac, and Jacob. For I will restore their fortunes, and will have mercy upon them.”
       4. Ezek 34:22-24, “I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep. 23I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. 24And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken.”
       5. Ezek 37:24-28, “My servant David shall be king over them; and they shall all have one shepherd. They shall follow my ordinances and be careful to observe my statutes. 25They shall live in the land that I gave to my servant Jacob, in which your ancestors lived; they and their children and their children’s children shall live there forever; and my servant David shall be their prince forever. 26I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them, and will set my sanctuary among them forevermore. 27My dwelling place shall be with them; and I will be their God, and they shall be my people. 28Then the nations shall know that I the Lord sanctify Israel, when my sanctuary is among them forevermore.”
    2. But in 587 bc, the Babylonians conquer Judah and exile the king. The anointed of Yahweh is taken prisoner by pagans: “The Lord’s anointed, the breath of our life, was taken in their pits—the one of whom we said, “Under his shadow we shall live among the nations.”“ (Lam 4:20) The covenant seems broken; the special promise to David seems to have been revoked: “But now you have spurned and rejected him; you are full of wrath against your anointed. 39You have renounced the covenant with your servant; you have defiled his crown in the dust. . . . 49Lord, where is your steadfast love of old, which by your faithfulness you swore to David?” (Ps 89:38-39, 49)
       1. For one brief moment, hopes of a renewed Davidic kingdom revived around the person of Zerubbabel, the Persian-appointed governor of Judea shortly after the return from the exile (c 520 bc). As the grandson of Jehoiachin, the last king of Judah (2 Kgs 24:8-17; 25:27-30), Zerubbabel was of Davidic descent and might well inflame hopes of a new David: “Hag 2:20-23, “The word of the Lord came a second time to Haggai on the twenty-fourth day of the month: 21Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, 22and to overthrow the throne of kingdoms; I am about to destroy the strength of the kingdoms of the nations, and overthrow the chariots and their riders; and the horses and their riders shall fall, every one by the sword of a comrade. 23On that day, says the Lord of hosts, I will take you, O Zerubbabel my servant, son of Shealtiel, says the Lord, and make you like a signet ring; for I have chosen you, says the Lord of hosts.”“ (Hag 2:20-23; see also Zech 3:8, 4:6-10,14, 6:9-14). Yet Zerubbabel seems to have faded out of history soon after these prophe­cies.
       2. Despite the dashed hopes, the messianic texts remained; if there no longer remained an actual king on whom to fix them, then they must refer to some future king. Thus the royal psalms and messianic prophecies, which had originally referred to actual kings, were now sung or read to refer to a future, ideal anointed.
       3. It seems likely that texts which refer to priests as “anointed” all date from after the exile, though many of the texts are inserted in books dealing with earlier events. Some of these texts make the rite of anointing of priests go back as far as Aaron (Lev 4:3,5,16, 2 Mac 1:10). Since there is no longer a king, the high priest be­comes the messiah (Dan 9:25). This development is a natural extension of certain prophetic texts which assoicated royalty with priesthood in the messianic age (Jer 33:14-18; Ezek 45:1-8; Zech 4:1-14; 6:13).
    3. In the period immediately prior to Christ, the hope for a Davidic messiah seems to have become more militantly national. The messiah is to be an earthly conqueror: “O Lord, raise up unto them their king, the son of David . . . gird him with strength, that he may shatter unrighteous rulers, and that he may purge Jerusalem from nations that trample [her] down to destruction.” (*Psalms of Solomon* 17 [c 45 bc]; see also Ps Sol 35 and 36)
    4. “According to some of the Dead Sea Scrolls, there were to have been two messiahs. One would be the royal, conquering messiah of Davidic descent (and therefore of the tribe of Judah), and the other would be a priestly messiah, the “messiah of Aar­on” (and therefore of the tribe of Levi). “The messiah of Israel . . . will defeat Israel’s foes and execute justice. But at his side we regularly find [the messiah of Aaron,] a priest who instructs him and carries out other sacerdotal duties.” (James C. VanderKam, *The Dead Sea Scrolls Today*.Grand Rapids: Eerdmans, 1994. 117-18)
       1. *Manual of Discipline* 9.11, “
       2. *Rule of the Congregation* 2.11-22, “
    5. Many of Jesus’ followers considered him to be the messiah:
  1. **the “servant of Yahweh”**
     1. **the four “servant songs”**
        1. Isa 42:1-4, “Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. 2He will not cry or lift up his voice, or make it heard in the street; 3a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. 4He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.”
        2. Isa 49:1-6, “Listen to me, O coastlands, pay attention, you peoples from far away! The Lord called me before I was born, while I was in my mother’s womb he named me. 2He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. 3And he said to me, “You are my servant, Israel, in whom I will be glorified.” 4But I said, “I have labored in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the Lord, and my reward with my God.” 5And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the Lord, and my God has become my strength—6he says, “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.”“
        3. Isa 50:4-9, “The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. 5The Lord God has opened my ear, and I was not rebellious, I did not turn backward. 6I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. 7The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; 8he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. 9It is the Lord God who helps me; who will declare me guilty? All of them will wear out like a garment; the moth will eat them up.”
        4. Isa 52:13-53:12, “See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. 14Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—15so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. 53:1Who has believed what we have heard? And to whom has the arm of the Lord been revealed? 2For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. 3He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. 4Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. 5But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. 6All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. 7He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. 8By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. 9They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. 10Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. 11Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. 12Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.”
        5. Note that in the first song God is the speaker, in the second and third songs the servant is the speaker, and in the fourth song God speaks, then unidentified persons speak.
     2. **possible identities of the servant**
        1. historical Israel
           1. In 49:3 the servant is Israel.
           2. Elsewhere 2 Isaiah refers to Israel as the servant of Yahweh.

Isa 41:8-9, “But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; 9 you whom I took from the ends of the earth, and called from its farthest corners, saying to you, “You are my servant, I have chosen you and not cast you off” . . . ”

Isa 44:1, 21, “But now hear, O Jacob my servant, Israel whom I have chosen! . . . 21Remember these things, O Jacob, and Israel, for you are my servant; I formed you, you are my servant; O Israel, you will not be forgotten by me.”

Isa 42:19, “Who is blind but my servant, or deaf like my messenger whom I send? Who is blind like my dedicated one, or blind like the servant of the Lord?”

Isa 45:4, “For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I surname you, though you do not know me.”

Isa 48:20, “Go out from Babylon, flee from Chaldea, declare this with a shout of joy, proclaim it, send it forth to the end of the earth; say, “The Lord has redeemed his servant Jacob!”“

* + - * 1. But the servant has a mission to Israel (Isa 49:5-6, “And now the Lord says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the Lord, and my God has become my strength—6he says, “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.”“). The unidentified speak­ers of the last song are best understood as Israel.
      1. an ideal Israel
         1. The prophets spoke of a “purified remnant” (Isa 10:20-22 etc.) in the future; perhaps the servant is Israel as it will be when it receives a new heart and the outpouring of the spirit. Yet the servant does seem to be an individual.
      2. an individual (whose specific identity is indeterminate)
         1. The servant has a mission to Israel (49:5-6).
         2. “We” of the last song is probably Israel.
      3. an historical individual (Jehoiachin, or Zerubbabel?)
      4. a prophet (2 Isaiah? a future prophet?)
         1. Speech is his weapon (49:2).
         2. He is called from the womb (49:1 see also Jer 1:5).
         3. He is perse­cuted (see also Jer 11).
      5. probably an ideal individual
    1. **characteristics of the servant** (Numbers after characteristics refer to the “possible identities of the servant” just given. Only characteristics that strongly support an iden­tity are given a number.)
       1. Isa 42:1-4 (speaker: God; addressee: presumably Israel)
          1. a servant
          2. a chosen one (1, 3)
          3. God’s spirit is on him (3)
          4. brings justice to the Gentiles (1)
          5. compassionate

will not damage a bruised reed

will not extinguish a smoldering wick

* + - * 1. low-key, not ostentatious (3)
        2. a teacher (1, 3)
      1. Isa 49:1-6 (speaker: servant; addressee: Israel)
         1. “my servant, Israel” (1)
         2. past misfortune, present trust (1, 3)
         3. redeems Israel
         4. arrow in quiver (3)
         5. chosen from womb (3)
         6. a judge (“mouth a sword”) (3)
         7. a teacher (“light to the Gentiles”) (1)
      2. Isa 50:4-9 (speaker: servant; addressee: Israel)
         1. encourager (“sustain the weary”) (3)
         2. ear open to God (3)
         3. shamed (1, 3)

“turned back to smiters”

“did not hide from shame and spit­ting”

* + - * 1. will be vindicated (1, 3)
        2. “vindication is near”
        3. a deeper trust in God (1)
      1. Isa 52:13-53:12 (speaker: Israel; addressee: unknown)
         1. shamed to mutilation (3)
         2. will be exalted (3)

“lifted up”

“very high”

* + - * 1. “we” (2)
        2. plain in appearance (1)
        3. “a man” (2)
        4. vicarious atonement (1 [see Gen 12:2-3]) by means of death (1 if figu­rative, 2 if literal)
        5. silence
        6. past tense (1)
        7. prosperity (1 if death is figurative) or resurrection (if death is lit­­er­al): “see his offspring”
  1. **the “Son of man”**
     1. Hebrew idiom for “a mortal man”
        1. Ps 8:4: “what are human beings that you are mindful of them, mortals [*ben adam*] that you care for them?”
        2. Ezek 2:1-3:2, “He said to me: O mortal [*ben* ‘*adam*], stand up on your feet, and I will speak with you. 2 And when he spoke to me, a spirit entered into me and set me on my feet; and I heard him speaking to me. 3 He said to me, Mortal [*ben* ‘*adam*], I am sending you to the people of Israel . . . 6And you, O mortal [*ben* ‘*adam*], do not be afraid of them . . . 8But you, mortal [*ben* ‘*adam*], hear what I say to you; do not be rebellious like that rebellious house; open your mouth and eat what I give you. . . . 3:1He said to me, O mortal [*ben* ‘*adam*], eat what is offered to you; eat this scroll, and go, speak to the house of Israel. 2So I opened my mouth, and he gave me the scroll to eat.”
     2. Dan 7:2, 9, 13-14 (“Ancient of Days”), “In my visions of the night I, Daniel, was gazing intently . . . I kept looking, and then thrones were set in place and one ancient in years took his seat, his robe was white as snow and the hair of his head like cleanest wool. Flames of fire were his throne . . . I was still watching in visions of the night and I saw one like a [son of] man coming with the clouds of heaven; he ap­proached the Ancient in Years and was pres­ented to him. Sovereignty and glory and king­ly power were given to him, so that all people and nations of every language should serve him; his sover­eignty was to be an everlasting sovereignty which should not pass away, and his kingly power such as should never be im­paired.”
        1. son of man = Israel (Dan 7:18)
        2. but “like a son of man,” and supernatural
        3. ultimate leader (“kingly power [over] al people”)
     3. 1 Enoch (“c. 105-64 b.c.”)[[11]](#footnote-11)
        1. texts
           1. 46:1-4, “.”
           2. 48:2-7, “.”
           3. 62:6-14, “.”
           4. 69:27-29, “.”
        2. salient features
           1. pre-exists creation
           2. is light and hope of peoples
           3. men are saved in his name
           4. he will judge from his throne
     4. 2 Esdras 13:1-5,10-13,20c,25-26, “.”
        1. all of the above, plus:
        2. supernatural warrior
        3. victor in cosmic war
     5. “Son of man” does not occur in the NT except on Jesus’ lips. He uses it to refer to
        1. his human condition (e.g., Matt 8:20)
        2. his passion and death (e.g., Matt 12:40)
        3. his superhuman powers (e.g., Matt 9:6)
        4. his messianic mission (e.g., Matt 12:32)
        5. his coming at the end of time (e.g., Matt 10:23).
  2. **merger**: The merging of the Isaian suffering-servant concept with the apoc­alyptic son-of-man concept appears to be origi­nal with Je­sus.
  3. **Jesus as Messiah**: After Jesus’ death, “anointed” subsumed the meanings of other titles given to Jesus, such as
     1. Lord
     2. servant
     3. lamb
     4. Son of man
     5. Son of God.
     6. So “messiah” (Greek χριστός, *christos*) has now become a proper name, as in Paul: “Je­sus Christ.”

## Apocalyptic

Scott, R.B.Y. *The Relevance of the Prophets*. 1944. Rev. ed. New York: London: Collier Macmillan; New York: Macmillan, 1968.

1. Apocalyptic is “a late and specialized form of written prophecy dealing in a new way with a single prophetic theme—the consummation of history.” (Scott, *Relevance* 4)
2. It uses visual symbols (beasts, bowls, and trumpets). (Scott, *Relevance* 4)
3. “As such things could not be visible to the eye of flesh, they are said to have been disclosed in a dream or vision.” (Scott, *Relevance* 5)
4. “Usually an angelic being is introduced to interpret to the seer . . . ” (Scott, *Relevance* 5)
5. “. . . dualism [is] characteristic of apocalyp­tic writing . . . ” See 4 Ezra 7:50, “The Most High has not made one world (or: age) but two.” “The seer is enabled in vision to look on at what is happening in that heavenly world, the counterpart of what happens in *this* world . . . the battles of angelic champions determines the his­tory of the earthly kingdoms they represent.” E.g., Dan 7, 10:13-21. (Scott, *Relevance* 5)
6. In most, “evil is increasing, and is approaching a climax which will bring the cata­stro­phic intervention of God and the end of the age. [This is a] breaking-in of the su­per­­nat­u­ral into the natural order . . . ” (Scott, *Relevance* 5)
7. Apocalyptic is a mythology (“a pictorial and narrative representation of a reality lying beyond sense experience”), “not of the origins of all things (like Genesis 1-3), but of the End.” (Scott, *Relevance* 5)
8. “Apocalyptic succeeds prophecy and brings to birth the doctrine of a future life. [viii] . . . Nevertheless, the Apocalyptist had little otherwise to add to what the prophets had given.” (Ran­kin, *Is­ra­el*’*s Wis­dom Lit­er­a­ture* viii-ix)
9. pseudonymity: Apocalypses have fictitious ascriptions to some ancient prophet or sage. [5] “The Bible knows nothing of the modern notions of literary property and plagiarism. [5] In fact, developed literatures such as the Law, the Psalms and Prov­erbs are ascribed to authors tradi­tionally associated only with their beginnings. Simi­larly with apocalyptic literature, it was an accepted literary device to ascribe the book to some ancient wor­thy.” (Scott, *Relevance* 5-6)
10. Apocalyptic books are usually written in a time of adversity and persecution. (Scott, *Relevance* 5)
11. They are written to provide “the consolation of a great hope in the God who works behind the scenes of history.” (Scott, *Relevance* 5)
12. “This literature began to be written after the time of Ezra when the period of inspiration was held to have ended . . . ” See 1 Macc 9:27; Luke 9:8; Josephus, *Against Apion* 1.8.40. (Scott, *Relevance* 6)

## Prophecy and Apocalyptic contrasted

Stuhlmueller, Carroll. *New Paths through the Old Testament*. “Post-Exilic Period,” 337-43.

|  |  |
| --- | --- |
| **prophecy** | **apocalyptic** |
|  |  |
| Prophets are preachers, men of ac­tion involved in Pales­tinian politics. | Apocalyptists are writers, men of studied ef­fects who envision the end of poli­tics. |
|  |  |
| Prophets judge individual events. | Apocalyptists interpret universal history. |
|  |  |
| Prophets are seldom misunderstood. | Apocalyptists write symbolic visions re­quiring angelic interpretation. |
|  |  |
| Prophets condemn religious and social abu­ses. | Apocalyptists await God’s direct ac­tion to bring in the new order. |
|  |  |
| Prophets generally support the Davidic roy­al family. | Apocalyptists give little attentions to Dav­idic messianism. |
|  |  |
| Yahweh’s kingdom is Israel. | Yahweh’s kingdom is universal. |
|  |  |
|  |  |
| The struggle between good and wick­ed men is within Israel. | The struggle between good and wick­ed men and angels is within the cos­mos. |
|  |  |
| The day of the Lord will bring judg­ment with­in history. | A world convulsion will bring judg­ment out­side history. |
|  |  |
| The present unfortunate moment will give way to future glory. | The future end time will soon begin in the present. |

# New Testament

## The New Testament in Canonical and Historical Order

canonical order historical order

**Historical Books** Q 50

*Gospels* 1 Thess 51

Matthew 2 Thess 51

Mark Gal 54-57

Luke 1 Cor 57

John 2 Cor 57

*Acts* Rom 58

Acts of the Apostles Phil 61-63

**Epistles** Col 61-63

*Pauline Epistles* Phlm 61-63

*Great Letters* Mark 65-70

Romans Matt 85

1 Corinthians Luke 90

2 Corinthians Acts 90s

Galatians Jas 80s

*Captivity Letters* Heb 90-96

Ephesians\* Eph 90

Philippians 1 Pet 90-96

Colossians\* John 90s

*Early Letters* 1 John 90s

1 Thessalonians 2 John 90s

2 Thessalonians\* 3 John 90s

*Pastoral Epistles* Rev 90-96

1 Timothy\* 1 Tim 100

2 Timothy\* Titus 100

Titus\* 2 Tim 100

[*A Captivity Letter*] Jude 100

Philemon 2 Pet 125

*Hebrews*

Hebrews\* some new testament dates

*General Epistles* (all are approximate)

James birth of Jesus 4 bc

1 Peter public ministry ad 27-30

2 Peter death and resurrection 30

1 John conversion of Paul 36

2 John Apostolic Council 49

3 John Nero’s persecution 64-68

Jude First Jewish War 68-73

**Apocalyptic Book** separation of church and synagogue 90

Revelation Domitian’s persecution 90-96

\* The majority of New-Testament scholars consider the letters with asterisks to be by Paul’s followers rather than by Paul; they believe them to be pseudonymous. Most agree that Hebrews is not by Paul; a majority thinks 1 Tim, 2 Tim, and Titus are pseudonymous; and debate continues concerning Eph, Col, and 2 Thess. These seven are called the “deutero-Pauline letters,” to distinguish them from the “genuine Pauline letters.”

## Development of the New Testament Canon

(“Canon”: list or set of sacred books.)

**c**. **ad 51-125**: The New Testament books are written. (During this same per­iod other early Christian writings are produced—for example, *1 Clement* [c. ad 96], the *Didache* [c. 100], the *Epistle of Barnabas* [c. 100], and the 7 letters of Ignatius of Antioch [c. 110]). These works are basically or­thodox, but they are not in the NT probably because it never became tra­di­tion in the Church to use them in public worship.

**c**. **ad 140**: Marcion, a businessman in Rome, teaches that there are two Gods: Yahweh, the cruel God of the OT, and Abba, the kind God of the NT. So Mar­cion eliminates the OT altogether and creates a Christian collection containing ⅔ of Luke’s gospel (since Marcion is anti-Sem­i­tic, he deletes references to Jesus’ Jewishness) and 10 letters of Paul. Marcion’s “New Tes­ta­ment”—­the first ever compiled—forces the Catholic Church to decide on a core canon: the four gospels and the letters of Paul.

**c**. **ad 200**: But the perimeter of the canon is not yet determined. According to one list, compiled at Rome c. ad 200 (the *Muratorian Canon*), the NT consists of the 4 gospels, Acts, 13 letters of Paul, 3 of the 7 general epistles (1-2 John and Jude), the Wisdom of Solomon, and the *Apocalypse of Peter*. Hebrews, James, 1 Peter, 2 Peter, 3 John, and Revelation are not included.

**ad 367**: The earliest extant list of the books of the NT, in about the number and order in which we presently have them, is written by Athanasius, Bishop of Alex­an­dria, in his Easter letter of 367.

**ad 404**: Pope Damasus in a letter lists the NT books in their present number and order.

**ad 1442**: The Catholic Church at the Council of Florence lists 27 books as the New Testament canon.

**ad 1536**: In his translation of the Bible, Luther re­moves 4 NT books (Hebrews, James, Jude, and Revelation) from their normal order and places them at the end, stating that they are less than canonical. But soon the Lutherans return to custom, and the books are back in place.

**ad 1546**: The Council of Trent defines once and for all the full list of 27 books, as traditionally accepted.

## Text Criticism: The Transmission of the New Testament

Metzger, Bruce M. *The Text of the New Testament*: *Its Transmission*, *Corruption*, *and Restoration*. 1964. 2nd ed. Oxford: OUP, l968.

“Text criticism” means establishing the original wording of the Bible. As biblical books were copied through the centuries, many variant readings arose. Text critics work their way back from more recent forms of the text (toward the bottom of the list of dates below) to the earliest recoverable forms (toward the top of the list of dates).

c. 51-c. 125 *Greek text of the New Testament*: the New Testament books are written and frequently recopied. No originals (autographs) exist.

c. 51-c. 300s *papyri*: copies are on paper-like sheets of papyrus, from the papyrus plant.

c. 51-c. 700s *uncials*: copies are in detached, upper-case letters (uncial script).

c. 100s on *New Testament text types*: four families of readings develop.

Alexandrian: e.g., Codex Sinaiticus (א), Codex Alexandrinus (A), Codex Vaticanus (B)

Western: found in manuscripts of Italy and North Africa

Caesarean: a mix of Alexandrian and Western readings

Byzantine: found in minuscules (c. 800s on); became the *textus receptus* (“received text”) from c. 1100-1800

“. . . true readings survive fre­quently in the Alexandrian text alone, less frequently in the West­ern group alone, and very rarely only in Caesarean witnesses . . . in extremely rare in­stances, in the . . . Byzantine . . . ” (Metzger 218‑19)

c. 100s-600s *New Testament versions*: translations appear in Old Latin (with gospels in the order Matthew, John, Luke, Mark), Coptic, Ethiopic, Old Syriac, Georgian, Sogdian, Gothic, and Anglo-Saxon.

c. 300s on *parchments*: copies are on animal skins (called *vellum* if from calves). (“Parchment” is from Pergamum, a city known for parchment manufacture.)

c. 405 *Vulgate*: Jerome translates the Old Testament and the gospels into Latin; others (unknown) translate the rest of the New Testament

c. 500-1500 *medieval versions*: translations (often partial) into various vernaculars (French, Italian, etc.)

c. 800s on *minuscules*: the Greek New Testament is copied using a connected, lower-case script.

present day *critical Greek text*: New Testament scholars begin with 88 extant papyrus fragments and supplement them with 274 uncial parchments, 2754 minuscule parchments, and 2135 lectionaries (a total of c. 5559 manuscripts of the New Testament in Greek).

## The Apostolic Fathers

Lake, Kirsopp. *The Apostolic Fathers*. 1919. Loeb Classical Library. Cambridge: Harvard UP, 1998. 2 vols.

The Apostolic Fathers is a collection of the earliest orthodox Christian works that were not included in the New Testament, those written up to about ad 150. The collection contains fourteen texts.

1 Clement c. ad 96

2 Clement c. ad 150

Ignatius c. ad 110

Ephesians

Magnesians

Trallians

Romans

Philadelphians

Smyrnaeans

Letter to Polycarp

Polycarp

Didache c. ad 100

Barnabas

The Shepherd of Hermas

The Martyrdom of Polycarp

The Epistle to Diognetus

## New Testament Apocrypha

c. 70 works

Hennecke, Edgar. *New Testament Apocrypha*. Ed. Wilhelm Schneemelcher. Trans. ed. R. McL. Wilson. London: Lutterworth; Philadelphia: Westminster, 1963 (vol. 1), 1965 (vol. 2).

|  |  |
| --- | --- |
| Gospels And Related Writings | |
|  |  |
| isolated sayings of the Lord  papyrus fragments of apocryphal gospels  an unknown gospel of synoptic type (P. Oxy. 840)  an unknown gospel with Johannine elements  (P. Egerton 2)  sayings-collections in papyrus  Oxyrhynchus Papyrus 1  Oxyrhynchus Papyrus 654  Oxyrhynchus Papyrus 655  other Greek papyrus fragments  Oxyrhynchus Papyrus 1224  Cairo Papyrus 10 735  the Fayyum fragment  Jewish-Christian gospels  *The Gospel of the Nazaraeans*  *The Gospel of the Ebionites*  *The Gospel of the Hebrews*  *The Gospel of the Egyptians*  *The Gospel of Peter*  conversations between Jesus and his disciples after  the resurrection  the Freer logion  *Epistula Apostolorum*  a gospel fragment from the Strasbourg Coptic  Papyrus | Gnostic gospels and related documents  gospels under general titles  *The Gospel of the Four Heavenly Regions*  (or *Four Corners of the World*)  *The Gospel of Perfection*  *The Gospel of Truth*  gospels under the name of an Old Testament figure  gospels under the name of Jesus and similar works  *The Sophia Jesu Christi*  *The Dialogue of the Redeemer*  *The Pistis Sophia*  *The Two Books of Jeu*  gospels attributed to the twelve as a group  *The Gospel of the Twelve* (or *Twelve Apostles*)  *The* (Kukean) *Gospel of the Twelve*  *The Memoria Apostolorum*  *The Gospel of the Twelve Apostles*  (Manichean)  *The Gospel of the Seventy*  *Other* “*Gospels of the Twelve Apostles*”  gospels under the name of an apostle  *The Gospel of Philip*  *The Gospel of Thomas*  *The Book of Thomas the Athlete*  *The Gospel according to Matthias*  *The Traditions of Matthias*  *The Gospel of Judas*  *The Apocryphon of John*  *Dialogue between John and Jesus* (fragments)  *The Apocryphon of James*  *The Gospel of Bartholomew*  gospels under the names of holy women  *The Questions of Mary*  *The Gospel according to Mary*  *The* “*Genna Marias*”  gospels attributed to an arch-heretic  *The Gospel of Cerinthus*  *The Gospel of Basilides*  *The Gospel of Marcion*  *The Gospel of Apelles*  *The Gospel of Bardesanes*  *The Gospel of Mani*  gospels under the names of their users |

|  |  |
| --- | --- |
| infancy gospels  *The Protevangelium of James*  *The Infancy Story of Thomas*  Gnostic legends  later infancy gospels  extracts from the *Arabic Infancy Gospel*  extracts from the *Gospel of Pseudo-Matthew*  extract from the *Latin Infancy Gospel*  (in the Arundel manuscript)  extract from the *Life of John*  (according to Serapion) | the relatives of Jesus  the work and sufferings of Jesus  the alleged testimony of Josephus  *The Abgar Legend*  *The Gospel of Nicodemus*  *Acts of Pilate* and *Christ*’*s Descent into Hell*  *The Gospel of Bartholomew*  *The Questions of Bartholomew*  Coptic texts of *Bartholomew*  *The Gospel of Gamaliel* |
|  |  |
|  |  |
|  |  |
|  |  |
| Writings Relating to the Apostles | Apocalypses and Related Subjects |
|  |  |
| apostolic pseudepigrapha  *The Kerygma Petrou*  *The Kerygmata Petrou*  *The Epistle to the Laodiceans*  *The Apocryphal Correspondence*  *between Seneca and Paul*  *The Pseudo-Titus Epistle*  second and third century acts of apostles  *The Acts of John*  *The Acts of Peter*  *The Acts of Paul*  *The Acts of Andrew*  *The Acts of Thomas*  *The Pseudo-Clementines*  later acts of apostles  the continuation of the early acts of apostles  later acts of other apostles | Early Christian apocalypses  *The Ascension of Isaiah*  *Apocalypse of Peter*  Early Christian apocalyptic prophecy  *The Fifth and Sixth Books of Esra*  *Christian Sibyllines*  *The Book of Elchasai*  later apocalypses  *Apocalypse of Paul*  *Apocalypse of Thomas*  poetic compositions  *The Naassene Psalm*  *The Odes of Solomon* |

## The Nag Hammadi Library

Robinson, James M., gen. ed. *The Nag Hammadi Library in English*. 3rd. completely rev. ed. San Francisco: Harper and Row, 1988.

The first column tells which of the thirteen codices (in Roman numerals) and which of the 52 tractates (46 different works, in italicized Arabic numerals) a text can be found. “BG” refers to Papyrus Berolinensis 8502, purchased in Cairo in 1896; since it contains four Gnostic texts, it is included in the Nag Hammadi Library.

I,*1* *The Prayer of the Apostle Paul*

I,*2* *The Apocryphon of James*

I,*3* *The Gospel of Truth*

XII,*2* *The Gospel of Truth*

I,*4* *The Treatise on the Resurrection*

I,*5* *The Tripartite Tractate*

II,*1* *The Apocryphon of John*

III,*1* *The Apocryphon of John*

IV,*1* *The Apocryphon of John*

BG 8502,*2* *The Apocryphon of John*

II,*2* *The Gospel of Thomas*

II,*3* *The Gospel of Philip*

II,*4* *The Hypostasis of the Archons*

II,*5* *On the Origin of the World*

XIII,*2* *On the Origin of the World*

II,*6* *The Exegesis on the Soul*

11,*7* *The Book of Thomas the Contender*

111,*2* *The Gospel of the Egyptians*

IV,*2* *The Gospel of the Egyptians*

III,*3* *Eugnostos the Blessed*

V,*1* *Eugnostos the Blessed*

III,*4* *The Sophia of Jesus Christ*

BG 8502,*3* *The Sophia of Jesus Christ*

III,*5* *The Dialogue of the Savior*

V,*2* *The Apocalypse of Paul*

V,*3* *The* (*First*) *Apocalypse of James*

V,*4* *The* (*Second*) *Apocalypse of James*

V,*5* *The Apocalypse of Adam*

VI,*1* *The Acts of Peter and the Twelve*

*Apostles*

VI,*2* *The Thunder*, *Perfect Mind*

VI,*3* *Authoritative Teaching*

VI,*4* *The Concept of Our Great Power*

VI,*5* Plato, *Republic* 588A-589B

VI,*6* *The Discourse on the Eighth and Ninth*

VI,*7* *The Prayer of Thanksgiving*

and scribal note (*7a*)

VI,*8* *Asclepius* 21-29

VII,*1* *The Paraphrase of Shem*

VII,*2* *The Second Treatise of the Great Seth*

VII,*3* *Apocalypse of Peter*

VII,*4* *The Teachings of Silvanus*

VII,*5* *The Three Steles of Seth*

VIII,*1* *Zostrianos*

VIII,*2* *The Letter of Peter to Philip*

IX,*1* *Melchizedek*

IX,*2* *The Thought of Norea*

IX,*3* *The Testimony of Truth*

X,*1* *Marsanes*

XI,*1* *The Interpretation of Knowledge*

XI,*2* *A Valentinian Exposition*, with *On the*

*Anointing*, *On Baptism* A and

B, and *On the Eucharist* A and B

XI,*3* *Allogenes*

XI,*4* *Hypsiphrone*

XII,*1* *The Sentences of Sextus*

XII,*3* Fragments

XIII,*1* *Trimorphic Protennoia*

BG 8502,*1* *The Gospel of Mary*

BG 8502,*4* *The Act of Peter*

## What Is a Gnostic?

Emery, Clark. *William Blake*: *The Book of Urizen*. Coral Gables: U of Miami P, 1966. 13-14. Discussed in Hoeller, Stephan A. “What Is a Gnostic?” Gnosis: A Journal of Western Inner Traditions 23 (Spring 1992) 24-27. 10 July 2006. 22 July 2006. Web.

Clark Emery, “In a small work on William Blake, . . . summarizes twelve points on which Gnostics tended to agree. Nowhere in the current literature have I found anything else so concise and accurate in describing the normative characteristics of the Gnostic mythos. . . . The following characteristics may be considered normative for all Gnostic teachers and groups in the era of classical Gnosticism; thus one who adheres to some or all of them today might properly be called a Gnostic:

* The Gnostics posited an original spiritual unity that came to be split into a plurality.
* As a result of the precosmic division the universe was created. This was done by a leader possessing inferior spiritual powers and who often resembled the Old Testament Jehovah.
* A female emanation of God was involved in the cosmic creation (albeit in a much more positive role than the leader).
* In the cosmos, space and time have a malevolent character and may be personified as demonic beings separating man from God.
* For man, the universe is a vast prison. He is enslaved both by the physical laws of nature and by such moral laws as the Mosaic code.
* Mankind may be personified as Adam, who lies in the deep sleep of ignorance, his powers of spiritual self-awareness stupefied by materiality.
* Within each natural man is an “inner man,” a fallen spark of the divine substance. Since this exists in each man, we have the possibility of awakening from our stupefaction.
* What effects the awakening is not obedience, faith, or good works, but knowledge.
* Before the awakening, men undergo troubled dreams.
* Man does not attain the knowledge that awakens him from these dreams by cognition but through revelatory experience, and this knowledge is not information but a modification of the sensate being.
* The awakening (i.e., the salvation) of any individual is a cosmic event.
* Since the effort is to restore the wholeness and unity of the Godhead, active rebellion against the moral law of the Old Testament is enjoined upon every man.

## Overview of the Structure of the Synoptic Gospels

*chapters in* **Matthew**, **Mark**, and **Luke**:

i. **prologue** 1:1-4

ii. **infancy narratives** 1-2 1-2

1. **preparation for ministry** 3 1 3
2. **Galilean ministry**
   1. early ministry
      1. before Capernaum 4 1 4
      2. at Capernaum 4 4
      3. after Capernaum 1-3 5-6
   2. sermon on the mount/plain 5-7 6
   3. Matthew’s miracle narrative 8-9
   4. Matthew’s mission discourse 10
   5. John the Baptist and teachings 11-12 7
   6. controversies 12 3
   7. parable discourse 13 4 8
   8. miscellaneous 14 5-6 8-9
   9. Luke’s great ommission 14-16 6-8
3. **travel narrative**
   1. before Luke’s travel narrative 16-18 8-9 9
   2. Luke’s travel narrative 9-18
   3. the synoptic travel narrative 19-20 10 18-19
4. **Jerusalem ministry** 21-25 11-13 19-21
5. **passion narrative** 26-27 14-15 22-23
   1. before the last supper 26 14 22
   2. the last supper 26 14 22
   3. arrest and trials 26-27 14-15 22-23
   4. crucifixion and death 27 15 23
6. **resurrection narrative** 28 16 24

## Jesus

1. **main events**
   1. Jesus was born from from a virgin, in Bethlehem, in 7-4 bc. His parents were Mary and Joseph (“brothers” are mentioned, but ἀδελφός [“adelphos”] also means “male relative”). He grew up in Nazareth.
   2. He was baptized by John the Baptist c. ad 27 and began a public ministry of miracle-working and of teaching both crowds and disciples (he selected twelve especially). Most of his ministry was in Galilee.
   3. Near the end of his life he traveled to Jerusalem, predicting his passion and resurrection. After the triumphal entry and a week of ministry, he celebrated the last supper (probably Thursday, April 6, ad 30), was arrested and tried (by the Sanhedrin, then by Pilate), then was tortured and crucified.
   4. The following Sunday began a series of resurrection appearances, after which he ascended into heaven.
2. **miracles**
   1. Jesus had unusual means of knowledge (telepathy, clairvoyance, precognition).
   2. He performed:
      1. 18 healings (of the blind, lame, ill, deformed, etc.; plus 11 healing summaries),
      2. 5 exorcisms (Capernaum demoniac, Gerasene demoniac, etc.),
      3. 3 resuscitations (Jairus’ daughter, the widow’s of Nain’s son, Lazarus),
      4. and 8 nature miracles (stilling the storm, walking on water, feeding the 5000, etc.),
   3. Also, miracles occurred around Jesus (e.g., star of Bethlehem, transfiguration, resurrection).
3. **some principal teachings**
   1. Jesus taught the one God of Judaism but emphasized his mercy and approachability (e.g., the prodigal-son parable, Luke 15:11-32).
   2. He identified himself as the “Son of Man,” a traditional figure both supernatural and human (e.g., Dan 7:14); and he referred to the Holy Spirit (e.g., Matt 28:20, John 14:26, 16:13).
   3. He proclaimed the kingdom of God. This was not a future utopian society on earth or a spiritual kingdom in the heart, but “the sovereign rule of God decisively invading history in the ministry of Jesus . . . and the new order of things thus established . . . ” (Hunter, *Parables Then and Now* 9-10)
   4. He abrogated parts of the Mosaic Law (e.g., dietary laws, Mark 7:19), intensified others (e.g., stressing intention, Matt 5:28), and emphasized the double commandments of love of God (Deut 6:5) and love of neighbor (Lev 19:18) (see Mark 12:29-31).
   5. He went further and advocated not judging others (e.g., Matt 7:1), non-retaliation (e.g., Matt 5:38-42), love of enemies (5:43-47), and unlimited forgiveness (e.g., Matt 18:22).
   6. For some he urged celibacy (e.g., Matt 19:12) and total poverty (e.g., Mark 10:21).
   7. He established the Church (e.g., Matt 16:18, 18:18).
   8. He taught that his death would be salvific for others (e.g., Mark 10:45).
   9. He affirmed resurrection (e.g., Mark 12:25) and judgment (e.g., Matt 25) and heaven and hell (e.g., Luke 16:22-23).

## A Chart of Q

Kümmel, Werner Georg. *Introduction to the New Testament*. Rev. ed. Trans. How­ard Clark Kee. Nashville: Abindgon, 1975. (38‑80.) (From the German 17th ed., 1973.)

*Luke* *pericope* *Matthew*

1 3:7‑9, 16‑17 Baptist’s preaching 3:7‑12 1

2 4:2‑13 three temptations 4:2‑11 2

3 6:20‑23, 27-30 Sermon (part I) 5:3-6, 11‑12, 3

39-42, 45

4 6:37‑38, 41-49 Sermon (part II) 7:1-5, 16-21, 24-27 9

5 7:1‑10 centurion’s servant 8:5‑13 11

6 7:18‑35 on John the Baptist 11:2‑19 15

7 9:57‑60 on would‑be followers 8:19‑22 12

8 10:1‑12 mission discourse 9:37-10:15 13

9 10:13-15 woes on Galilean cities 11:21‑23 16

10 10:21‑22 exultation of Jesus 11:25‑26 17

11 11:1‑4 Lord’s Prayer 6:9‑13 5

12 11:9-13 on prayer 7:7‑11 10

13 11:14‑23 Beelzebub controversy 12:22‑30 18

14 11:24‑26 return of unclean spirit 12:43‑45 20

15 11:29‑32 sign of Jonah 12:38-42 19

17 11:34‑35 eye as lamp of body 6:22‑23 7

18 11:9‑52 woes on Pharisees 23:4, 23-25, 29-36 22

19 12:2-10 fearless confession 10:26-33 14

20 12:22‑31 on anxiety 6:25‑33 8

21 12:32‑34 treasure in heaven 6:19‑21 6

22 12:39-46 watchfulness 24:43‑51 25

23 13:20‑21 mustard seed and leaven 13:33 21

24 13:34‑35 lament over Jerusalem 23:37‑39 23

25 17:22‑37 eschatological discourse 24:27‑28, 37-41 24

26 19:11‑28 talents/pounds parable 25:14‑30 26

225 total total 193

## The Historicity of the Gospels

Pontifical Biblical Commission. *Instruction Concerning the Historicity of the Gospels*. 1964.

Ch. 1: “If the opportunity presents itself, the exegete may look for the sound elements in the method of “form criticism,” and use them to acquire a fuller understanding of the Gospels. However he must move with caution in this area, because the method is often interlaced with inadmissible philosophical and theological principles, which frequently vitiate either the method itself or its judgments on literary questions.”

Ch. 2: “the exegete should carefully note the three stages of the tradition, through which the life and teaching of Jesus have come down to us.

“1) Our Lord’s Teaching . . .

“2) The Apostles’ Teaching . . . They faithfully set forth His life and His words, adapting the format of their preaching to the condition of their audience. . . . However there is no reason to deny the fact that the apostles, in telling their listeners about our Lord’s deeds and words, utilized the fuller understanding which they had acquired from the glorious events of Christ’s life and the guidance of the Spirit of truth. . . . they explained His deeds and words according to the needs of their audience. . . . we can single out the following categories in the preaching of Christ’s heralds: catechetical formulas, narrative reports, eyewitness accounts, hymns, doxologies, prayers, and similar literary genres commonly found in Sacred Scripture and the speech of that period.

“3) The Four Evangelists . . . This primitive instruction was passed on orally at first, and later written down. . . . The sacred authors, each using an approach suited to his specific purpose, recorded this primitive teaching . . . Of the many elements at hand they reported some, summarized others, and developed still others in accordance with the needs of the various churches. . . . From the material available to them the Evangelists selected those items most suited to their specific purpose and to the condition of a particular audience. And they narrated these events in the manner most suited to satisfy their purpose and their audience’s condition.”

“The truth of the Gospel account is not compromised because the Evangelists report the Lord’s words and deeds in different order. Nor is it hurt because they report His words, not literally but in a variety of ways, while retaining the same meaning. As St. Augustine says: “[The Holy Spirit] guided and directed the sacred writers as they thought about the things which they were going to write down; but He probably allowed each writer to arrange his narrative as he saw fit.”“

“Recent studies indicate that the life and teaching of Jesus were not simply related so as to be remembered; they were “preached” to provide the basis of faith and morals for the Church. . . . However, he [an exegete] should always be prepared to obey the Magisterium of the Church. . . .”

Exegetes in their writings should “take advantage of the solid advances made in biblical research and the contributions of modern scholars . . . ”

## Jesus’ Miracles

Fuller, Reginald H. *Interpreting the Miracles*. London: SCM, 1963.

Wilkinson, John. *The Bible and Healing*: *A Medical and Theological Commentary*. Edinburgh: Handsel; Grand Rapids: William B. Eerdmans, 1998.

26 healings of individuals (in Markan order or inserted into Markan order, but with John at the end)

There are 49 accounts of healings of individuals in the gospels.

If one eliminates parallel accounts in the synoptics,

there are 26 unique healings of individuals.

17 are physical healings.

6 are exorcisms.

3 are resuscitations (raisings of the dead).

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| *healing miracle* | *citations* | *type* | *disease* | *initiator* | *witnesses* | *motive* | *method* |
| 1. Capernaum demoniac | Mark 1:21-28; Luke 4:31-37 | exorcism | major epilepsy | the sick | crowd |  | command |
| 1. Peter’s mother-in-law | Matt 8:14-15; Mark 1:30-31; Luke 4:38-39 | physical healing | fever | disciples | disciples |  | touch (hand) and command |
| 1. leper | Matt 8:1-4; Mark 1:40-45; Luke 5:12-14 | physical healing | infectious skin disease | the sick | none mentioned | compassion | touch and command |
| 1. paralytic | Matt 9:1-8; Mark 2:1-12; Luke 5:17-26 | physical healing | paraplegia or leg paralysis | friends | Pharisees; crowds | faith | command |
| 1. man with the withered hand | Matt 12:9-13; Mark 3:1-6; Luke 6:6-11 | physical healing | hand paralysis | opponents | Pharisees |  | command |
| 1. centurion’s servant | Matt 8:5-13; Luke 7:1-10 | physical healing | acute anterior poliomyelitis | master | no witnesses | faith | at a distance |
| 1. widow of Nain’s son | Luke 7:11-17 | resuscitation | unknown fatal disease | Jesus | disciples; crowd | compassion | command |
| 1. Gerasene demoniac | Matt 8:28-34 (2 Gad­arene demoniacs); Mark 5:1-20; Luke 8:26-39 | exorcism | acute mania | the sick | disciples; swineherds |  | command |
| 1. Jairus’ daughter | Matt 9:18-19, 23-26; Mark 5:21-24, 35-43; Luke 8:40-42, 49-56 | resuscitation | unknown fatal disease | relative (father) | parents; Peter, James, and John |  | touch (hand) and command |
| 1. woman with the flow of blood | Matt 9:20-22; Mark 5:25-34; Luke 8:43-48 | physical healing | uterine fibroid tumors | the sick | disciples; crowd | faith | touch (garment) |
| 1. two blind men | Matt 9:27-31 | physical healing | blindness | the sick | none mentioned | cry for mercy; faith | touch (eyes) and command |
| 1. Syrophoenician girl | Matt 15:21-28 (Canaanite girl); Mark 7:24-30 | exorcism | no symptoms mentioned | relative (mother) | (at a distance: no witnesses) | cry for mercy; faith | at a distance |
| 1. deaf mute | Mark 7:31-37 | physical healing | deafness and defective speech | unknown | no witnesses |  | touch (in ears and saliva on tongue) and command |
| 1. blind man of Bethsaida | Mark 8:22-26 | physical healing | blindness | unknown | no witnesses |  | touch (saliva on eyes and lay hands) |
| 1. epileptic boy | Matt 17:14-21; Mark 9:14-29; Luke 9:37-43a | exorcism | major epilepsy | relative (father) | disciples; crowd; scribes | cry for mercy; faith | command |
| 1. mute demoniac | Matt 9:32-34; Matt 12:22-24 (blind and mute); Luke 11:14-16 | exorcism | mutism | unknown | crowds; Pharisees |  | (presumably command) |
| 1. bent woman | Luke 13:10-17 | physical healing | ankylosing spon­dylitis | Jesus | crowd; Pharisees |  | touch (lay hands) and statement |
| 1. man with dropsy | Luke 14:1-6 | physical healing | chronic heart disease | the sick (perhaps opponents) | Pharisees |  | touch |
| 1. ten lepers | Luke 17:11-19 | physical healing | infectious skin disease | the sick | none mentioned | cry for mercy; faith | command |
| 1. blind Bartimaeus | Matt 20:29-34 (two blind men); Mark 10:46-52; Luke 18:35-43 | healing | blindness | the sick | disciples; crowd | cry for mercy; compassion; faith | touch (eyes) and command |
| 1. the high priest’s slave’s ear | Luke 22:50-51 | physical healing | incised wound | Jesus | Pharisees; crowd |  | touch (ear) |
| 1. Mary Magdelene | Mark 16:9; Luke 8:2 | exorcism | no symptoms mentioned | unknown | none mentioned |  |  |
| 1. nobleman’s son | John 4:46-54 | physical healing | fever | relative (father) | none mentioned | manifesting glory | at a distance |
| 1. Bethesda paralytic | John 5:1-16 | physical healing | paraplegia or paralysis of the lower limbs | Jesus | none mentioned |  | command |
| 1. man born blind | John 9:1-39 | physical healing | blindness | disciples | disciples | manifesting glory | touch (saliva mud) and command |
| 1. Lazarus | John 11:1-46 | resuscitation | unknown fatal disease | relatives (sisters) | disciples; Jews; Mary and Martha | compassion; manifesting glory | command |

13 summary healings of groups (in Markan order or inserted into Markan order)

(passages that mention exorcisms as well as physical healings have asterisks)

(parallel passages that do not mention healings are in square brackets)

There are 26 unique healings of individuals.

There are 13 summary healings of groups.

So there are 39 total accounts of Jesus’ healings in the gospels.

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| *healing miracle* | *citations* | *type* | *disease* | *initiator* | *witnesses* | *motive* | *method* |
| 1. evening in Capernaum | Matt 8:16-17\*; Mark 1:32-34\*; Luke 4:40-41\* | healings and exorcisms | demonized, sickness, various diseases | other people | other people; “the whole city” | fulfillment of scripture | touch (lay hands)  exorcisms: commands |
| 1. first Galilean tour | Matt 4:23-25\*; Mark 1:39\*; [Luke 4:44] | healings and exorcisms | disease, illness, sickness, pains, demonized, epileptic, paralysis | other people | other people |  | (exorcisms: presumably commands) |
| 1. by the Sea of Galilee | Matt 12:15-16; Mark 3:9-12\*; Luke 6:17-19\* | healings and exorcisms | plague, unclean spirits, disease | the sick | crowds | fulfillment of scripture | touch (garment)  (exorcisms: presumably commands) |
| 1. second Galilean tour | Matt 9:35 | healings | disease, illness | Jesus | none mentioned |  |  |
| 1. at Nazareth | Matt 13:58; Mark 6:2, 5; [Luke 4:24] | healings | sickness | Jesus | none mentioned |  | touch (lay hands) |
| 1. across the sea of Galilee | Matt 14:14; [Mark 6:34]; Luke 9:11 | healings | sickness | Jesus | crowd | compassion |  |
| 1. in a Galilean town | Luke 5:15 | healings | infirmity | the sick | crowds |  |  |
| 1. in the temple | Matt 21:14 | healings | blindness | the sick | none mentioned |  |  |
| 1. in answer to John the Baptist | Matt 11:1-6; Luke 7:18-23\* | healings and exorcisms | disease, plague, evil spirits | uncertain | John’s two disciples | fulfillment of scripture | (exorcisms: presumably commands) |
| 1. at Gennesaret | Matt 14:34-36; Mark 6:53-56 | healings | sickness | other people | the people of that place |  | touch (garment) |
| 1. on a Galilean mountain | Matt 15:29-31; Mark 7:31 | healings | lameness, blindness, mutism | other people | crowds |  |  |
| 1. in Judaea | Matt 19:2; [Mark 10:1] | healings | no description | the sick | crowds |  |  |
| 1. in Jerusalem | John 2:23-25 | signs | no description | unknown | many |  |  |

7 nature miracles (in Markan order or inserted into Markan order)

1. water into wine (John 2:1-11)
2. miraculous catch of fish (Luke 5:1-11; John 21:3-11)
3. stilling the storm (Matt 8:23-27; Mark 4:35-41; Luke 8:22-25)
4. feeding the 5000 (Matt 14:13-21; Mark 6:30-34; Luke 9:10-17; John 6:1-13)
5. walking on water (Matt 14:22-33; Mark 6:45-52; John 6:16-21)
6. feeding the 4000 (Matt 15:32-39; Mark 8:1-10)
7. coin in a fish’s mouth (Matt 17:24-27)
8. cursing the fig tree (Matt 21:18-22; Mark 11:12-14)

There are 38 accounts of Jesus’ healings in the gospels.

There are 7 nature miracles.

So there are 45 total accounts of Jesus’ miracles in the gospels.

other references to miracles

1. Beelzebul controversy (Matt 12:22-37; Mark 3:30-33; Luke 11:14-23 [24-28])
2. discourse on the feedings (Matt 16:5-12; Mark 8:14-21)
3. discourse on the fig tree (Matt 21:20-22; Mark 11:20-25)
4. woes on the Galilean cities (Matt 11:20-24; Luke 10:13-15)
5. blessedness of the disciples (Matt 13:16-17; Luke 10:23-24)
6. message to Herod (Luke 13:32)
7. on the sabbath healing (John 5:19-47)
8. on the bread of life (John 6:26-59)
9. on the light of the world (John 9:35-40)

## Healings in Acts

8 healings of individuals

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| *healing miracle* | *citations* | *healer* | *type* | *disease* | *initiator* | *witnesses* | *motive* | *method* |
| 1. lame man at the temple gate | Acts 3:1-10 | Peter | physical healing | lameness | the sick |  | the sick’s request | touch and command |
| 1. Paul’s blindness | Acts 9:17-19 | Ananias | physical healing | blindness | risen Jesus |  |  | touch (lay hands) and command |
| 1. Aeneas the paralytic | Acts 9:32-35 | Peter | physical healing | paralysis due to neurological disorder | Peter |  | response to a need | command |
| 1. Tabitha (Dorcas) at Joppa | Acts 9:36-41 | Peter | resuscitation | unknown but fatal | friends |  | friends’ request | prayer and command |
| 1. cripple at Lystra | Acts 14:8-11 | Paul | physical healing | lameness | Paul | crowds | response to faith | command |
| 1. Philippian slave girl | Acts 16:16-18 | Paul | exorcism | possession | Paul |  | annoyance | command |
| 1. Eutychus at Troas | Acts 20:9-12 | Paul | resuscitation | fatal head injury | Paul | Christians of Troas | response to a need | touch (embrace) |
| 1. Publius’ father | Acts 28:8 | Paul | physical healing | bacillary dysentery | Paul |  | response to a need | touch (lay hands) |

4 summary healings of groups

1. in Jerusalem streets (by Peter) (Acts 5:15-16) (shadow)
2. in Samaria (by Philip) (Acts 8:6-7) (paralysis due to neurological disorder and possession) (motive: witness to the gospel)
3. at Ephesus (by Paul) (Acts 19:11-12)
4. in Malta (by Paul) (Acts 28:9) (response to a need)

other references to healing

1. signs and wonders in Jerusalem (by apostles) (Acts 2:43)
2. Church’s prayer for Peter and John (Acts 4:29-30)
3. signs and wonders in Jerusalem (“through” apostles) (Acts 5:12) (touch [lay hands])
4. signs and wonders in Jerusalem (by Stephen) (Acts 6:8)
5. signs and wonders in Iconium (“through” Paul and Barnabas) (Acts 14:3) (touch [lay hands])
6. miracles at Ephesus (“through” Paul) (Acts 19:11-12) (touch [lay hands]) (touch [garments: headbands and work aprons])
7. itinerant Jewish exorcists at Ephesus (Acts 19:13-20)

## Modern Miracles

Sabourin, Leopold. *The Divine Miracles Discussed and Defended*. Rome: Officium Libri Cathol­ici—Catholic Book Agency, 1977. 154-65.

Lourdes

1. **the cures of Lourdes**
   1. 1858 (Feb. 11-July 16): Bernadette Soubirou experiences 18 apparitions of Mary at Lourdes.
   2. 1862-1965: 62 miracles at Lourdes are recognized by the Catholic Church. (Sabourin 155)
      1. “. . . the larger number are of pulmonary tuberculosis, of tuberculous fistulae, of tuberculous peritonitis, and of different kinds of eye-diseases.” (Sabourin 155)
   3. number of visitors to Lourdes
      1. 1964-1970: c. 50,000 average annual visitors (Sabourin 155)
      2. “. . . an average of 30 sick people declare themselves cured annually in Lourdes, although . . . very few of these healings are officially recognised as miraculous. In fact only a portion of these cures are registered at the Lourdes Medical Bureau . . . ” (Sabourin 155)
   4. 1948: “an impressive system of verification of the Lourdes cures [was] set up to replace the not too efficient previous ones.” (Sabourin 156)
      1. “In addition to the preliminary documentation supplied by the doctor of the patient or of the pilgrimage doctor, a dossier as complete as possible is prepared by the Lourdes Medical Bureau, which any doctor passing there may examine.” (Sabourin 156)
      2. “The documentation regarding truly interesting cures is then submitted to the International Medical Committee of Lourdes, which normally meets annually in Paris.” (Sabourin 156)
      3. “If this Committee . . . decides that the cure is clinically inexplicable, the new dossier is passed with a recommendation to the Canonical Commission named by the local bishop of the patient’s permanent residence.” (Sabourin 156)
      4. “. . . to declare a cure “miraculous” . . . may take a long time because the complete and permanent recovery of the patient has first to be ascertained through a medical follow-up extending over a number of years.” (Sabourin 156)
      5. “Very few cases reach the ecclesiastical tribunal.” (Sabourin 156)
         1. “In 1947 the Lourdes Bureau recommended only six out of 75 potential cure cases, and of these the International Committee accepted only one.” (Sabourin 156)
         2. “In recent years the ecclesiastical authority has declared miraculous about half of the cases recommended by the International Medical Committee. The more common reason for rejection at this last stage seems to be that the cure has not been instantaneous, without convalescence, a condition laid down by pope Benedict XIV [1740-58] for the recognition of miracles in [canonizations].” (Sabourin 156)
         3. “. . . completeness [of cure] . . . is another condition imposed.” (Sabourin 156)
2. **example**: **John Traynoor**
   1. 1914-1918: “. . . John Traynoor, an Englishman, who was seriously wounded twice in the first World War, became partially paralysed and afflicted with epilepsy.” (Sabourin 161)
   2. 1923: “a certificate from the pilgrimage doctors dated July 24, 1923, [confirms] that the pilgrim was very seriously afflicted.” (Sabourin 161)
   3. “The second day after he began to feel better he was re-examined before he left Lourdes and was found to have “a normal gait” and to have recovered sensation in the lower limbs, and apparently the use of his left arm. [And] he had no more epileptic fits . . . ” (Sabourin 161)
   4. 1926: a “new medical examination [was] carried out at Lourdes . . . According to the Lourdes Bureau report, . . . “John Traynoor wrote to the Ministry of Pensions [161] following his cure to disclaim his right to continue to receive benefit, but the Ministry had no machinery to discontinue his 100% pension . . .” (Sabourin 161-62)
3. **Sabourin**’**s conclusions**
   1. . . . it would in our judgment be very irrational to consider the possibility that hundreds of physicians and professional theologians, not to speak of the bishops themselves, have all erred, and that none of the 62 cures recognised between 1862 and 1965 was truly miraculous.” (Sabourin 162)
   2. “The readings we have done on the Lourdes cures have confirmed our conviction that God intervenes at Lourdes in answer to the almost continuous flow of individual and collective prayers offered for the sick.” (Sabourin 162)

miracles attributed to the intercessory prayers of saints

1. **miracles of the saints**
   1. 1900-1970: 166 miraculous cures are recorded in the canonization processes of saints. (Sabourin 167)
      1. infections 91
      2. intestinal obstruction 15
      3. trauma 10
      4. skin disease 7
      5. “metabolic” disease 6
      6. eye disease 5
      7. cardiovascular disease 3
      8. miscellaneous 9 (Sabourin 168)
   2. “. . . the standards of the medical board are very high and rigid, so that only the most thoroughly documented and extraordinary cases have any chance of surviving. This is also the impression one gets from the care with which the documentation is collected for every miraculous cure, with the verbatim testimony of all the witnesses and experts as well as all the data—hospital reports included—which can be [164] useful to judge the case.” (Sabourin 164-65)
   3. Nevertheless, “the best verification systems existing [today] do not lack loopholes and do not eliminate completely the threat of ambiguity.” (Sabourin 173)

## Jesus’ Parables

1. barren fig tree Luke 13:6-9 L
2. expectant & unexpectant slave Matt 24:45-51 Luke 12:42-46 Q
3. good Samaritan Luke 10:30-37 L
4. great supper Luke 14:16-24 L *GT* 64:2
5. guest without a garment Matt 22:11-14 M
6. hidden treasure Matt 13:44 M *GT* 109
7. importunate friend Luke 11:5-8 L
8. laborers in the vineyard Matt 20:1-16 M
9. marriage feast Matt 22:1-13 M *GT* 64:1
10. net Matt 13:47-50 M *GT* 8:1
11. pearl Matt 13:45-46 M *GT* 76:1
12. persistent widow Luke 18:1-8 L
13. Pharisee and tax collector Luke 18:9-14 L
14. pounds Luke 19:12-27 L *Gos*.*Naz*. 18
15. prodigal son Luke 15:11-32 L
16. returning demon Matt 12:43-45 Luke 11:24-26 Q
17. rich fool Luke 12:16-21 L *GT* 63:1
18. rich man and Lazarus Luke 16:19-31 L
19. seed growing secretly Mark 4:26-29 Mk *GT* 21:4
20. sheep and goats Matt 25:31-46 (cf. Lk 13:26-29) M
21. shrewd manager Luke 16:1-9 L
22. shut door (cf. Matt 25:10-13) Luke 13:25 L
23. sower Matt 13:3-8, 18-23 Mk 4:3-8, 14-20 Lk 8:5-8a,11-15 Mk *GT* 9; *1 Clem*. 24:5
24. talents Matt 25:14-30 M
25. weeds Matt 13:24-30, 37-43a M *GT* 57
26. ten bridesmaids Matt 25:1-13 M
27. two debtors Luke 7:41-43 L
28. two houses Matt 7:24-27 Luke 6:47-49 Q
29. two sons Matt 21:28-32 M
30. unmerciful slave Matt 18:23-35 M
31. wicked tenants Matt 21:33-44 Mark 12:1-11 Luke 20:9-18 Mk *GT* 65-66

## Jesus’ Similitudes

1. beatings Luke 12:47-48 L
2. defendant Matt 5:25-26 Luke 12:58-59 Q
3. expectant slaves (cf. Matt 25:1-13) Luke 12:35-38 Q
4. eye as lamp Matt 6:22-23 Luke 11:34-36 Q *Dial*.*Sav*.125:18-126:1
5. fasting wedding guests Mark 2:19-20
6. harvest and laborers Matt 9:37-38 Luke 10:2 Q Jn 4:35; *GT* 73
7. lost coin Luke 15:8-10 L
8. lost sheep Matt 18:12-14 Luke 15:4-7 Q *GT* 107
9. mustard seed Matt 13:31-32 Mark 4:30-32 Luke 13:18-19 Mark *GT* 20:2
10. new patch Matt 9:16 Mark 2:21 Mark *GT* 47b

new patch Luke 5:36 L *GT* 47b

1. new wine Matt 9:17 Mark 2:22 Mark *GT* 47b

new wine Luke 5:37-38 L

1. places at table Luke 14:7-11 L
2. rash king Luke 14:31-32 L
3. salt Mark 9:50a Mark

salt Matt 5:13 Luke 14:34-35a Q

1. snake for fish Matt 7:9-11 Luke 11:11-13 Q
2. speck and log Matt 7:3-5 Luke 6:41-2 Q *GT* 26
3. strong man plundered Matt 12:29 Mark 3:27 Luke 11:21-22 Mark *GT* 35
4. tower builder Luke 14:28-30 L
5. two masters Matt 6:24 Luke 16:13 Q
6. unexpectant homeowner Matt 24:43 Luke 12:39 Q *GT* 21c, 103

(cf. 1 Thess 5:2; 2 Pet 3:10; Rev 3:2-3; Rev 16:15)

1. unexpectant slaves Matt 25:14 Mark 13:34-37 Mark
2. we are worthless slaves Luke 17:7-10 L
3. yeast Matt 13:33b Luke 13:20-21 Q *GT* 96:1

## The Kingdom of God

Chilton, Bruce. *The Kingdom of God in the Teaching of Jesus*. Issues in Religion and Theology 5. London: SPCK, 1984. 1-3. (Note: the citations of verses classified twice are printed in italics both times.)

Conzelmann, Hans. *Jesus*: *The Classic Article from RGG3 Expanded and Updated*. Trans. J. Raymond Lord, ed. and introduction by John Reumann. Philadelphia: Fortress, 1973. (German: “Jesus Christus,” *Die Religion in Geschichte und Gegenwart*: *Handwörterbuch für Theologie und Religionswissenschaft*,Tübingen: Mohr [Siebeck], 1959 [vol. 3]. Vol. 3 cols. 619-653.)

1. “**kingdom**” **in Greek**
   1. The Greek phrase is βασιλεία τοῦ θεοῦ (*basileia tou theou*, “kingdom of God”).
   2. Jews in Jesus’ day—and even today—are unwilling to refer to God directly. Matthew, a Jewish convert, therefore prefers βασιλεία τοῦ οὐραν­οῦ (*basileia tou ouranou*, “kingdom of heaven”).
2. “**kingdom**” **or** “**kingship**”
   1. “. . . it is debated whether one should translate the phrase as [155] “God’s kingship” or as “God’s king­dom.” (Fitzmyer, *Gospel According to Luke* 155-56)
   2. “The former meaning, “kingship, reign, dominion,” is more abstract and essential in its connotation . . . ” (Fitzmyer, *Gospel According to Luke* 156)
   3. “The latter meaning, “kingdom,” is more concrete and spatial in its connotation.” (Fitzmyer, *Gospel According to Luke* 156)
3. **Old Testament usage**
   1. “It [“kingdom of God”] obviously reflects the OT idea of Yahwheh [*sic*] as king . . . or his ruling as king . . . ” (Fitzmyer, *Gospel According to Luke* 155)
   2. “The expres­sion comes from the Jewish [36] expectations about the end . . . ” (Braun, *Jesus of Nazareth* 36-37)
   3. “In the OT the phrase ex­presses an eschatological hope for a period when God’s . . . dominion . . . would be accomplished . . . The phrase implies also a divine guidance of human history (Judg 21:­25), thwarted no longer by hostile opposition.” (Fitz­myer, *Gospel Ac­cording to Luke* 155)
   4. In the Psalms it is a present reality.
      1. Ps 145:13a, “Your kingdom is an everlasting kingdom, and your dominion endures through­out all generations.”
      2. Ps 103:19, “The Lord has established his throne in the heavens, and his kingdom rules over all.”
   5. Later the phrase took on a future dimension, without losing its presentness: God would finally “intervene in history to make his kingdom manifest to all men.” (Hugh An­der­son, *Jesus* 46)
4. **intertestamental usage**
   1. Dead Sea Scrolls: the Essenes had already said that the kingdom was near. (Conzelmann, *Jesus* 68)
   2. John the Baptist: “For the Baptist, the shortening of the time period until the end had led to a reduc­tion in apocalyptic description and a concentration on . . . repen­tance.” (Conzel­mann, *Jesus* 68)
5. **Jesus’ usage**
   1. “‘The kingdom of God’ was the burden of Jesus’ message. [1] . . . it was a basic element in what he preached, taught and entered controversy over.” (Chilton, *King­dom of God* 1, 3)
   2. “. . . the Kingdom of God . . . is the theme of all his parables.” (Hunter, *Interpreting the Parables* 12) “All Jesus’ parables have to do . . . with the coming of the kingdom of God (*basileia tou theou*).” (Hunter, *Parables Then and Now* 19)
   3. “. . . Jesus did make use of the language and, to some ex­tent, of the ideas of the apoca­lyptic visionaries of his age.” (Hugh Anderson, *Jesus* 49)
   4. But “unlike them he emphatically refused to draw out elabo­rate portraits of the punish­ments of hell or the glories of heaven, or to calculate exactly the timetable of the Last Things.” (Hugh Anderson, *Jesus* 49)
   5. “With Jesus . . . the salvation aspect, rather than judg­ment, forms the point of departure.” (Conzelmann, *Jesus* 69)
6. **some proposed definitions**
   1. Hunter
      1. “. . . the sovereign rule of God deci­sively invading history in the ministry of Jesus . . . ” (Hunter, *Parables Then and Now* 9)
      2. “. . . God’s saving sovereignty in action and the new order of things thus estab­lished . . . ” (Hunter, *Parables Then and Now* 10)
      3. “It is another name for . . . the Messianic Age . . . ” (Hunter, *Interpreting the Parables* 39)
   2. Hahn
      1. The “kingdom of God” is the supernatural sovereignty of God manifested in salvation history, fulfilled in Jesus, and fully established in the new heaven and earth at the end of time.

## The Acts of the Apostles

**Author**

The person who wrote the gospel of Luke also wrote the book of Acts. The proofs for this assertion are twofold.

The beginnings of Luke and of Acts link the two volumes together.

* + 1. Both Luke 1:3 and Acts 1:1 directly address Theophilus.
    2. Acts 1:1 refers to a previous volume and summarizes the content of Luke: “In the first book, O Theo­philus, I have dealt with all that Jesus began to do and teach.”

The ending of Luke has connections to the beginning of Acts.

* + 1. The ascension is only recounted twice in the New Testament: at the end of Luke (24:50-53), and at the beginning of Acts (1:2-11).
    2. Luke 24:49 says, “I will send down upon you what my Father has pro­mised. Wait here in the city . . . ” The fulfillment of this promise is in Acts 2 (Pente­cost).

**Date**

Probably Acts was written after the gospel of Luke. Since Luke dates from c. ad 90, a likely date for Acts is c. the ad 90s.

**Structure**

Acts 1:8 seems to summarize the three divisions of the book of Acts: the resurrected Jesus says to the apostles, “you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

Jerusa­lem chs. 1-7

Judea and Samaria 8-9

the Gentile world (ending in Rome) 10-28

Within 1-7, Acts has three summary passages (2:42-47, 4:32-35, 5:11-16). These show the earliest Church as idyllic (sharing of goods, etc.).

Within 10-28, Acts describes three missionary journeys of Paul (13-14, 15:36-19:20, 19:21-20:38).

**Title**

The title to Acts is a misnomer. It is called “Acts of the Apostles,” yet the only apostles to receive much attention are Peter (chs. 1-12) and Paul (chs. 9-28). Moreover, much of Acts is discourses; the book does not relate only “acts” of the apostles. Probably the title is not original and was added later, perhaps around the same time that the gospels received their titles (c. ad 150).

**Contradictions**

There are a number of contradictions in Acts. Some are contradictions within the book itself (cf. Acts 9:7, Paul’s companions hear the heavenly voice but don’t see the bright light, ver­sus Acts 22:9, Paul’s com­panions see the bright light but don’t hear the heavenly voice). But more important are Acts’ contradictions with Paul’s letters. Two major examples are:

* 1. Acts 9 (22, 26) vs. Gal 1:11-2:1a.
  2. Acts 15 vs. Gal 2:1b-10 and 11-15.

**We-Passages**

Most of Acts is told in a third-person style (e.g., 14:21, “When *they* had preached the gospel to that city and had made many disciples, *they* returned to Lystra”). But Acts also contains three passages in first-person plural (e.g., 16:10, “*we* sought to go on into Macedo­n­ia, concluding that God had called *us* . . . ”):

1:1-16:9 third person

16:10-17 we-passage

16:18-20:4 third person

20:5-21:18 we-passage

21:19-26:32 third person

27:1-28:16 we-passage

28:17-31 third-person[[12]](#footnote-12)

How are these passages to be explained? (1) Perhaps the author of Acts himself joined Paul’s journey at 16:10 (Troas), left him at Philippi, and rejoined him when Paul came back through Philippi, remaining with Paul until the end of the book. (2) But since the author shows no knowledge of Paul’s letters, and therefore probably was not a companion of Paul, it may be that a source in first person (perhaps a travel diary that someone wandering with Paul had kept) was used by Luke, and Luke did not alter the source’s first-person pronouns to third person.

**Integrity**

The ending seems abrupt. Did the conclusion of the book become detached? Did Paul simply die in the Roman jail? Did Luke’s sources provide no further information about Paul? These are possibilities, but it is more credible that Luke deliberately concluded his gospel with Paul preaching the gospel in the heart of the empire. After all, the theme of Acts is the spread of the gospel from Jerusalem to Rome; with Paul preaching in Rome, Luke has completed his theme.[[13]](#footnote-13)

**Theme**

The theme of Acts is the Holy Spirit spreading the gospel from Jerusalem (Christianity as a Jewish sect) to Rome (Christianity as a Gentile Church).

Also, it is curious to note which themes Acts does not mention: unlike Paul’s letters, Acts hardly concerns itself with the problem of the Law and with the Judaizers; and Acts says little about eschatology, especially an imminent parousia.

**Speeches**

The speeches in Acts are either kerygmatic or apologetic. The apologetic speeches (Greek *apologia*, “defense”) are those in which Paul defends himself; the kerygmatic speeches (Greek *kerygma*, “proclamation”) are those which proclaim the good news.

## The Development of Church Offices

IN THE NEW TESTAMENT

1. **laity** (*laos*, “people”)
   1. Luke 6:12, 17, “when day came, he called his disciples and chose twelve of them . . . 17He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people” (Luke 6:12, 17).
   2. Acts 15:4: “the church and the apostles and the elders . . . ”
2. **deacons** (*diakonos*, “server”)
   1. A group of seven Hellenists (converts from Greco-Roman paganism) are appointed by the apostles to “serve” the material needs of the community (Acts 6:1-11, 8:5-40, 21:8).
   2. Deacons’ qualifications are given in 1 Tim 3:8-13.
3. **presbyters** (*presbyteros*, “elder”; from “*presbyt*-” comes “priest”)
   1. Acts 15:2, 4, 6, “Paul and Barnabas and some of the others were appointed to go up to Jerusalem to . . . the apostles and the elders. . . . 4they were welcomed by the church and the apostles and the elders . . . 6The apostles and the elders met together [with them] . . . ”
   2. Paul and Barnabas appointed elders in their missionary churches (Acts 14:23, 20:17).
   3. Presbyters’ qualifications are given in 1 Tim 5:1-22.
4. **bishops** (*episcopos*, “overseer”; from “-*piscop*-” comes “bishop”)
   1. Jesus appointed twelve special leaders; Luke usually calls them “apostles” (“one sent”).
      1. Luke 6:13-20, “when day came, he called his disciples and chose twelve of them, whom he also named apostles: 14Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, 15and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, 16and Judas son of James, and Judas Iscariot, who became a traitor. 17He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. . . . 20Then he looked up at his disciples and said: “Blessed are you who are poor . . . ”“
   2. Sometimes “elder” and “bishop” are used indifferently.
      1. Acts 20:17, 28, Paul “sent a message to Ephesus, asking the elders of the church to meet him. [He said to them,] 28’the Holy Spirit has made you overseers’ . . . ”
      2. Titus 1:5-7: “appoint elders in every town, as I directed you: 6someone who is blameless . . . 7For a bishop [note the shift to singular], as God’s steward, must be blameless . . . ”
      3. In the Pastorals give the qualifications of an “overseer” (note the singular) and of “deacons,” but does not mentions “presbyters” in between.
         1. 1 Tim 3:1-2: “whoever aspires to the office of bishop desires a noble task. 2Now a bishop must be above reproach, married only once, temperate, sensible, respectable . . . ”
         2. 1 Tim 3: 8: “Deacons likewise must be serious, not double-tongued . . . ”
         3. Compare Phil 1:1, “the saints in Christ Jesus who are in Philippi, with the bishops and deacons . . . ”
   3. But 5 times Acts 15 (2, 4, 6, 22, 23) carefully distinguishes “the apostles and the elders.”
5. **pope**
   1. Peter is the leader of the apostles.
      1. Matt 16:18-19, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. 18And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. 19I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”
      2. Peter is Jesus’ first disciple (Matt 4:18-19; Mark 1:16-17; Luke 5:3, 8, 10).
      3. Luke 22:31-32, at the Last Supper Jesus says, “Simon, Simon, listen! Satan has demanded to sift all of you like wheat, 32but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.”
      4. In John 21:15-17, Jesus three times instructs Peter to “feed my sheep.”
      5. Acts 1:15, “In those days Peter stood up among the believers . . . ”
      6. Acts 2:14, “Peter, standing with the eleven, raised his voice and addressed them . . . ”
      7. When the apostles send Peter and John to the Samaritans (Acts 8:14-17), only Peter preaches there.
      8. Peter also travels to Philistia (9:33-43), Caesarea (10:1, 48), and Antioch (Gal 2); he is the first to convert a Gentile (Cornelius, Acts 10).
   2. Afterward James the brother of the Lord (James the Greater, not to be confused with James the Lesser, a member of the twelve who dies in Acts 12:2) is leader of the Jerusalem church (12:17, 15:13).
   3. *1 Clement*, a writing among the Apostolic Fathers, was written c. 95. It shows Clement, the bishop of Rome, correcting the distant church of Corinth. *1 Clem*. 44:1-6, “Our Apostles also knew through our Lord Jesus Christ that there would be strife for the title of bishop. . . . 3it is not just to remove from their ministry those who were appointed by [the apostles] . . . 4For our sin is not small, if we eject from the episcopate those who have blamelessly and holily offered its sacrifices. [Here the bishop has liturgical functions.] 6For we see that in spite of their good service you have removed some from the ministry which they fulfilled blamelessly.”
6. **apostolic succession**
   1. Ordination by the laying on of hands shows that the apostolate is a continuing office.
      1. 2 Tim 1:6, “rekindle the gift of God that is within you through the laying on of my hands . . . ”
      2. 1 Tim 4:14, “Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders.”
   2. 2 Tim 2:2, “. . . what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well.” There are four links in this “succession”: Paul → Timothy → faithful people → others. (The “many witnesses” are uncertain.)
   3. *1 Clem*. 42:1-4, 44:2: “The Apostles received the Gospel for us from the Lord Jesus Christ, Jesus the Christ was sent from God. 2The Christ therefore is from God and the Apostles from Christ. . . . 4they appointed their first converts, testing them by the Spirit, to be bishops and deacons of the future believers. . . . 44:2they appointed those who have been already mentioned, and afterwards added the codicil that if they should fall asleep, other approved men should succeed to their ministry.” Here the links are: God → Christ → apostles → bishops and deacons → successor bishops and deacons.
   4. Ignatius’ letters (c. ad 110)
      1. The bishop is the president of the elders; he is the center of the church’s unity.
      2. *Smyrnaeans* 8:1-2: “See that you all follow the bishop, as Jesus Christ follows the Father, and the presbytery as if it were the Apostles. And reverence the deacons as the command of God. Let no one do any of the things appertaining to the Church without the bishop. Let that be considered a valid Eucharist which is celebrated by the bishop, or by one whom he appoints. 2Wherever the bishop appears let the congregation be present; just as wherever Jesus Christ is, there is the Catholic Church.”

## Pauline Chronology

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|  |  |  |  |
| --- | --- | --- | --- |
| *Date* | *Pauline Event* | *Evidence* | *Other Events* |
|  |  |  |  |
| (10) [“first  de­cade ad”] | birth | Acts 7:58, Phi­lem 9 |  |
|  |  |  |  |
| (14-23?) | Jerusalem stu­dies | Acts 22:3, 26:4 | 14 † Augustus, so Tiber­ius  [20-50 *fl*. Gam­aliel I]  26-36 Pilate. 30 † Jesus |
|  |  |  |  |
| (34) [36] | conversion | Acts 7:58, 9:1-19, 22:4-20, 26:12-18, Gal 1:13-16 |  |
|  |  |  |  |
| (34-36) | Damascus, Arab­ia | Acts 9:20-22, Gal 1:7 |  |
|  |  |  |  |
| (36) [39] | flight from Damas­cus | Acts 9:23-25,  2 Cor 11:32-33 |  |
|  |  |  |  |
| (36) [39] | Jerusalem I | Acts 9:26-28, Gal 1:18-20 |  |
|  |  |  |  |
| (36-44) | Tarsus | Acts 9:29-30,  Gal 1:21-24 | 37 † Tiberius, so Cali­gula  41 † Caligula, so Claudius  44 † Herod Ag­rippa I |
|  |  |  |  |
| (45-46) | Antioch | Acts 11:25-26 |  |
|  |  |  |  |
| (47-48) | Mission I | Acts 13-14,  2 Tim 3:11 |  |
|  |  |  |  |
| (49) | Jerusalem II  (famine visit) | Acts 11:27-30, 12:25 | 49 Jews ex­­­pelled from Rome (Acts 18:2) |
|  |  |  |  |
|  | Apostolic Council | Acts 15:1-35, Gal 2:1-10 |  |
|  |  |  |  |
|  | An­tioch Inci­dent | Gal 2:11-14 |  |
|  |  |  |  |
| (50) | Mission II | Acts 15:36-18:­22, Gal 4:13-15 |  |
|  |  |  |  |
| (50-52)  [early 51] | Corinth:  *1 Thess*  *2 Thess* | Acts 18:1-17 | 52-53 Gallio is proconsul of Achaia |
|  |  |  |  |
| (53) | Mission III | Acts 18:23-21:17 |  |
|  |  |  |  |
| (54-57) | Ephesus:  *Phil*  *1 Cor* | Acts 19 (15 months) | 54 † Claudius, so Nero |
|  |  |  |  |
| (57) | *2 Cor* | Acts 20:1-6 |  |
|  |  |  |  |
| (57-58) | Corinth:  *Gal*  *Rom* | Acts 20:3 (3 months) |  |
|  |  |  |  |
| (58) | Jerusalem III (ar­rest) | Acts 20:3-23:25 |  |
|  |  |  |  |
| (58-60) | Caesarea, im­pris­on­ment | Acts 24-26 |  |
|  |  |  |  |
| (60-61) | shipwreck; Rome | Acts 27-28:16 | 60-62 Festus procurator |
|  |  |  |  |
| (61-63) | Rome, im­pri­son­ment  (*Col*)  (*Eph*)  (*Philem*) | Acts 28:17-31 |  |
|  |  |  |  |
| (63-65) | Ephesus, Crete, Ma­ce­donia | 1 Tim 1:3, Titus 1:5, 3:12 | 64 (July) Rome burned  64-68, Neronian persecution |
|  |  |  |  |
| (65) | Spain?:  *1 Tim*  *Titus*  *2 Tim* |  |  |
|  |  |  |  |
| (66-67) | Rome, im­pri­son­ment:  *2 Tim* | 2 Tim 1:15-18, 4:9-21 | 66-73 First Jewish War  68 † Nero |

## Paul’s Conversion

|  |  |  |  |
| --- | --- | --- | --- |
| Acts 9:3-8  *narrative* | Acts 22:6-11  *to a Jerusalem mob* | Acts 26:12-18  *before Herod Agrippa* | Gal 1:15-16  *Paul himself* |
| 3Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him.  4He fell to the ground and heard a voice saying to him, “Saul, Saul, why do you persecute me?”  5He asked, “Who are you, Lord?” The reply came, “I am Jesus, whom you are persecuting.  6But get up and enter the city, and you will be told what you are to do.”  7The men who were traveling with him stood speechless because they heard the voice but saw no one.  8Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. | 6”While I was on my way and approaching Damascus, about noon a great light from heaven suddenly shone about me.  7I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’  8I answered, ‘Who are you, Lord?’ Then he said to me, ‘I am Jesus of Nazareth whom you are persecuting.’  9Now those who were with me saw the light but did not hear the voice of the one who was speaking to me.  10I asked, ‘What am I to do, Lord?’ The Lord said to me,  ‘Get up and go to Damascus; there you will be told everything that has been assigned to you to do.’  11Since I could not see because of the brightness of that light, those who were with me took my hand and led me to Damascus.” | 12”. . . I was traveling to Damascus with the authority and commission of the chief priests, 13when at midday along the road, your Excellency, I saw a light from heaven, brighter than the sun, shining around me and my companions.  14When we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, ‘Saul, Saul, why are you persecuting me? It hurts you to kick against the goads.’  15I asked, ‘Who are you, Lord?’ The Lord answered, ‘I am Jesus whom you are persecuting.  16But get up and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me and to those in which I will appear to you. 17I will rescue you from your people and from the Gentiles—to whom I am sending you 18to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’  19After that, King Agrippa, I was not disobedient to the heavenly vision, 20but declared first to those in Damascus . . . that they should repent . . . | 15. . . God, who had set me apart before I was born and called me through his grace, was pleased 16to reveal his Son to me, so that I might proclaim him among the Gentiles . . . |

## Some Aspects of Paul’s Letters

**Amanuensis**

A person wanting to send a letter in the ancient world almost al­ways used a scribe or secre­tary (in Greek, *amanuensis*). Oc­casionally the sender would dictate word for word, but usual­ly he would simply give the amanuensis an outline with instructions, and sometimes he would leave the entire task to the scribe. Which method did Paul use?

That he usually used an amanuensis is certain.

Rom 16:22 Tertius is the amanuensis

1 Cor 16:21, Col 4:18, 2 Thess 3:17 a greeting in Paul’s hand

Gal 6:11 Paul contrasts his handwriting

Philem 19 “I, Paul, have written in my own hand”

(cf. 1 Pet 5:12 Silvanus is the amanuensis)

The very distinctive style of all of Paul’s letters suggests that he dictated word for word. Differences from letter to letter in vocabulary and style, on the other hand, suggest that he gave only an outline and instructions and let the amanuensis compose the letters. These dif­­­fer­ences, though, may be the result of pseudonym­ity: some of the letters may not be by Paul but are nevertheless attributed to him.

**Letter and Epistle**

Some scholars distinguish between two ancient forms, the letter and the epistle. Letters have in mind a concrete situation and a specific addressee (an addressee may be an individual or a congregation). Letters presuppose mutual knowledge between writer and reader, their tone is confidential like conversation, and the letters in a series of correspondence are indepen­dent of each other.

An epistle may or may not be occasioned by a concrete situation, but it intends a more gener­al audience than the addressee. The epistle is in fact an essay, with the trappings of a letter artificial­ly superimposed upon it. The form was developed in Greek philo­sophical schools of the fourth century bc.

Paul’s works are generally considered letters rather than epistles, but it is better to consider the two forms to be ends of a spect­rum, along which Paul’s letters may be strung:

*Letter*:*Epistle*:

Philem 1-2 Thess 2 Cor 1 Cor, Col, Phil 1-2 Tim, Titus Rom, Eph

Even in the works which are most like letters, Paul’s circumstances make his writings more like epistles. (1) He does not write as a private individual, but as an apostle and missionary. (2) He often includes bits of kerygma, sermons, hymns, liturgical formulas, chains of Old Testament proof-texts, etc. (3) The dis­cussion of concrete problems often gives rise to small doctrinal treatises detached from the concrete situation.

**The Number of Paul’s Letters**

Paul wrote several letters which are no longer extant.

a letter to the Corinthians prior to 1 Corinthians 1 Cor 5:9

a “tearful” letter to the Corinthians 2 Cor 2:3-4

a letter to the Laodiceans Col 4:16

“letters” to the Philippians Polycarp, *Ep*. *ad Phil*. 3:2

By the time of Cyril of Jerusalem (c. ad 348), the Pauline corpus included fourteen letters: the ten letters of Romans through 2 Thessalonians plus Philemon, the three Pastoral Epistles (1-2 Timothy, Titus), and Hebrews. The earliest statement that Paul was Hebrew’s author is by Clement of Alexandria (c. ad 200); but about the same time, Tertullian thought it was written by Barnabas. Fifty years later, Origen, a Scripture scholar, carefully compared Hebrews to the other letters and concluded that it was not by Paul but by someone influenced by him.

Similarly, most scholars think that the Pastoral Epistles are by someone other than Paul, perhaps by his dis­ciples. Also, Ephesians and, to a lesser extent, Colossians are questioned by many, and some scholars have questioned the Pauline authorship of 2 Thessalonians.

**Why Paul’s Letters Were Collected**

In addition to the natural desire of the Christians to share and preserve such important documents, two factors caused Paul’s letters to be collected. (1) Paul himself en­couraged the exchange of his letters between churches. He was aware that his letters were circulating widely (2 Cor 10:10), and he requested that the Colossian church trade letters with the Laodiceans (Col 4:16). (2) Authors who signed Paul’s name to their own letters were teaching doctrines different from Paul’s. Paul himself was aware of at least one such letter (2 Thess 2:2).

**The Length of Paul’s Letters**

The longest of Paul’s letters is Romans, 7101 words in the Greek. The shortest is Philemon, 335 words. If we exclude Hebrews from the Pauline corpus, then the average length of his letters is 1300 words. This is unusually long for an ancient letter. The 14,000 letters still extant from Greek and Roman anti­qui­ty usually range from 18 to 209 words, and their average length is 87 words. Seneca’s longest letter is 4134 words, and Cicero’s is 2530 words.

## Philemon

Situation: Onesimus, a run-away slave (16, 18) has come to Paul in prison (presumably his Ro­man imprisonment, ad 61-63). Paul converts him (10) and writes to Philemon, Onesi­mus’ master, appealing to Philemon to forgive Onesimus.

To persuade Philemon, Paul appeals to

1. Paul’s imprisonment 1, 9, 10, 12, 23

2. Philemon’s past good works 4-7

3. Paul’s ability to command 8, 14

Philemon if Paul wishes

4. Paul’s love for Onesimus 10, 12, 20

5. Philemon’s debt to Paul 13, 17, 19-20

6. Providence’s possible role 15

in the incident

7. Onesimus’ status as Phile- 16

mon’s fellow Christian

8. a promise of restitution 18-19

9. a possible future visit 22

## The State of Justification:

## Some Scriptural images

1. **new era**
   1. new covenant
      1. Jer 31:31-40, “The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. 32It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. 33But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people.”
      2. Luke 22:20, “And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.”“
      3. 1 Cor 11:25, “In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood.”“
      4. 2 Cor 3:6, God “has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.”
      5. 2 Cor 3:14, “their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside.”
      6. Heb 8:8, 13, “God finds fault with them when he says: “The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah . . . 13In speaking of “a new covenant,” he has made the first one obsolete.”
      7. Heb 9:15, “he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.”
      8. Heb 12:24, Jesus is “the mediator of a new covenant . . . ”
2. **friendship with God**
   1. Wis 7:14, “those who get it [wisdom] obtain friendship with God . . . ”
   2. John 15:13-15, “No one has greater love than this, to lay down one’s life for one’s friends. 14You are my friends if you do what I command you. 15I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.”
   3. See Eph 2:19, “you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God . . . ”
   4. See James 2:23, “Thus the scripture was fulfilled that says, “Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God.”
3. **new persons**
   1. new life
      1. John 3:5, “no one can enter the kingdom of God without being born of water and Spirit.”
      2. John 3:15-16, “whoever believes in him may have eternal life. 16For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”
      3. John 3:36, “Whoever believes in the Son has eternal life . . . ”
      4. John 10:10, “I came that they may have life, and have it abundantly.”
      5. John 14:6, “I am the way, and the truth, and the life. No one comes to the Father except through me.”
      6. Acts 3:15, “you killed the Author of life, whom God raised from the dead. To this we are witnesses.”
      7. Rom 6:3-23, “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. 5For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. . . . 7For whoever has died is freed from sin. 8But if we have died with Christ, we believe that we will also live with him. . . . 11So you also must consider yourselves dead to sin and alive to God in Christ Jesus. . . . 13present yourselves to God as those who have been brought from death to life . . . 21what advantage did you then get from the things of which you now are ashamed? The end of those things is death. 22But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. 23For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”
      8. Rom 7:6, “we are slaves not under the old written code but in the new life of the Spirit.”
      9. Col 3:3-4, “for you have died, and your life is hidden with Christ in God. 4When Christ who is your life is revealed, then you also will be revealed with him in glory.”
      10. 1 Pet 1:23, “You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.”
      11. Heb 2:10, “It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.”
   2. new nature
      1. 2 Cor 4:16, “Even though our outer nature is wasting away, our inner nature is being renewed day by day.”
   3. new self
      1. Rom 6:6, “We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin.”
      2. Eph 4:22-24, “You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, 23and to be renewed in the spirit of your minds, 24and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.” (Compare Rom 6:6, “our old self was crucified with him . . . ”)
      3. Col 3:3, “you have died, and your life is hidden with Christ in God.”
   4. new creation
      1. 2 Cor 5:17, “if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!”
      2. Gal 6:15, “neither circumcision nor uncircumcision is anything; but a new creation is everything!”
      3. Eph 2:10, “we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.”
      4. Eph 4:23-24, “be renewed in the spirit of your minds, 24[and] clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.”
   5. new spirit
      1. Joel 3:1-2 [Protestant Bibles, 2:28-29], “Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. 29Even on the male and female slaves, in those days, I will pour out my spirit.”
      2. Acts 2:16-21, “this is what was spoken through the prophet Joel: 17’In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. 18Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.’”
      3. Rom 7:6, “But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit.”
   6. old yeast, new batch: 1 Cor 5:7-8, “Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. 8Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.”
4. **incorporation into Christ’s** “**one body**”
   1. the Church as Christ’s “body”: Rom 12:4-5; 1 Cor 6:16; 1 Cor 10:17; 1 Cor 12:12-27; Eph 1:22-23; 3:6; 4:4, 15; 5:23; Col 1:18; 2:19; 3:15
      1. Rom 12:4-5, “For as in one body we have many members, and not all the members have the same function, 5so we, who are many, are one body in Christ, and individually we are members one of another.”
      2. 1 Cor 6:16, “Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, “The two shall be one flesh.”“
      3. 1 Cor 10:17, “Because there is one bread, we who are many are one body, for we all partake of the one bread.”
      4. 1 Cor 12:12-13, “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.”
      5. 1 Cor 12:20, “As it is, there are many members, yet one body.”
      6. Eph 2:10-15, “we are what he has made us, created in Christ Jesus for good works . . . 14For he is our peace; in his flesh he has made both groups [Jews and Gentiles] into one and has broken down the dividing wall, that is, the hostility between us. 15He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, 16and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.”
      7. Eph 3:6, “the Gentiles have become fellow heirs, members of the same body . . . ”
      8. Eph 4:4, “There is one body and one Spirit, just as you were called to the one hope of your calling . . . ”
      9. Col 3:15, “let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.”
   2. See also the Church as Christ’s “temple”: 1 Cor 3:16-17; 6:19; 2 Cor 6:16; Eph 2:19-21.
5. **God’s** “**indwelling**”
   1. Matt 6:9, “Our Father in heaven, hallowed by your name.”
   2. Luke 11:13, “If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”
   3. John 4:23, “the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.”
   4. John 14:23, “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.”
   5. John 15:1-5, “I am the true vine, and my Father is the vinegrower. . . . 4Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. 5I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.”
   6. Rom 8:9, 11, “the Spirit of God dwells in you. . . . 11If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.”
   7. Rom 8:15-16, “you have received a spirit of adoption. When we cry, “Abba! Father!” 16it is that very Spirit bearing witness with our spirit that we are children of God . . . ”
   8. Rom 8:23, “we ourselves . . . have the firstfruits of the Spirit . . . ”
   9. 1 Cor 2:10-16, “these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. 11For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God’s except the Spirit of God. 12Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. 13And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual. 14Those who are unspiritual do not receive the gifts of God’s Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. 15Those who are spiritual discern all things, and they are themselves subject to no one else’s scrutiny. 16”For who has known the mind of the Lord so as to instruct him?” But we have the mind of Christ.”
   10. 1 Cor 3:16, “Do you not know that you are God’s temple and that God’s Spirit dwells in you?”
   11. 1 Cor 12:3, “no one speaking by the Spirit of God ever says “Let Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit.”
   12. 1 Cor 14:25, “After the secrets of the unbeliever’s heart are disclosed, that person will bow down before God and worship him, declaring, “God is really among you.”“
   13. 2 Cor 12:9, “I will boast all the more gladly of my weaknesses, that the power of Christ may dwell in me . . . ”
   14. Gal 4:6, “because you are children, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”“
   15. Eph 3:16-17, “I pray that . . . he may grant that you may be strengthened in your inner being with power through his Spirit, 17and that Christ may dwell in your hearts through faith . . . ”
   16. the seal of the Holy Spirit
       1. 2 Cor 1:21-22, “But it is God who establishes us with you in Christ and has anointed us, 22by putting his seal on us and giving us his Spirit in our hearts as a first installment.”
       2. Eph 1:13, “In him you . . . were marked with the seal of the promised Holy Spirit . . . ”
       3. Eph 4:30, “do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption.”
       4. Rev 7:2-3, “I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the four angels who had been given power to damage earth and sea, 3saying, “Do not damage the earth or the sea or the trees, until we have marked the servants of our God with a seal on their foreheads.”“
       5. Rev 9:4, “They were told not to damage the grass of the earth or any green growth or any tree, but only those people who do not have the seal of God on their foreheads.”
6. **sonship**
   1. Christ the brother of all
      1. Matt 18:15, “If another member of the church [Greek, “your brother”] sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one [Greek, “your brother”].”
      2. Matt 18:21, “Then Peter came and said to him, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?”“
      3. Matt 25:35-40, “I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, 36I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. . . . 40just as you did it to one of the least of these who are members of my family, you did it to me.”
      4. Mark 3:34-35, “Here are my mother and my brothers! 35Whoever does the will of God is my brother and sister and mother.”“
      5. Luke 8:21, “My mother and my brothers are those who hear the word of God and do it.”
      6. Rom 8:29, “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family.”
      7. Rom 9:3, “I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh.”
      8. Heb 2:10-17, “It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. 11For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, 12saying, “I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.” 13And again, “I will put my trust in him.” And again, “Here am I and the children whom God has given me.” 14Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, 15and free those who all their lives were held in slavery by the fear of death. 16For it is clear that he did not come to help angels, but the descendants of Abraham. 17Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people.”
   2. participation in the sonship of Christ
      1. Matt 6:9, “Pray then in this way: Our Father in heaven, hallowed be your name.”
      2. John 3:16, “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”
      3. Rom 8:14-17, “all who are led by the Spirit of God are children of God. 15For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” 16it is that very Spirit bearing witness with our spirit that we are children of God, 17and if children, then heirs, heirs of God and joint heirs with Christ . . . ”
      4. Rom 8:19-30, “the creation waits with eager longing for the revealing of the children of God . . . 21the creation itself . . . will obtain the freedom of the glory of the children of God. . . . 23we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. . . . 28We . . . are called according to his purpose. 29For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. 30And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.”
      5. 2 Cor 3:18, “all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.”
      6. Gal 3:26-27, “in Christ Jesus you are all children of God through faith. 27As many of you as were baptized into Christ have clothed yourselves with Christ.”
      7. Gal 4:1-7, “My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; 2but they remain under guardians and trustees until the date set by the father. 3So with us; while we were minors, we were enslaved to the elemental spirits of the world. 4But when the fullness of time had come, God sent his Son, born of a woman, born under the law, 5in order to redeem those who were under the law, so that we might receive adoption as children. 6And because you are children, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” 7So you are no longer a slave but a child, and if a child then also an heir, through God.”
      8. Eph 1:4-6, “he chose us in Christ before the foundation of the world to be holy and blameless before him in love. 5He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, 6to the praise of his glorious grace that he freely bestowed on us in the Beloved.”
      9. Col 1:15, “He is the image of the invisible God, the firstborn of all creation . . . ”
      10. Col 1:18, “He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything.”
      11. Heb 1:6, “when he brings the firstborn into the world, he says, “Let all God’s angels worship him.”“
      12. Heb 2:10-14, “It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. 11For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, 12saying, “I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you.” 13And again, “I will put my trust in him.” And again, “Here am I and the children whom God has given me.” 14Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil . . . ”
      13. Heb 3:6, Christ “was faithful over God’s house as a son, and we are his house if we hold firm the confidence and the pride that belong to hope.”
      14. Heb 4:12-13, “the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. 13And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.”
      15. 1 John 2:29-3:10, “If you know that he is righteous, you may be sure that everyone who does right has been born of him. 3:1See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. 2Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. 3And all who have this hope in him purify themselves, just as he is pure. 4Everyone who commits sin is guilty of lawlessness; sin is lawlessness. 5You know that he was revealed to take away sins, and in him there is no sin. 6No one who abides in him sins; no one who sins has either seen him or known him. 7Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous. 8Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil. 9Those who have been born of God do not sin, because God’s seed abides in them; they cannot sin, because they have been born of God. 10The children of God and the children of the devil are revealed in this way: all who do not do what is right are not from God, nor are those who do not love their brothers and sisters.”
   3. son as heir
      1. Rom 8:17, “and if children, then heirs, heirs of God and joint heirs with Christ . . . ”
      2. Rom 8:20-23, “for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope 21that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. 22We know that the whole creation has been groaning in labor pains until now; 23and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.”
      3. Rom 8:29, “those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family.”
      4. 1 Cor 3:1, “I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ.”
      5. 1 Cor 13:11, “When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways.”
      6. Gal 4, “heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; 2but they remain under guardians and trustees until the date set by the father. 3So with us; while we were minors, we were enslaved to the elemental spirits of the world. 4But . . . God sent his Son . . . 5so that we might receive adoption as children. 6And because you are children, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” 7So you are no longer a slave but a child, and if a child then also an heir, through God. 8Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. 9Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits? How can you want to be enslaved to them again? 10You are observing special days, and months, and seasons, and years. . . . 19My little children, for whom I am again in the pain of childbirth until Christ is formed in you, 20I wish I were present with you now and could change my tone, for I am perplexed about you.”
      7. Rom 8:15-16, “For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” 16it is that very Spirit bearing witness with our spirit that we are children of God . . . ”
      8. Eph 4:14, “We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by their craftiness in deceitful scheming.”
      9. Titus 3:7, “so that, having been justified by his grace, we might become heirs according to the hope of eternal life.”

## Notes on 1-2 Corinthians

Furnish, Victor Paul. *The Moral Teaching of Paul*: *Selected Issues*. 1979. 2nd ed., rev. Nash­ville: Abingdon, 1985. 29-44.

1. **the four Corinthian letters**
   1. pre-1 Cor (see 1 Cor 5:9: on relations with pagans) = 2 Cor 6:14-7:1?
   2. 1 Cor = 1 Cor
   3. tearful letter (see 2 Cor 2:3-4, 7:8: anguished tone) = 2 Cor 10-13?
   4. 2 Cor = 2 Cor 1-9
2. **an outline of 1 Corinthians** **chapter**:
   1. report from “Chloe’s people”
      1. factions chs 1-4
      2. incestuous man 5
      3. lawsuits before pagans 6
      4. sins against the body 6
   2. letter from the Corinthians
      1. marriage, divorce, and celibacy 7
      2. meat offered to idols 8-10
      3. order at liturgies 11
         1. subordination of women 11
         2. the Eucharist 11
         3. spiritual gifts 12-14
      4. resurrection 15
   3. conclusion 16
3. **the** “**Corinthian heresy**”
   1. The Corinthians believed that God had already granted salvation in its full­ness. Hence the presence among them of ecstatics, and their em­pha­sis on gifts that lift above the physical world (lan­guage of angels [13:1], etc.). Because this position demeans the physical aspect of creation, it results either in liber­tinism or asceti­cism.
   2. libertinism: The libertine Corinthians’ slogans were “‘All things are lawful’” (6:12, 10:­23) and “Food is meant for the stomach and the sto­mach for food’” (6:12). They assumed that “being in Christ allows one to give free rein to all physical desires.” (Furnish 31)
   3. asceticism
      1. Physical impulses must be denied, repressed. [31] The ascetic Co­rinthians’ slogan was “‘It is well for a man not to touch [have sexual rela­tions with] a wo­­­­­­man.’” (7:1) (Furnish 31-32)
      2. Paul taught the incompatibility of membership in Christ’s body and sexual union with a prostitute (“This was probably a stand­ard part of his mission­ary teaching”). (See 6:15-16a, “Do you not know that your bodies are members of Christ? Shall I there­fore take the mem­bers of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a pros­titute becomes one body with her?”) But “Some Corinthians had misunder­stood this to mean that *any* kind of sexual union de­files,” even the union of husband and wife. (Furnish 33)
4. **Paul**’**s response to the Corinthians**’ **position**
   1. 1 Cor 8:1, “Knowledge puffs up, but love builds up.”
   2. 1 Cor 4:8ab, “Already you have all you want! Already you have become rich! Quite apart from us you have become kings!”

## Charisms of the Holy Spirit

|  |  |  |  |
| --- | --- | --- | --- |
| *citation* | *texts* | *gifts listed* | *type* |
| Rom 12:6-8 | “We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; 7ministry, in ministering; the teacher, in teaching; 8the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.” | prophecy exhorter  ministry giver  teacher leader  the compassionate, cheerfulness | functions and offices |
| 1 Cor 12:8-10 | “To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, 9to another faith by the same Spirit, to another gifts of healing by the one Spirit, 10to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues.” | wisdom prophecy  knowledge discernment of  faith spirits  healing tongues  miracles interpretation of  tongues | functions |
| 1 Cor 12:28 | “And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues.” | apostles healing  prophets assistance  teachers leadership  deeds of power tongues | offices and functions |
| 1 Cor 12:29-30 | “Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30Do all possess gifts of healing? Do all speak in tongues? Do all interpret?” | apostles healing  prophets tongues  teachers interpretation of  miracle workers tongues | offices and functions |
| Eph 4:11 | “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers …” | apostles pastors  prophets teachers  evangelists | offices |
| 1 Pet 4:10-11 | “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. 11Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ.” | speaker  server | functions |

## How to Love

1 Corinthians 13

If I speak in the tongues of mortals and of angels,

but do not have love,

I am a noisy gong or a clanging cymbal.

2 And if I have prophetic powers,

and understand all mysteries and all knowledge,

and if I have all faith, so as to remove mountains,

but do not have love,

I am nothing.

3 If I give away all my possessions,

and if I hand over my body so that I may boast,

but do not have love,

I gain nothing.

4 Love is patient;

love is kind;

love is not envious

or boastful

or arrogant

5 or rude.

It does not insist on its own way;

it is not irritable or resentful;

6 it does not rejoice in wrongdoing,

but rejoices in the truth.

7 It bears all things,

believes all things,

hopes all things,

endures all things.

8 Love never ends. . . .

13 faith, hope, and love abide, these three;

and the greatest of these is love.

## The General Epistles

1. “**general**”
   1. The “general epistles” include: James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude.
   2. The general epistles were originally called the “catholic” epistles. “Catholic” in Greek (*katholikos*) means “universal.” They were called “catholic” because they were not written to a specific church, but to the church as a whole. (This is mistaken, how­ever: 1 Peter is to a regional group of churches, 2 John is to a specific church, and 3 John is to an individual.) “Catholic” was applied to individual letters among the seven quite early, but all seven are first called the “catholic epistles” by Eusebius c ad 325 (*H*.*E*. 2.24). (Fuller, *Introduction to the NT* 151)
2. **the sub-apostolic age**
   1. The sub-apostolic age is c. 65-125.
   2. The men of the sub-apostolic age “are concerned with the problem of how to be apostolic now that the apostles are removed from the scene . . .”
   3. This age includes the authors of the Pastoral Epistles, Hebrews, James, 1 Peter, 2 Peter, Jude, 1-3 John, and Revelation.
3. **James**
   1. *canonicity*: Origen (d. ad 254) is the first Church father to recognize James as canonical, but he admits that it is not generally accepted.
   2. *author*
      1. James the brother of Jesus (Mark 6:3, Acts 12,17, etc.) was martyred in ad 62 (Eusebius, quoting Heges­ippus). But that James was concerned with main­taining food laws (Acts 21:21, Gal 2:12); our James is concerned with practical morality. (Fuller, *Introduction to the NT* 152)
      2. The book seems to be a Jewish Christian writing to Jewish Chris­tians (2:2, the church is called a “syna­gogue”); so the author’s nationality is probably Jewish.
   3. *contents*
      1. There is almost no doctrine and almost no kerygma; the book is almost en­tirely paren­esis (ethical exhor­tation). There are almost no references to Chris­tianity (only two mentions of Christ!).
      2. Some have therefore suggested that James was orginally a Jewish doc­ument, which a Christian “baptized” by adding the two reference to Jesus.
      3. But there are several Christian elements:
         1. the two references to Christ (1:1, 2:1)
            1. the “word of truth” gave us birth (1:18)
            2. “the implanted word” (1:21)
            3. “the perfect law, the law of liberty” (1:25, cf. 2:12)
            4. “God has chosen those who are poor in the world to be rich in faith” (2:5)
            5. “that honorable name by which you are called” (2:7)
            6. “the royal law” (= the golden rule) (2:8)
            7. breaking one commandment breaks the whole law (2:10-11)
            8. swearing (alludes to Matt 5:34, 37) (5:12)
   4. *main themes*
      1. riches (2:1-7)
      2. faith and works (2:14-26)
      3. The relation of “good works” to “faith” in James differs from that in Paul.
         1. In general, cf. Gal 3 and Rom 4 vs. James 2:14-26.
         2. Specifically, cf. Rom 3:28 vs. James 2:18-19.
         3. In Paul, faith is the cause of justification, and good works are the fruit of justification; in James, good works as well as faith are the cause of justi­fication (“not by faith alone”).
      4. speech (3:1-12)
      5. anointing of the sick (5:14-15)
4. **1 Peter**
   1. *author*
      1. arguments for Peter
         1. The book says it is by Peter. See 1:1, 5:1 (“eye­witness of the suffer­ings of Christ”; but this may mean Peter’s martyr­dom rather than traveling with Jesus).
         2. There is a strong tradition for Peter. Petrine authorship is accepted even as early as 2 Pet 3:1 (“This is the second letter that I have writ­ten to you”), and Polycarp (d. 156) quotes it.
      2. arguments against Peter
         1. Silvanus is secretary, 5:12; probably Paul’s companion is meant (1 Thess 1:1; 2 Thess 1:1; ‘Silas,’ Acts 15:22). If 1 Peter is by Peter, then the date must be between 57 (Paul’s arrival at Rome) and 64 (Peter’s martyr­dom). But the date is later (see below).
         2. 1 Peter is full of Paulinisms; the letter is much more Pauline than the pastorals. (But these Paul­inisms might be attributable to Silvanus.)
         3. 1 Peter uses the LXX (Septuagint); that is typical of a Diaspora Jew, not a Palestinian Jew.
         4. 1 Peter contains some of the best Greek in the NT; is that credible in a Galilean fisherman?
   2. *date*
      1. Persecution is severe (4:18). That type of persec­ution in Asia Minor first occurs only in 90-96.
   3. *provenance*
      1. “Babylon” (1 Pet 5:13) is used of Rome in Rev 14:8, 17:1-6; 2 Esdras 3:1-6; etc. Peter is associated with Rome in *1 Clement* 5 (c ad 96) and often thereafter. (Fuller, *Introduction to the NT* 156)
      2. Thus, the author of 1 Peter probably supposed that Peter was the founder of the Roman church.
   4. *contents*
      1. There are many baptismal references: 1:3, 18, 22-23; 2:2, 10, 21; 3:21. This shows “the crystallization of the liturgy . . . as one of the institutions through which the apostolic tradition was perpetuated after the death of the apostles.” (Fuller, *Introduction to the NT* 159)
5. **2 Peter**
   1. *date*
      1. 2 Peter uses Jude as a source; but the date of Jude is uncer­tain.
      2. The two problems dealt with in 2 Peter are licentious Gnosticism and the delay of the parousia, both of which suggest the early second century.
      3. Several references imply a very late date:
         1. “apostles” (3:2)
         2. “fathers” (3:4, prob­ably the apostles)
         3. “all his [Paul’s] let­ters” (3:16)
         4. “scrip­tures” (3:16, referring to Paul’s letters).
      4. Therefore many scholars date it c 125.
   2. *content*
      1. 2 Peter combats licentious Gnosticism.
         1. 1:16, “clever myths”
         2. 2:1, “heresies”
         3. 2:2, licentiousness—see also 2:7, 2:10, 2:13, 3:3; 2:19 (prom­ise freedom); 2:13a, 20-21 (they’re Christians)
         4. 2:18, Gentiles have barely escaped
      2. 2 Peter combats apathy at the delay of the parousia.
         1. 3:4 the problem: the parousia is delayed.
         2. 3 arguments to rebut those who scoff at the delay:
            1. 3:5-7, 10b, 11: God did it once, next time fire
            2. 3:8: day = 1000 years
            3. 3:9, 15a: allow repentance (cf. Rom 2:4).
6. **1 John**
   1. *author*: see “author” in the handout for the gospel of John.
   2. *situation*
      1. 2:19: an influential group has left the church.
      2. 2:4: they are probably gnostics. (Gnosticism is a Christian heresy of the 100s ad which held that one is saved by know­ledge, not faith, and that the soul is a divine spark alien to this world.)
      3. 2:22-23, 4:2-3, 5:6: they are probably docetists. Cf. 1 John’s emphasis on Jesus’ blood (1:7, 5:6, cf. 2:2).
      4. Probably the schismatics despised the ordinary Christians of the community because they were not gnostic; hence 1 John’s emphasis on love of the breth­ren (chs. 2-4).
7. **2 John**
   1. *author*: see “author” in the handout for the gospel of John.
   2. *audience*: the “elect lady” (1, 5, 6) is a local congre­gation.
   3. *situation*
      1. The situation of 1 John is presupposed (docetists, v. 7), but now the do­­cet­ists are wandering preachers (10). 2 John tells what to do when such emissaries arrive (10).
      2. The readers have the true teaching (1, 4, 6, 8).
8. **3 John**
   1. *author*: see “author” in the handout for the gospel of John.
   2. *audience*: to Gaius (1).
   3. *situation*
      1. Traveling preachers have shown up (5-6), but they are orthodox, sent by the Elder himself (5, 9).
      2. Diotrephes seems sympathetic to gnosticism (9-10).
9. **Jude**
   1. *author*
      1. Jude is mentioned as one of the twelve; but if the date is c ad 100 (see below), then the work is pseudonymous.
   2. *date*
      1. Jude is prior to 2 Peter, since it is the source for 2 Peter.
      2. Jude, like 2 Peter, refers to “the apostles” (17), as if the apostolic age is now in the past.
      3. There is the same concern as in the pastorals for “the faith which was once for all delivered to the saints” (3, cf. 20), so Jude probably dates from the same period (c ad 100).
      4. Since Jude quotes from non-canonical books (Jude 9-10 = *Assump­tion of Moses* [so Clement of Alexandria and Origen assert]; Jude 14-15 = *Enoch* 1:9), he is probably writ­ing before the Council of Jamniah (c ad 100).
      5. Jude, then, was probably written in the 90s.
   3. *content*
      1. The situation is the same as in 2 Peter: Jude combats licentious Gnos­ticism and (probably) scoffing at the delay of the parousia.
      2. Jude quotes from or alludes to two books now contained in the pseudepigra­pha: the *Assumption of Moses* (9) and the *Book of Enoch* (14-15).

# Appendices

## An Outline of the Scriptures

**GENESIS**

**primitive history**

1 creation P

2 creation J

3 fall J

4 Cain and Abel J

Lamech J

5 genealogy: Adam to Noah P

6 Nephilim J

6 flood P-J

9 eating meat P

rainbow covenant P

Noah drunk and naked J

10 genealogy: Noah to Peleg J-P

11 tower of Babel J

genealogy: Shem to Abram P

**Abraham**

12 promises to Abram J

Pharaoh endangers Sarai J

13 Abram and Lot separate J

14 the four kings ?

Melchizedek ?

15 torch between carcasses J-E

16 Ishmael born J

Hagar runs away J

17 circumcision covenant,

name changes P

18 angels’ visit J

19 Sodom and Gomorrah J

Lot’s incest J

20 Abimelech endangers Sarah E

21 Isaac born P-E-J

Hagar and Ishmael in desert

Abraham-Abimelech pact E

22 sacrifice of Isaac E

23 Sarah buried in cave P

24 Rebecca brought to Isaac J

25 genealogy: Keturah’s sons J

Abraham’s death and burial P

genealogy: Ishmael’s sons P

**Isaac and Jacob**

25 birth of Esau and Jacob J

Esau’s birthright J

26 Abimelech endangers Rebecca J

trouble with wells J

Isaac-Abimelech pact J

27 Jacob deceives Isaac J

28 Jacob goes to Laban P

Jacob’s dream E-J

29 Jacob marries Leah & Rachel J

Leah’s four sons J

30 Jacob’s other sons J-E

Jacob outwits Laban J

31 Jacob flees Laban E-J

32 Jacob prepares to meet Esau J-E

Jacob wrestles angel J

33 Jacob meets Esau J-E

34 Dinah and Shechem J

35 Jacob returns to Bethel E,P

Benjamin born E

Reuben’s incest J

genealogy: Jacob’s sons P

36 genealogy: Esau’s sons P

**Joseph**

37 Joseph sold J-E

38 Onan J

Judah and Tamar J

39 Potiphar’s wife J

40 butler’s and baker’s dreams E

41 Pharaoh’s dreams E

Joseph’s promotion & sons E-J

42 brothers’ 1st journey to Egypt J

44 Judah pleads for Benjamin J

45 Joseph reveals himself E

brothers’ return J

46 brothers’ 3rd journey to Egypt E

genealogy: Jacob’s sons’ sons P

Jacob and Joseph meet J

47 Hebrews settle in Goshen J,E

Joseph barters with bread J

48 Jacob blesses Joseph’s sons E

49 Jacob blesses his sons ?

50 Jacob buried in cave J

Joseph forgives and dies E

**EXODUS**

**Egypt**

1 Israelites multiply P-J

midwives disobey Pharaoh E

2 Moses in basket J

Moses kills Egyptian J

Moses marries in Midian J

3 burning bush: “Yahweh” J-E

4 snake-staff and leprosy J

blood-bridegroom J

elders convinced J

5 straw for bricks J

Israelites blame Moses&Aaron J

6 Israelites blame Moses&Aaron P

genealogy: Levi’s sons P

7 Aaron’s staff eats magicians’ P

water to blood J-P

8 frogs J-P

maggots P

flies J

9 herd plague J

boils P

hail J

10 locusts J

darkness J

11 death of firstborn threatened J

12 Passover rules P

death of firstborn J-D

Passover rules P

13 firstborn dedication D

phylacteries D

route, Joseph’s bones E

pillar of fire and cloud J

14 Red Sea crossing P-J-E

15 Song of Victory ?

**wilderness**

Moses sweetens Marah water J

16 quail (P) and manna P-J

17 Moses strikes Meribah rock J

Joshua defeats Amalek J

18 Jethro&Zipporah meet Moses E

Moses appoints judges E

**Sinai**

19 God comes to Sinai J-E

20 ethical decalogue E

*Book of the Covenant*

earth and stone altars E

21 slaves E

battery E

lex talionis E

ox injuries E

22 stolen and lost property E

bestiality E

widows and orphans E

usury E

23 justice in court E

sabbath E

feasts E

conquest instructions E

24 covenant ceremony E

Moses ascends for tablets J

Moses on mountain 40 days P

**tabernacle commanded**

25 contributions P

Ark, cherubim, bread table,

menorah P

26 tabernacle and veil P

27 altar of whole-offering,

court P

28 vestments, Urim & Thummim P

29 consecration and installation P

offerings P

30 altar of incense P

census tax P

ablution basin P

oil P

incense P

31 craftsmen P

sabbath P

**apostasy & covenant renewal**

32 golden calf E,J

Moses intercedes D

tablets broken J

Levites kill brothers J

33 Tent often pitched J

God’s back J

34 “a God merciful and gracious” J

ritual decalogue J

ten commandments J

shining face J

**tabernacle constructed**

35 contributions P

craftsmen P

36 tabernacle and veil P

37 Ark, cherubim, bread table,

menorah, incense altar,

oil and incense P

38 altar of whole-offering,

basin, court P

total metals used P

39 vestments P

summary P

40 consecration commanded P

Moses erects Tent P

**LEVITICUS**

**sacrificial laws**

1 whole offering P

2 grain offering P

3 shared offering P

4 sin offering P

6 priest’s activities P

7 guilt offering P

**investiture of priests**

8 ordination P

9 assuming of functions P

10 various laws P

**cleanness laws**

11 animals P

12 childbirth P

13 human leprosy P

14 purification, house leprosy P

15 discharges P

**Day of Atonement**

16 Day of Atonement P

**Holiness Code**

17 sacrifices only at tent P

diet laws P

18 sex laws P

19 civil laws P

20 sex laws P

21 priest laws P

22 priest laws P

23 festivals P

24 capital crimes P

25 sabbath years, jubilees P

26 blessings and curses P

**conclusion**

27 vows P

**NUMBERS**

**census**

1 census P

2 order of making camp P

3 census of Levites P

ransoming firstborn P

4 service assigned Kohathites,

Gershonites, Merarites P

**laws**

5 expelling lepers P

reparation P

testing for adultery P

6 Nazirites P

Lord bless youandkeep P

7 gifts to dedicate altar P

8 dedication of Levites P

**departure preparations**

9 uncleans,’ travelers’ Passover P

cloud determines encampment P

10 signal trumpets P

**wilderness**

order breaking camp P

Israelites leave Sinai P

11 complaint brings fire ?

complaint for meat ?

spirit on 70 elders ?

quail ?

plague ?

12 Aaron and Miriam vs. Moses J

13 Palestine reconnoitred J

Caleb & Joshua vs. others P-J

14 Moses intercedes J

Lord, slow to anger J

punishments:

die in desert J,P

wander 40 years P

Hormah defeat J

**sacrifices and priests**

15 grain- and drink-offerings P

inadvertent & deliberate sins P

tassels P

16 earth swallows Korah P

earth swallows Dathan

and Abiram J

17 Aaron’s staff buds P

18 priest and Levite pay P

19 red heifer ashes P

20 Miriam dies P

water at Meribah rock P

Edom refuses passage E

Aaron dies P

21 defeat Canaanites at Hormah J

bronze serpent J

Book of the Wars of Yahweh ?

defeat of Sihon of Heshbon

and Og of Bashan E

**Moab**

*Balaam*

22 Balak hires Balaam J-E

donkey balks J

23 prophecies 1 and 2 E

24 prophecies 3 and 4 J

25 Israelites intermarry Midianites J

Phinehas spears Zimri and

Cosbi to stop plague P

*census*

26 census of Israel ?

census of Levi ?

27 Zelophehad’s girls ?

Moses ordains Joshua P

*laws*

28 schedule of sacrifices P

29 schedule of sacrifices P

30 vows P

31 defeat of Midian ?

booty allocated ?

32 Reuben, Gad, & half-Manasseh

build but will fight ?

33 stages of wanderings ?

34 boundary of Canaan ?

allotment leaders ?

35 Levite cities ?

cities of refuge ?

36 Zelophehad’s girls

must marry in tribe ?

**DEUTERONOMY**

**first discourse**

1 Moses appointed judges D

Palestine reconnoitred D

defeat at Hormah D

2 through Edom and Moab D

defeat of Sihon of Heshbon D

3 defeat of Og of Bashan D

Reuben, Gad, & half-Manasseh

to build but fight D

Moses not to cross D

4 apostasy at Peor D

Horeb D

against images D

cities of refuge D

**second discourse**

5 ethical decalogue D

Israel asks not to hear God D

6 love God with all D

speech to tell son D

7 destroy Canaanites D

avoid their idols D

8 fruitful Palestine D

manna D

9 golden calf D

10 second tablets D

circumcize hearts D

11 Dathan and Abiram D

phylactery and doorpost D

blessing and curse on

Gerizim and Ebal D

**Deuteronomic Code**

12 central worship D

eating meat D

13 apostasy D

14 clean and unclean foods D

tithes D

15 sabbath year debts D

poor with you always D

slaves D

firstborn D

16 Passover, Weeks, Booths D

judges D

17 stone apostates D

appellate court D

kings D

18 priests’ due D

diviners D

prophet like Moses D

19 cities of refuge D

witnesses D

lex talionis D

20 draft exemptions D

seige of cities and trees D

21 untraced murders D

marrying captives D

unloved and uncontrolled sons D

hanging D

22 lost goods D

fornication and adultery D

23 neighbors becoming Israelites D

latrines D

prostitutes D

usury D

vows D

24 divorce D

debtors, widows, orphans D

gleanings D

25 levirate marriage D

just weights D

26 firstfruits ceremony D

third-year tithe ceremony D

**second discourse** (cont.)

27 inscribe Code on stones D

curses on Ebal D

28 blessings D

curses D

29 cursed land depicted D

30 repentance and ingathering D

choose life D

**appendices**

31 law read each sabbath year D

Joshua commissioned D

32 hymn by Moses ?

33 Blessings of Moses ?

34 Moses dies JE

**JOSHUA**

**conquest**

1 Joshua commissioned

eastern tribes pledged

2 Rahab

3 Jordan divided

4 twelve stones

5 circumcision and Passover

apparition

6 Jericho

7 Achan

8 Ai

covenant ceremony

9 Gibeon

10 southern Canaan

11 northern Canaan

summary of conquests

12 lists of kings

**allotment**

13 eastern tribes

14 Caleb

15 Judah

Caleb

16 Ephraim

17 Manasseh

18 reconnaissance of remainder

Benjamin

19 Simeon, Zebulun, Issachar,

Asher, Naphtali, Dan

20 cities of refuge

21 Levitical cities

**conclusion**

22 eastern tribes’ altar

23 Joshua’s farewell speech

24 covenant ceremony

**JUDGES**

**introduction**

*conquest*

1 individual conquests

surviving Canaanites

*apostasy*

2 apostasy after each judge

**judges**

3 *Othniel* (Caleb) v Aram

*Ehud* (Benjamin) v Moab

*Shamgar* (Canaanite) v Philistia

4 *Deborah* (Ephraim) and Barak

(Naphtali) v Canaanites

Jael (Kenite) v Sisera

5 Song of Deborah

6 *Gideon* (Manasseh) v Midian

“Jerubaal”

dew and fleece

7 lapping water

jars and trumpets

8 Succoth and Penuel disciplined

9 Abimelech murders brothers

parable of the trees

Shechem revolt

millstone kills Abimelech

10 *Tola* (Issachar)

*Jair* (Gilead)

Ammon oppresses Israel

11 *Jephthah* (Gilead) v Ammon

daughter sacrificed

12 Jephthah makes Ephraimites

say “Shibboleth”

*Ibzan* (Judah)

*Elon* (Zebulun)

*Abdon* (Ephraim)

13 *Samson* (Dan) v Philistia

Samson’s birth

14 lion and honey

15 jackals and fire

jawbone of a donkey

16 city-gate doors

Delilah

temple collapses

**Micah and Dan**

17 Micah hires Levite

18 Danites survey Laish

Danites take Levite

Laish renamed Dan

**Gibeah to Shiloh**

19 twelve pieces of concubine

20 Israel v Benjamin

21 wives for Benjamin

**RUTH**

1 Moab

2 field

3 threshing-floor

4 city gate

**1 SAMUEL**

**Samuel**

1 Samuel born

2 Hophni and Phinehas sin

3 God calls Samuel

**ark**

4 ark captured

5 ark plagues Philistines

6 ark returned

**Samuel**

7 Israel defeats Philistines

**Saul**

8 people request king

9 Saul seeks donkeys

10 anointing; rapture; lottery

11 Saul defeats Ammonites

12 Samuel chastens Israel

13 Israel revolts against Philistines

Saul’s sinful sacrifice

14 Jonathan disrupts Philistines

Jonathan eats honey

15 Saul defeats Amalekites

Saul defies ban

**Saul and David**

16 Samuel anoints David

David is harpist & armor-bearer

17 Goliath

18 Saul’s jealousy

Philistine foreskins

19 Michal helps David escape

Saul lies naked

20 Jonathan helps David escape

21 Ahimelech gives David holy

bread

David feigns madness

22 David to Adullam cave

Saul kills Ahimelech

Abiathar is David’s priest

23 David defeats Philistines

hill divides Saul and David

24 David and Saul in cave

25 Nabal and Abigail

26 David takes Saul’s spear

27 David raids from Philistia

28 the witch of En-dor

29 Philistines exclude David

from war

30 David recoups goods after

Amalekite raid

31 Saul and Jonathan die

**2 SAMUEL**

**David**

1 David mourns Saul

2 David king of Judah

Joab (David) fights Abner

(Saul)

3 Abner defects; Joab stabs him

4 Ishbosheth’s head to David

5 David king of Israel

Jerusalem taken

6 ark to Jerusalem

7 Nathan’s prophecy

8 David’s victories

**Succession Narrative**

9 Mephibosheth at David’s table

10 half beards shaved

Israel defeats Ammon & Aram

11 Uriah and Bathsheba

12 Nathan’s parable

Bathsheba’s son dies

Solomon born

13 Amnon rapes Tamar

Absalom kills Amnon

14 woman of Tekoa’s parable

Absalom reconciled

15 Absalom revolts

David leaves Jerusalem

16 Shimei curses David

Absalom sleeps with David’s

concubines

17 advice of Ahithophel and

Hushai

David’s spies

18 Absalom defeated

19 David returns

20 Sheba’s revolt crushed

**appendices**

21 Saul’s sons die to end famine

giants killed

22 Psalm 18

23 David’s last words

David’s heroes

24 census and plague

**1 KINGS**

**Succession Narrative**

1 Solomon, not Adonijah,

enthroned

2 David dies

Solomon eliminates enemies

**Solomon**

3 Solomon given wisdom

halving of baby threatened

4 Solomon’s administration

Solomon’s wisdom literature

5 Hiram’s supplies

6 temple built

7 palace built

temple accessories built

8 temple dedicated

9 God promises to stay in house

10 Queen of Sheba

Solomon’s wealth

11 Solomon’s women

Hadad of Edom and Rezin of

Damascus

Ahijah prophecies Jeroboam’s

rule

**divided kingdom**

12 Rehoboam loses ten tribes

Jeroboam’s golden calves

13 prophet condemns Bethel altar

prophet eats and is killed

14 Ahijah prophecies death of

Jeroboam’s son

Rehoboam dies

15 Abijam (Judah)

Asa (Judah)

Nadab (Israel)

Baasha (Israel)

16 Elah (Israel)

Zimri (Israel)

Omri (Israel)

Ahab (Israel)

**Elijah**

17 fed by ravens

multiplies widow’s flour & oil

revives widow’s son

18 sends Obadiah to Ahab

calls fire onto Carmel

causes rain

19 fed by angel

on Horeb

call of Elisha

20 Israel defeats Aram twice

prophet threatens Ahab for

breaking ban

21 Naboth’s vineyard

22 Micaiah ben Imlah

Jehoshaphat (Judah)

Ahaziah (Israel)

**2 KINGS**

1 Elijah calls down fire on

Ahaziah’s troops

2 Elijah assumed

**Elisha**

purifies Jericho water

bears maul boys

3 Jehoram (Israel)

Israel, Judah, and Edom defeat

Moab

4 multiplies widow’s oil

revives Shunamite woman’s

son

unpoisons stew

multiplies bread and corn

5 Naaman cured of leprosy

Gehazi given leprosy

6 floats axhead

blinds Aram troops

women eat child

7 Aram troops desert provisions

8 warns Shunamite woman of

famine

predicts Hazael’s kingship

Joram (Judah)

Ahaziah (Judah)

9 Jehu (Israel)

Jehu murders Jehoram and

Jezebel

10 Jehu murders Ahab’s 70 sons,

Ahaziah’s kin, Baal priests

11 Athaliah (Judah)

Joah (Judah)

12 temple repairs

13 Jehoahaz (Israel)

Jehoash (Israel)

ground struck 3 times

Elisha dies

Elisha bones revive man

**more kings**

14 Amaziah (Judah)

Jeroboam II (Israel)

15 Azariah (Judah)

Zechariah (Israel)

Shallum (Israel)

Menahem (Israel)

Pekahiah (Israel)

Pekah (Israel)

Jotham (Judah)

16 Ahaz (Judah)

17 Hoshea (Israel)

fall of Israel

origin of Samaritans

18 Hezekiah (Judah)

Rab-shakeh addresses

Jerusalem

19 Isaiah reassures Hezekiah

Sennacherib’s messengers

threaten

Isaiah reassures Hezekiah

Sennacherib withdraws

20 Isaiah reverses the sun

Hezekiah shows Babylonians

everything

**last kings of Judah**

21 Manasseh (Judah)

Amon (Judah)

22 Josiah (Judah)

Huldah prophesies on book

found in temple

23 Josiah suppresses Canaanite

cults

Jehoahaz (Judah)

Jehoiakim (Judah)

24 Jehoiakin (Judah)

first deportation

Zedekiah (Judah)

25 second deportation:

Babylonian exile

**1 CHRONICLES**

**genealogies**

1 Adam to Jacob

Edomite kings

2 Judah

Caleb

3 David’s line

4 ancient genealogies

Simeon

5 Reuben

Gad

half Manasseh

6 Levi

7 Issachar

Benjamin

Dan

Naphtali

half Manasseh

Ephraim

Asher

8 Benjamin

Saul’s line

9 the restored community

**the early kingdom**

10 Saul’s death

11 David made king

David’s heroes

12 deserters to David

13 ark returned

14 David defeats Philistines

15 ark to Jerusalem

musicians and gatekeepers

assigned

16 confessors & praisers assigned

psalm

Gibeon Levites assigned

17 Nathan’s prophecy

18 David’s victories

19 half beards shaved

Israel defeats Ammon & Aram

20 giants killed

21 census and plague

threshing-floor of Ornan

22 David prepares for temple

**personnel**

23 Levites assigned

24 priests assigned

genealogy: Levites

25 inspired Levites assigned

26 gatekeepers and storekeepers

assigned

27 division commanders

tribal officers

civil officers

**from David to Solomon**

28 David gives temple plan to

Solomon

29 temple donations

Solomon becomes king

David dies

**2 CHRONICLES**

**Solomon**

1 Solomon given wisdom

Solomon’s wealth

2 Hiram’s supplies

3 palace built

4 temple accessories built

5 temple dedicated

6 temple dedicated

7 God promises to stay in house

8 activities after temple

9 Queen of Sheba

Solomon’s wealth

**division of the kingdoms**

10 Rehoboam loses ten tribes

11 Jeroboam’s golden calves

12 Rehoboam vassal to Shishak

13 Abijah’s speech to Israel

Abijah defeats Jeroboam

14 Asa defeats Cush

15 Asa suppresses idols

covenant renewal in Jerusalem

16 Asa allies with Aram

17 Jehoshaphat has people taught

18 Micaiah ben Imlah

19 Jehoshaphat appoints judges

20 Jehoshaphat defeats Ammon

and Moab

21 Joram loses Edom and Libnah

Elijah prophesies Philistine and

Arab invasion

**more kings**

22 Ahaziah killed by Jehu

Joash hid from Athaliah

23 Joash crowned and Athaliah

killed

24 Joash repairs temple

Joash restores sacred poles

25 Amaziah defeats Edom and

adopts its gods

Israel defeats Judah

26 Uzziah’s victories & buildings

leprosy for trying to burn

incense

27 Joham’s victories & buildings

28 Ahaz’s Baalim&child sacrifices

Israel, Edom, Aram, & Assyria

defeat Ahaz

29 Hezekiah reconsecrates temple

30 Passover reinstituted

31 land purified collections

restored

32 Assyrian envoys address

Jerusalem

Sennacherib withdraws

Babylonian envoys

**last kings of Judah**

33 Manasseh restores Baalim,

child sacrifices, and Assyrian

cult

Manasseh repents in Assyria

Amon

34 Josiah purges land

Huldah prophesies on book

found in temple

35 Necho defeats Josiah

36 Jehoahaz

Jehoiakim

Jehoiakin

Zedekiah

Jeremiah’s 70 years

Cyrus’ edict

**EZRA**

**return and rebuilding**

1 Cyrus

2 census of returnees

3 altar and temple foundations

rebuilt

4 Artaxerxes halts temple

construction

5 Haggai and Zechariah

temple construction resumed

6 Darius approves construction

temple completed

**Ezra**

7 Artaxerxes commissions Ezra

8 Ezra journeys to Jerusalem

9 Ezra prays over mixed

marriages

10 foreign wives expelled

**NEHEMIAH**

1 Nehemiah hears of Jerusalem

2 Artaxerxes commissions

Nehemiah

rebuilding of wall begins

3 rebuilding by sections

4 enemies threaten builders

5 Nehemiah rebukes leaders for

enslaving fellow Jews

6 enemies try to trick Nehemiah

7 census of returnees

8 Ezra reads Law to people

9 salvation history reviewed

10 the people pledge to keep Law

11 Jerusalem residents

12 wall dedication

13 Nehemiah enforces Law

**TOBIT**

1 Tobit outlawed for burying

Tobit restored

2 Tobit blinded

3 Tobit and Sarah pray for death

4 Tobit tells Tobias of silver

5 Tobias meets Raphael

6 Tobias and Raphael travel to

Media

7 Tobias marries Sarah

8 Tobias and Sarah have peaceful

night

9 Gabael brings the silver to

wedding

10 Tobias and Sarah leave

11 Tobit cured

12 Raphael ascends

13 psalm to Jerusalem

14 Tobit prophesies the in-

gathering

**JUDITH**

**introduction**

1 west kingdoms ignore summons

Nebuchadnezzar defeats

Arphaxad

2 north kingdoms destroyed

3 east kingdoms submit

4 sackcloth and ashes

5 Achior reviews salvation history

6 Achior to Bethulia

7 blockade

elders promise surrender

**Judith and Holophernes**

8 Judith to elders: do not test God

9 Judith to God: providence;

God of lowly

10 Judith crosses the valley

11 Judith to Holophernes: Israel

will sin

12 Holophernes drunk

13 Judith beheads Holophernes

and returns

**conclusion**

14 Achior converts

beheading discovered

15 victory and victory dance

16 psalm

**ESTHER**

(italics = deuterocanonical)

11 *Mordecai*’*s apocalyptic dream*

12 *Mordecai reveals plot and is*

*elevated*

1 queen angers Artaxerxes

2 Esther becomes queen

Mordecai reveals plot

3 Haman has Artaxerxes issue

decree against the Jews

13a *the decree against the Jews*

4 Mordecai asks Esther to see

Artaxerxes

13b *Mordecai*’*s prayer*

14 *Esther*’*s prayer*

15 *Esther sees the king*

5 Esther feasts Artaxerxes and

Haman

6 Mordecai honored

7 Haman hanged

8 Artaxerxes’ decree reversed

16 *decree favoring Jews*

9 the Jews avenged

Purim established

10 *Mordecai*’*s dream explained*

**1 MACCABEES**

**introduction**

1 Alexander the Great (356-323)

and the Diadochoi

persecution under Antiochus IV

Epiphanes (175-164)

2 Mattathia’s revolt

**Judas Maccabaeus**

3 Judas wins 2 battles

3 generals prepare

4 Judas defeats the three

Judas defeats Lysias

temple rededicated

5 Judas (164-160) defeats

neighboring nations

Simon defeats Galilee Gentiles

Judas and Jonathan defeat

Gilead Gentiles

6 Antiochus V Eupator (164-161)

Lysias beseiges Jerusalem

Lysias makes agreement with

Jews

7 Demetrius I Soter (161-150)

60 Hasidim executed

Judas defeats General Nicanor

on Purim

8 Roman victories

Judas allies with Rome

9 General Baccides de feats and

kills Judas

**Jonathan**

Jonathan (160-143) defeats

Bacchides

10 Alexander Balas (150-145)

Jonathan allies with Alexander

Jonathan defeats pretender,

Demetrius II (145-138,

129-125)

11 Ptolemy VI Philometer

(180-145) conquers Alexander

and dies

Jonathan allies with Demetrius

Trypho, mentor of Antiochus

VI Epiphanes (145-142),

defeats Demetrius

Jonathan defeats Demetrius’

generals

12 Jonathan reallies with Rome

and Sparta

Jonathan defeats Demetrius’

generals

Trypho ambushes Jonathan

**Simon**

13 Trypho kills Jonathan and

Antiochus VI

Simon allies with Demetrius II

Simon conquers the Jerusalem

citadel and establishes feast

14 Demetrius II dies

Simon reallies with Rome and

Sparta

bronze memorial to

Hasmonaeans

15 Antiochus VII Euergetes

(138-129) beseiges Trypho

realliance with Rome

General Kendebaeus attacks

Judea

16 John Hyrcaus I (134-104)

defeats Kendebaeus

Jewish General Ptolemaeus

ambushes Simon

**2 MACCABEES**

**letters to Egyptian Jews**

1 on Tabernacles

on naphtha

2 on ark hidden on Pisgah

on Judas’ library

**preface**

Jason of Cyrene’s 5 volumes

**background and persecution**

3 Onias III (c. 175) saves temple

treasury

4 Jason

Menelaus

Onias murdered

Menelaus bribes acquittal from

Jews’ accusation

5 Jason conquers Jerusalem but

dies in Syria

Antiochus IV Epiphanes

(175-164) invades Judea,

sacks temple

6 persecution under Antiochus IV

Eleazar martyred

7 seven brothers and mother

martyred

**Judas Maccabaeus**

8 Judas defeats the two generals

and Bacchides

9 Antiochus IV, illness and death

10 temple rededicated and feast

established

Judas defeats Idumaeans

Judas defeats Timotheus

11 Judas defeats Lysias

Judas-Lysias agreement

12 Judas’ 9 victories over

neighbors and Gentiles

13 Menelaus executed

Judas defeats Antiochus V

Eupator (164-161)

14 Demetrius I Soter (161-150)

Judas-Nicanor agreement

Razis martyred

15 Jeremiah gives Judas golden

sword

Judas defeats Nicanor the day

before Purim

**JOB**

**introduction**

1 Satan destroys Job’s

possessions

2 Satan destroys Job’s health

3 Job curses day of birth

**first cycle of dialogues**

*Eliphaz*

4 just deserts in this life a

night vision

5 childish resentment

trust God’s justice

punishment is discipline

*Job*

6 asserts his misery

declares his innocence

7 life is short and bitter

why create then punish

*Bildad*

8 inquire of older generations

God is just

*Job*

9 “no man can win his case

against God”

“He destroys blameless and

wicked alike”

10 “This was Your intent: that,

if I sinned, You would be

watching”

*Zophar*

11 “can you fathom the perfection

of God?”

“He surely knows which men are

false”

*Job*

12 “I have sense as well as you”

“He leads peoples astray and

destroys them”

13 “your defenses will crumble

like clay”

“let me know my offenses”

14 “mortal man lies down,

never to rise”

“if You would hide me in Sheol

. . . then remember me!”

**second cycle of dialogues**

*Eliphaz*

15 “you are condemned out of your

own mouth”

“the wicked are racked”

*Job*

16 “my friend wearies me with

false sympathy”

“let my cry for justice find no

rest”

17 “the innocent are indignant at

my plight”

*Bildad*

18 “it is the wicked whose light is

extinguished”

*Job*

19 “God himself has put me in the

wrong”

“I stink in the nostrils of my

own family”

“In my heart I know that my

Redeemer lives”

*Zophar*

20 “the triumph of the wicked is

shortlived”

*Job*

21 “how often does . . . ruin come

upon them?”

**third cycle of dialogues**

*Eliphaz*

22 “it is because you are a very

wicked man”

“come to terms with God and

you will prosper”

*Job*

23 “if only I knew how to find Him

. . . I would state my case”

24 “the poor rise early like the wild

donkey . . . but God pays no

heed to their prayer”

“Some rebel against the light of

day”

*Bildad*

25 “how can one born of woman be

innocent?”

*Job*

26 “these are but the fringe of his

power”

27 “the lot prescribed by God for

the wicked”

28 “man lays bare the roots of the

mountains . . . but where can

wisdom be found?”

29 “if I could be as in the days of

my prime”

“I put on righteousness as a

garment”

30 “terror upon terror over whelms

me”

31 “if my steps have wandered

from the way”

“Let the Almighty state his

case”

**Elihu speeches**

32 “God will rebut him, not man”

“I must speak to find relief”

33 “‘I am innocent’ . . . you are

wrong”

“An angel—a mediator between

him and God”

34 “the Almighty does not pervert

justice”

“can a hater of justice hold the

reins?”

35 “how does it touch Him if you

have sinned?”

“He does not answer because

they are proud”

36 “God does not let the wicked

prosper”

“He teaches by the discipline of

affliction”

“God is so great that we cannot

know Him”

37 “consider God’s wonderful

works”

**first Yahweh-Job dialogue**

*Yahweh*

38 “where were you when I laid the

earth’s foundations?”

“Did you proclaim the rules that

govern the heavens?”

39 mammals

*Job*

40 “I put my finger to my lips”

**second Yahweh-Job dialogue**

*Yahweh*

“Throw down the wicked”

crocodile

41 hippopotamus

crocodile

*Job*

42 “I have spoken of great things

which I have not understood”

**conclusion**

the three friends sacrifice and

Job intercedes

Yahweh blesses Job

**PSALMS**

1 happy the man

2 this day I have begotten you

3 I lie down in peace

4 however angry, do no wrong

5 in the morning you will hear me

6 set my soul free

7 God has ordered justice

8 the work of Your fingers

9 You have rebuked the nations

10 the wicked man is obsessed

11 flee to the mountains like a bird

12 loyalty is no more

13 how long, O Lord?

14 “there is no God”

15 the man of blameless life

16 at night wisdom comes

17 no mind to evil

18 the earth heaved and quaked

19 the heavens proclaim the glory

20 the Lord grant all you ask

21 the king rejoices in Your might

22 why have You forsaken me?

23 the Lord is my shepherd

24 the earth is the Lord’s

25 God teaches the humble His

ways

26 I live without reproach

27 the Lord is my light

28 do not drag me away

29 the voice of the Lord

30 joy comes in the morning

31 into Your hands I commend

my spirit

32 happy the man whose sin is

forgiven

33 He spoke, and it stood forth

34 the angel of the Lord is on guard

35 grasp shield and buckler

36 sin whispers to the wicked

37 do not strive to outdo evildoers

38 there is no wholesome flesh

in me

39 I will muzzle my mouth

40 Your purposes are all for our

good

41 all visit to gather bad news

42 as a hind longs for running

streams

43 I will wait for God

44 hurled before the enemy

45 a princess at your side

46 God is in that city

47 the Lord goes up to trumpets

48 the earth’s joy is Zion’s hill

49 no man can ever ransom himself

50 shall I eat the flesh of bulls?

51 my sacrifice, O God, is a broken

spirit

52 your tongue is sharp as a razor

53 “there is no God”

54 save me by the power of Your

name

55 Oh that I had the wings of a

dove

56 store every tear in Your flask

57 let Your glory shine over earth

58 rulers, are your judgments

just?

59 villains run wild like dogs

60 You go not forth with our

armies

61 from the end of the earth I call

62 my heart waits silently for God

63 I seek You early

64 God’s arrow shoots them down

65 the valleys break into song

66 God’s tremendous dealings with

man

67 God make his face shine upon

us

68 a dove’s wings sheathed in

silver

69 vinegar when I was thirsty

70 I am poor and needy

71 when old age comes

72 endow the king with Your

justice

73 sinners roused my envy

74 Your enemies filled the holy

place

75 no power can raise a man up

76 in Judah God is known

77 does His arm hang powerless?

78 His wonderful acts

79 Jerusalem in ruins

80 take thought for this vine

81 blow the horn for the full moon

82 judgment against the gods

83 Your enemies make a league

84 how dear is Your dwelling-

place

85 justice and peace join hands

86 no god is like You

87 Zion a mother of every race

88 like the slain who sleep

89 David my servant

90 You turn man back to dust

91 the noonday devil; angels guard

92 how fathomless Your thoughts

93 the ocean lifts pounding waves

94 He that planted the ear can hear

95 they shall never enter My rest

96 ascribe to the Lord glory and

might

97 the Lord is king

98 rivers clap their hands

99 the Lord is king

100 enter His gates

101 rid the Lord’s city of evil men

102 like an owl that lives among

ruins

103 His love high as heaven

104 You fixed the earth’s

foundation

105 make His deeds known

106 His mighty acts

107 those redemed by the Lord

108 help against the enemy

109 the Lord requite my accusers

110 the Lord said to my Lord

111 praise the Lord with good men

112 happy the man who fears the

Lord

113 He deigns to look down so low

114 dance, O earth

115 not to us ascribe the glory

116 I love the Lord, he has heard

117 His strong protecting love

118 the stone the builders rejected

119 Your law

120 I sought peace

121 help comes only from the Lord

122 I rejoiced when they said to me

123 I lift my eyes to You

124 they would have swallowed us

125 those who trust are like Zion

126 bringing home the sheaves

127 unless the Lord build the house

128 your wife like a fruitful vine

129 enemies like grass on the roof

130 out of the depths I cry to You

131 I am not busy with great matters

132 I will renew the line of David

133 how pleasant for brothers

134 bless the Lord, all you servants

135 whatever God pleases, that He

does

136 His love endures forever

137 by the rivers of Babylon

138 the Lord will accomplish His

purpose

139 You have examined and know

me

140 rescue me, Lord, from evil men

141 let my prayer be like incense

142 You are all I have in the land

143 to You I offer all my heart

144 He puts nations under my feet

145 His care rests on His creatures

146 the Lord deals out justice

147 the Lord is rebuilding Jerusalem

148 praise Him, all His host

149 let Israel rejoice in his maker

150 praise Him with clash of

cymbals

**PROVERBS**

**introduction**

1 the effects of wisdom

avoid criminals

Wisdom cries aloud

2 wisdom will guard you

3 trust God, not knowledge

wisdom yields prosperity

keep peace with men

4 heed my words

the two paths

5 avoid the adulteress

your fountain, your wife

6 the ant’s industry

crooked talk

body parts to do evil

avoid the adulteress

7 the adulteress

8 I am Wisdom, I bestow

shrewdness

preexistent Wisdom

9 Wisdom’s seven pillars

Wisdom and Folly

**proverbs of Solomon**

*first collection*

10 tongue

11 business

12 advising

13 rich and poor

14 clever and stupid

care of the poor

15 a soft answer

cheerful appearance

*second collection*

16 providence

pride before a fall

17 brothers

bribes

18 listening

19 grudging God

domestic relations

20 wine

business

21 natural law

various fools

22 teaching the young

*sayings of the wise*

five don’ts

23 dining with rich and poor

wine and women

24 God notes good deeds

don’t gloat at the wicked’s fall

*more sayings of the wise*

in court

idleness

**proverbs of Solomon copied under**

**Hezekiah**

25 king

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26 the stupid

the sluggard

the deceitful

27 nagging wife

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28 good and bad rulers

29 good and bad rulers

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30 Job-like sayings

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**sayings of Lemuel**

31 wine and women

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1 all is vanity

cycle of nature

2 pleasure

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3 a time for all

work, eat and drink

men and beasts die

4 injustice

better unborn

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5 vows

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naked at birth and death

6 stillbirth better than unsatisfied

life

7 mourning better than cheer

neither overrighteous nor

overwicked

ignorance invincible

original sin

8 obey king

swift punishment

ignorance invincible

9 death

a woman you love

time and chance govern

10 fools in high places

corruption in high places

11 prepare for chance

conception a mystery

**advice to the young**

enjoy youth

12 old age

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man

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1 scorched by sun

picking lice

2 apricots

gazelle or goat

little jackals

3 through city

Solomon’s palanquin

4 face, neck, breasts

garden fountain

5 open door

watchmen beat

bridegroom described

6 sun, moon, stars

Shulammite

7 abdomen, face

in fields

8 brother

love

little sister

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**immortality**

1 omnipresence

God did not make death

2 atheists’ speech in life

3 rewards in afterlife

beatitudes on barren and eunuch

4 just and wicked’s children

Enoch

5 atheists’ speech in afterlife

God’s armor

**Solomon seeks wisdom**

6 authority is from God

beginning of wisdom is desire

to learn

7 birth

natural science

wisdom: permeating spirit,

mirror of God

8 ordering all things mightily

temperance, prudence, justice,

fortitude

9 Solomon’s prayer

**wisdom in the exodus**

10 transition: Adam to exodus

11 plagues fit sins

monsters

holding in existence

all things good

12 mercy allows repentance

God the norm of justice

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13 God inferred from works

carpenter

irony of idolatry

14 voyager

idolatry: root of immorality

emperor cult

moral chaos

15 acknowledging God’s power:

root of immortality

potter

16 bronze serpent

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resurrection

manna

creation serves God’s ends

17 darkness

18 pillar of fire

death of firstborn

Aaron stops plague

19 creation serves God’s ends

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for Egyptian scripture scholars

law, prophets, and writings

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1 immeasurable Wisdom

fear of the Lord

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2 patience in testing

3 honor parents

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4 help the poor

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5 presuming on mercy

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6 passions

friends

Wisdom’s discipline

7 seeking honor and ease

Haustafel

support priests

corporal mercy

8 dealings with unwise men

9 beauty not your own

old friends

choosing company

10 rulers

pride

God determines empires

11 good looks and riches

good and bad come from God

call no man happy before death

inviting bad men

12 help the good, never the evil

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13 company with rich men

14 misers

indulge innocent pleasures

the ancient sentence, death

camp near Wisdom

15 Wisdom nourishes the wise

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16 godless sons

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“God takes no notice”

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17 creation of man

God notices deeds

repentance

18 God’s compassion for all

do good without scolding

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19 gossip

unwise cleverness

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20 silence

chance

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pleasing the great

21 repentance

instructing wise and foolish

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22 daughters

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23 prayer to control tongue

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hot lust

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24 Wisdom settles in Israel

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25 wisdom in old age

ten happy men

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26 good and bad wives

27 dishonesty in business

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birds of a feather

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28 as we forgive, so God

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29 loans

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surety

decent poverty

30 discipline your son

health and disease

mirth and sorrow

31 greed for gold

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32 manners at feast

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rely on the law

33 double predestination

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34 dreams and omens

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35 real and ideal sacrifices

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36 prayer against enemies and for

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37 shallow friends

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38 doctors

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39 the scribe

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40 natural evil

good survives

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41 death

a good name survives

list of true shames

42 list of false shames

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43 God’s glory in creation

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44 overview

Enoch, Noah, Abraham, Isaac,

Jacob

45 Moses, Aaron, Phinehas

46 Joshua, Caleb, judges, Samuel

47 Nathan, David, Solomon,

Rehoboam and Jeroboam

48 Elijah, Elisha, Hezekiah and

Isaiah

49 Josiah, Jeremiah, Ezekiel,

Twelve, Zerubbabel and

Joshua, Nehemiah

Enoch, Joseph, Shem, Seth,

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50 Simon the high priest

three hated nations

I, Jesus ben Sirach

51 thanksgiving psalm

I sought wisdom

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**first Isaiah**

*threats to Judah*

1 ox and ass know master

where still struck?

sacrifices useless

2 Zion high above mountains

swords into plowshares

hide in rocks

3 list of leaders

“Do not make me head”

against leaders

against women

4 seven women grab one man

exodus cloud and fire

5 vineyard parable

shame on land grabbers,

revelers, word twisters

army in perfect formation

*call*

6 holy, holy, holy

coal to lips

“Here I am, send me”

deaf and dumb people

*Book of Emmanuel*

7 Shear-jashub

Emmanuel

fly of Egypt, bee of Assyria

8 Maher-shalal-hash-baz

Assyria a flood

do not say “too hard”

God a stumbling block

seal up oracle

“Seek guidance of ghosts”

9 the people has seen a great light

Prince of Peace

his hand is stretched out still

10 the Assyrian’s pride

enemy from town to town

11 shoot of Jesse

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12 draw water with joy from the

springs of deliverance

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13 Babylon: apocalypse

Babylon: Sheol all astir

Assyria: plan will occur

Philistia: flying serpent

15 Moab: migration

16 Moab: sanctuary sought in

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17 Damascus: gleanings

18 Ethiopia: tall and smooth

19 Egypt:

Nile dry and stinking

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20 Egypt and Ethiopia: Isaiah

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21 Babylon: fallen, fallen

Edom: watchman?

Arabia: bring water

22 Jerusalem:

Valley of Vision

eat and drink, for tomorrow

we die

Shebna’s grave

Eliakim the peg

23 Tyre:

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Harlot’s song

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24 earth shattered

scare, pit, trap

25 banquet on Zion

26 poor rejoice

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fart

new passing-over

27 Leviathan

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*to Judah and Israel*

28 garlands

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29 Ariel

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“who sees us?”

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30 reliance on Egypt

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storm theophany

31 reliance on Egypt

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32 a righteous king

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peaceful kingdom

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33 endless burning

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34 apocalypse of Edom

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35 flowering desert

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36 Rab-shakeh’s speech

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37 other gods failed

they were wood and stone

Assyria proud, but God did it

Sennacherib withdraws and dies

38 Hezekiah ill

sun reversed

Hezekiah’s prayer

39 Babylonian envoys see

everything

**second Isaiah**

40 prepare a road

grass withers, flower fades

creation reflects God’s might

young men may grow weary

41 God determines empires

fear nothing, Israel, poor louse

desert made fertile

idols cannot prophesy

42 Servant Song 1: justice, healing

43 chosen Israel

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44 spirit outpoured

construction of idols

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45 Cyrus

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46 Bel and Nebo captive

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I reveal the end from the

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47 Babylon: from queen to slave

astrologers dispersed

48 events foretold, events kept

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49 Servant Song 2: named from

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50 any deed of divorce?

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52 herald’s feet on mountains

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53 Servant Song 4: ugly, pierced

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54 sing aloud, barren woman

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55 come, thirsty and hungry

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56 foreigner and eunuch

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57 lascivious woman

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58 justice is required fast

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59 snake eggs and cobwebs

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60 Jerusalem’s sunrise

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61 good news to the humble

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62 Hephzibah and Beulah

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63 striding in stained garments

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64 why not rend heavens?

65 God, appealing, is ignored

the God of Fate, of Amen

living 100 years

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66 where build Me a house?

loathsome rites

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Diaspora

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1 called before birth

to uproot and plant

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**threats to Judah and Jerusalem**

*mostly under Josiah*

2 wilderness honeymoon

cracked cistern for living water

camel in heat

3 lascivious sisters

ark outdated

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4 invasion

apocalypse of silence

5 not one faithful

devouring invaders

sin upsets nature

6 love torn from God’s heart

remnant gleaned

unsmelted silver

*mostly under Jehoakim*

7 the temple is no surety

temple a robber’s cave

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Topheth

8 exhumed bones

birds know to return

God is sick at heart

9 lying

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10 lifeless idols, living God

11 covenant broken

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Anathoth threatens Jeremiah

12 why do the wicked prosper?

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13 linen girdle

can leopard change spots?

14 drought

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15 a man doomed to strife

16 Jeremiah not to marry or feast

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17 trusting man and God

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18 God the potter of nations

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19 jar shattered

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20 Peshhur puts Jeremiah in stocks

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21 Zedekiah’s envoys

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22 kings enter through gates

Shallum’s tyranny

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Coniah, signet-ring

23 shepherds

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24 two baskets of figs

25 seventy years

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Jeremiah and the false prophets

26 Jerusalem like Shiloh

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27 yoke of wood

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28 Hananiah prophesies prosterity

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29 letter to exiles

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30 men in labor pains

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31 return like exodus

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Ephraim, rocking in grief, is

tamed

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32 Jeremiah buys plot

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33 Branch of David

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34 Zedekiah to die peacefully

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35 Rechabites

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36 Jeremiah’s two scrolls

37 Jeremiah accused of treason

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38 Jeremiah in mud pit

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39 Jerusalem sacked

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Jeremiah to Residence

40 Jeremiah to Gedaliah in Mizpah

41 Gedaliah and pilgrims murdered

42 Jeremiah tells remnant to

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43 Jeremiah to Tahpanhes

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44 cakes for queen of heaven

45 prophecy for Baruch

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46 Egypt: Carchemish, Egypt

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47 Philistia: remnant of Caphtor

48 Moab: disturbed wine

49 Ammon, Edom, Damascus,

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50 Babylon: hanging sword

51 Babylon: battle-axe, vomiting

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52 Jerusalem falls

Zedekiah blinded

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Jehoiachin favored

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1 Zion a filthy rag

2 God played the enemy

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3 Jacob walled in

God does not willingly afflict

4 a starving city

5 Israelites slaves

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1 Baruch reads book

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Moses foretold curses

2 Jeremiah foretold exile

Moses foretold exile

3 Israel forsook Wisdom

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4 the Law is wisdom

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5 straight paths

6 they are not gods, do not fear

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1 throne chariot in Babylon

2 commission

3 scroll eaten

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4 signs: tile, lying bound, grain

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5 sign: hair

6 oracle to hill shrines

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7 day of the Lord

sword, famine, plague

8 temple abominations

9 destroyers of idolaters

10 throne chariot in temple

11 pot and meat

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12 signs: exile, shaking while

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13 false prophets and prophetesses

14 prophet and consultor both

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Noah, Danel, Job

sword, famine, beasts, plague

15 burnt vine

16 neglected birth

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sisters, Samaria and Sodom

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17 faithless vine

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18 individual retribution

19 lions

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20 idolaters past and present

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21 righteous and wicked cut off

flashing sword

Babylon’s augury at road’s fork

22 list of social sins

allow refined

23 lascivious sisters

24 corroded pot

dead wife

**threats to nations**

25 Ammon, Moab, Edom, Philistia:

their gloating

26 Tyre: beseiged, tidal wave

27 Tyre: bedecked ship, extent of

trade, shipwrecked

2 Tyre: throned god, arrogant

beauty

29 Egypt: crocodile, splintered

reed, wages, Nebuchadnezzar

30 Egypt: broken arms

31 Egypt: Assyria as cedar in Sheol

32 Egypt: crocodile, strengthless

dead

**promises to Judah**

33 prophet as watchman

individual retribution

hearing but not acting

34 God’s flock

35 Edom: gloating

36 mountains of Israel

heart of flesh

37 valley of dry bones

ingathering

messianic restoration

38 Gog’s allies

Gog’s defeat

39 valley of Gog’s horde

ingathering

**new temple, new land**

40 temple area measured

41 temple building measured

42 temple outbuilding measured

43 God returns to temple

44 temple personnel

45 temple land

ritual renewed

46 ritual renewed

47 temple stream

48 land divided

**DANIEL**

(italics = deuterocanonical)

**narratives**

1 vegetable diet

Daniel and friends at court

2 dream of statue of metals

3 Shadrach, Meshach, and

Abednego

*Prayer of Azariah*

*angel preserves them*

*Song of the Three*

4 Nebuchadnezzar’s boanthropy

5 Belshazzar’s feast

6 lion pit

**visions**

7 four beasts

Son of Man

8 ram and goat

Gabriel interprets

9 Daniel’s confession

Gabriel interprets 70 weeks

10 guardian angels of nations

11 post-exilic history

12 Michael

resurrection

**narratives**

13 *Susanna*

14 *Bel and the Dragon*

**HOSEA**

**Hosea’s marriage**

1 Hosea marries Gomer

three children

2 God will punish wanton Israel

God will restore Israel

3 Hosea buys back adulterous

woman

Israel to be punished but

restored

**threats to Israel**

4 bad priests

5 Ephraim and Judah in sores

6 restored on third day

loyalty like mist

7 hot as an oven

silly pigeon

8 calf-gods

Assyria is lover

king after king

9 exile in Egypt

prophet as snare

**sin and history**

barrenness

10 calf in exile to Assyria

Ephraim yoked

11 infant to cheek

Egypt and Assyria will settle

12 Jacob stories

past prophets

13 calf-gods

in wilderness

anti-monarchic tradition

death’s sting

dashed babies

**promise to Israel**

14 repentance

Israel replanted

**JOEL**

**locusts**

1 locusts’ effects

pray and fast

2 locusts’ invasion

pray and fast

land renewed

**day of Yahweh**

3 spirit poured out

young men see visions

4 nations judged

plowshares into swords

stream from temple

**AMOS**

**threats to nations**

1 for crime after crime

2 on that day

**hear this word**

3 prophets’ foreknowledge

ear-tip saved

4 dead children in fish baskets

yet you did not come back

5 God will break out like fire

**woes**

enthrone justice in courts

day of darkness, not light

6 leaders sprawl on couches

house empty of corpses

**visions**

7 *1* locusts

*2* fire

*3* plumbline

Amos v Amaziah

*4* fruitbasket

8 false scales

famine for the word

9 *5* no hiding from God

remnant

**OBADIAH**

1 nest among stars

wisdom in Edom

gloating over Judah

**JONAH**

1 storm

2 fish

psalm

3 Nineveh

4 plant

**MICAH**

**threats to Israel and Judah**

1 theophany leaves desolation

2 bed-liers

ranting

3 flesh flayed

profiteering prophets

**promises to Zion**

4 Zion upraised

swords into ploughshares

5 Bethlehem

shepherding with swords

**threats to Israel**

6 what have I done to you?

do justice, love kindness,

walk humbly

7 son against father

**promises to Israel**

I shall rise again

**NAHUM**

1 theophany of vengeance

Judah and Nineveh: punishment

now passed

2 scarlet army

where now the lion?

3 heaped corpses

Thebes

locusts

**HABAKKUK**

1 Chaldeans

why evil?

2 watchtower

righteous live by faith

woes to Chaldeans

stones cry out

idols

3 dawn theophany

arrows and spear

land fruitless

**ZEPHANIAH**

1 earth swept clean

Milcom

Dies Irae

3 seek a humble heart

threats to nations

3 rulers condemned

remnant and ingathering

**HAGGAI**

1 no temple causes drought

2 new temple will surpass old

priestly torah

Zerubbabel a signet-ring

**ZECHARIAH**

**first Zechariah**

1 call

eight visions

*1* horses in trees

*2* four horses and four smiths

2 *3* man with measure

3 *4* Joshua the high priest and

Satan

4 *5* seven-bowl lampstand with

two trees

5 *6* flying scroll

*7* Wickedness in flying barrel

6 *8* four wind-chariots

7 fasting question

injustice caused deportation

8 City of Truth

fasting question answered

**second Zechariah**

9 king mounted on donkey’s foal

10 Israel a triumphant army

11 staffs of Union and Favor

thirty pieces of silver

**third Zechariah**

12 attacking nations burnt like

sheaves

they shall look on him whom

they have pierced

13 end of prophecy

remnant refined

14 Mount of Olives split

all land but Jerusalem leveled

nations’ armies rot

nations worship in Jerusalem

**MALACHI**

1 I love Jacob but hate Esau

sons and slaves honor, but not

you

blemished victims

2 covenant with Levi broken

against divorce

3 against injustice

tithes

wicked prosper, but punishment

will come

4 day of the Lord

Elijah to return

**THE SYNOPTIC GOSPELS**

***Matthew Mark Luke***

**Prologue**

(*Luke 1*)

**1** 1 prologue

**Infancy Narratives**

(*Matt 1-2*, *Luke 1-2*)

5 promise of John the Baptist’s birth

26 annuncia­tion

39 Mary’s visit to Elizabeth

57 birth of John the Baptist

**1** 1 genealogy (3.23-38)

18 birth of Jesus **2** 1 birth of Jesus

**2** 1 adoration of the magi 8 adoration of the shepherds

21 circumcision and presentation

13 flight to Egypt, massacre

of the innocents, return

22 childhood at Nazareth 39 childhood at Nazareth

41 the boy Jesus in the temple

**Preparation for Ministry**

(*Matt 3-4*, *Mark 1*, *Luke 3-4*)

**3** 1 John the Baptist **1** 1 John the Baptist **3** 1 John the Baptist

7 John’s preaching of repentance 7 John’s preaching of repent­ance

10 John’s replies to questioners

11 John’s messianic preaching 7 John’s messianic preaching 15 John’s messianic preaching

(14.3-4) (6.17-18) 19 imprisonment of John

13 baptism of Jesus 9 baptism of Jesus 21 baptism of Jesus

(1.2-17) 23 genealogy

**4** 1 temptation 12 temptation **4** 1 temptation

**Galilean Ministry**

a. ***Early Ministry***

before Capernaum

(*Matt 4*, *Mark 1*, *Luke 4*)

12 journey into Galilee at John’s 14 journey into Galilee at John’s 14 journey into Galilee at John’s

arrest arrest arrest

13 Jesus’ preaching of repentance 14 Jesus’ preaching of repentance

14 teaching in synagogues

(13.53-58) (6.1-6a) 16 rejection at Nazareth

18 call of the first disciples 16 call of the first disciples (5.1-11)

at Capernaum

(*Mark 1*, *Luke 4*)

(4.13, 7.28-29) 21 teaching in Capernaum syn- 31 teaching in Capernaum syn-

agogue agogue

23 Capernaum demoniac 33 Capernaum demoniac

(8.14-15) 29 Peter’s mother-in-law 38 Peter’s mother-in-law

(8.16-17) 32 healing the sick at evening 40 healing the sick at evening

35 Jesus leaves Capernaum 42 Jesus leaves Capernaum

after Capernaum

(*Mark 1-3*, *Luke 5-6*)

23 preaching tour in Galilee 39 preaching tour in Galilee 44 preaching tour in Judea

(4.18-22) (1.16-20) **5** 1 call of the first disciples

(miraculous draught of fishes)

(8.1-4) 40 leper 12 leper

(9.1-8) **2** 1 paralytic 17 paralytic

(9.9-13) 13 call of Levi 27 call of Levi

(9.14-17) 18 fasting; new patch, new wine 33 fasting; new patch, new wine

(12.1-8) 23 plucking grain on the sabbath **6** 1 plucking grain on the sabbath

(12.9-14) **3** 1 withered hand 6 withered hand

(12.15-21)(4.24-5.2) 7 Jesus heals multitudes (6.17-20a)

(10.1-16) 13 choosing the twelve 12 choosing the twelve

b. ***Sermon on the Mount/Sermon on the Plain***

(*Matt 5-7*, *Luke 6*)

23 crowds follow Jesus (3.7-13a) 17 crowds follow Jesus

**5** 3 beatitudes 20 beatitudes and woes

13 salt of the earth (9.49-50) (14.34-35)

14 + light of the world

15 + hidden lamp (4.21) (8.16) (11.33)

17 the law and the prophets (16.16-17)

**antitheses**

21 murder and wrath

23 + reconcile before altar

25 + reconcile before court (12.57-59)

27 adultery and lust

29 + remove hand or eye (=18.8-9) (9.43-48)

31 divorce (16.18)

33 oaths

**love of enemies**

(5.39-42) 27 love of enemies

38 retaliation 29 retaliation

(7.12) 31 golden rule

(5.46)(5.45) 32 love of enemies

43 love of enemies

**piety, public and secret**

**6** 1 almsgiving

5 prayer

7 + long prayers

9 + Lord’s Prayer (11.1-4)

14 + forgive to be forgiven

(=11.25-26)

16 fasting

19 treasures in heaven (12.33-34)

22 the sound eye (11.34-36)

24 God and mammon (16.13)

25 anxiety (12.22-32)

**judging** **judging**

**7** 1 judge not 37 judge not

2b the measure you give (=13.12) (4.24-25) 38 the measure you give (=8.18b)

(15.14) 39 blind leading the blind

(10.24-25) 40 disciples not above his teacher

3 speck and log 41 speck and log

6 pearls before swine

7 ask, seek, knock (11.9-10)

9 give son a serpent (11.11-13)

12 golden rule (6.31)

13 the narrow gate (13.23-24)

15 wolves in sheep’s clothing

16 by their fruits (=12.33) 43 by their fruits

(12.34-35) 45 mouth and heart

21 saying “Lord, Lord” 46 saying “Lord, Lord”

22 exclusion from the kingdom (13.25-27)

24 houses on rock and sand 47 houses on rock and sand

c. ***Matthew*’*s Miracle Narrative***

(*Matt 8-9*)

**8** 1 leper (1.40-45) (5.12-16)

5 Capernaum centurion **7** 1 Capernaum centurion

11 widow of Nain’s son

14 Peter’s mother-in-law (1.29-31) (4.38-39)

16 sick at evening (1.32-34) (4.40-41)

18 would-be followers (9.57-62)

23 stilling the storm (4.35-41) (8.22-25)

28 Gadarene demoniac (5.1-20) (8.26-39)

**9** 1 paralytic (2.1-12) (5.17-26)

9 call of Matthew (2.13-17) (5.27-32)

14 fasting; new patch, new wine (2.18-22) (5.33-39)

18 Jarius’ daughter/woman with (5.21-43) (8.40-56)

a hemorrhage

27 two blind men (10.46-52) (18.35-43)

32 dumb demoniac (=12.22-24) (3.22) (11.14-15)

35 teaching, preaching, and healing (6.6) (8.1)

36 like sheep without a shepherd (6.34)

37 the harvest is great (10.2)

d. ***Matthew*’*s Mission Discourse***

(*Matt 10*)

**10** 1 mission of the twelve (3.13-19, 6.7-11) (6.12-16, 9.1-5, 10.1-12)

17 future persecutions (13.9-13) (12.11-12=21.12-19, 6.40)

**exhortation to fearless confession**

26 hid made manifest (12.2-3)

28 whom to fear (12.4-5)

29 sparrows, hairs of the head (12.6-7)

32 acknowledging and denying Jesus (12.8-9)

34 divisions within households (12.51-53)

37 hating one’s relatives (12.26)

38 take up one’s cross (12.27)

39 he who loses his life for my sake (17.33)

40 he who receives you recieves me (10.16)

42 giving a cup of water (9.41)

e. ***John the Baptist and Teachings***

(*Matt 11-12*, *Luke 7*)

**11** 1 continuation of the journey

2 John the Baptist’s question and 18 John the Baptist’s question and

Jesus’ reply Jesus’ reply

7 Jesus’ witness concerning John 24 Jesus’ witness concerning John

20 woes on Galilean cities (10.12-15)

25 exultation of Jesus (10:21-22)

28 “come unto me”

**12** 1 plucking grain on the sabbath (2.23-28) (6.1-5)

9 withered hand (3.1-6) (6.6-11)

15 Jesus heals multitudes (3.7-12) (6.17-19)

(26.6-13) (14.3-9) 36 sinful woman

**8** 1 ministering women

f. ***Controversies***

(*Matt 12*, *Mark 3*)

19 Jesus is thought mad

22 Beelzebul (=9.32-34) 22 Beelzebul (11.14-23)

31 sin against the Holy Spirit 28 sin against the Holy Spirit (6.43-45)

33 good and bad fruit (6.43-45)

38 sign of Jonah (8.11-12) (11.16, 29-32)

43 seven spirits return (11.24-26)

46 Jesus’ true kindred 32 Jesus’ true kindred (8.19-21)

g. ***Parable Discourse***

(*Matt 13*, *Mark 4*, *Luke 8*)

**13** 1 sower **4** 1 sower 4 sower

10 reason for parables 10 reason for parables 9 reason for parables

18 interpretation of the sower 13 interpretation of the sower 11 interpretation of the sower

(5.15) 21 lamp under a bushel 16 lamp under a bushel

(10.26) 22 hid made manifest 17 hid made manifest

23 he who has ears

(7.2) 24 the measure you give 18 measure you give (=6.38)

(13.12) 25 to him who has 18 to him who has (=19.26)

26 seed growing secretly

24 tares

31 mustard seed 30 mustard seed (13.18-19)

33 leaven (13.20-21)

34 Jesus’ use of parables 33 Jesus’ use of parables

36 interpretation of the tares

44 hid treasure

45 pearl

47 net

51 treasure new and old

h. ***Miscellaneous***

(*Matt 14*, *Mark 5-6*, *Luke 8-9*)

(12.46-50) (3.31-35) 19 Jesus’ true kindred

(8.23-27) (4.35-41) 22 stilling the storm

(8.28-34) **5** 1 Gerasene demoniac 26 Gerasene demoniac

(9.18-26) 21 Jairus’ daughter/woman with 40 Jairus’ daughter/woman with

a hemorrhage a hemorrhage

53 rejection at Nazareth **6** 1 rejection at Nazareth (4.16-30)

(10.1-14) 6b mission of the twelve **9** 1 mission of the twelve

**14** 1 Herod and Jesus’ identity 14 Herod and Jesus’ identity 7 Herod and Jesus’ identity

3 death of John the Baptist 17 death of John the Baptist (3.19-20)

30 return of the twelve 10 return of the twelve

13 feeding the five thousand 32 feeding the five thousand 10 feeding the five thousand

i. ***Luke*’*s* “*Great Omission*”**

(*Matt 14-16*, *Mark 6-8*)

22 walking on water 45 walking on water

34 healings at Gennesaret 53 healings at Gennesaret

**15** 1 clean and unclean **7** 1 clean and unclean (11.­37-41)

21 Canaanite woman 24 Syrophoenician woman

31 healing a deaf mute and others

29 healing the lame, maimed,

blind, and dumb

32 feeding the four thousand **8** 1 feeding the four thousand

**16** 1 Pharisees seek a sign 11 Pharisees seek a sign (11.16, 12.54-56, 11.29)

(=12.38-39)

5 leaven of the Pharisees 14 leaven of the Pharisees (12.1)

7 recalling the two multiplications 16 recalling the two multiplications

22 blind man of Bethsaida

**Travel Narrative**

a. ***before Luke*’*s* “*Great Insertion*”**

(*Matt 16-18*, *Mark 8-9*, *Luke 9*)

13 Peter’s confession 27 Peter’s confession 18 Peter’s confession

21 first passion prediction 31 first passion prediction 22 first passion prediction

24 take up one’s cross, etc. 34 take up one’s cross, etc. 23 take up one’s cross, etc.

**17** 1 transfiguration **9** 2 transfiguration 28 transfiguration

10 coming of Elijah 11 coming of Elijah

14 possessed boy 14 possessed boy 37 possessed boy

22 second passion prediction 30 second passion prediction 43 second passion prediction

24 payment of the temple tax

**18** 1 Jesus calls a child 33 Jesus calls a child 46 Jesus calls a child

(10.42) 38 strange exorcist 49 strange exorcist

6 millstone round the neck 42 millstone round the neck

8 cutting off hand 43 cutting off hand

49 salted with fire

(5.13) 50 tasteless salt (14.34-35)

10 lost sheep (15.3-7)

15 reproving a sinning brother (17.3)

19 where two or three are gathered

21 forgiving seven times (17.4)

23 unforgiving servant

b. ***Luke*’*s Travel Narrative***

(*Luke 9-18*)

(19.1-2) (10.1) 51 decision to go to Jerusalem

52 rejection at a Samaritan

village

(8.18-22) 57 would‑be disciples

(9.37-38)(10.7-16) **10** 1 mission of the seventy

(11.20-24) 13 + woes on Galilean cities

(10.40) 16 + he who hears you hears me

17 return of the seventy

(11.25-27) 21 + exultation of Jesus

(13.16-17) 23 + prophets and kings desired

to see

(22.34-40) (12.28-34) 25 great commandment

29 + good Samaritan

38 Mary and Martha

(6.9-13) **11** 1 Lord’s prayer

5 + importunate friend

(7.7-8) 9 + ask, seek, knock

(7.9-11) 11 + serpent for fish

(12.22-23) 14 dumb demoniac

(12.24-29) (3.22-27) 15 + Beelzebul

(12.30) 23 + he not with me is against me

(12.43-45) 24 + seven spirits return

27 + blessing of Jesus’ mother

(12.38-42) (8.11-12) 29 + sign of Jonah

(5.15) (4.21) 33 + hidden lamp

(6.22-23) 34 + sound eye sayings

37 at a Pharisee’s table

(15.1-9) 39 + woes to Pharisees

45 + woes to lawyers

53 summary: scribes and Pharisees

lie in wait

(16.5-6) (8.14-15) **12** 1a thousands trod each other

1b + leaven of the Pharisees,

hypocrisy

(10.26) 2 + hid made manifest

(10.28) 4 + whom to fear

(10.29) 6 + sparrows, hairs of head

(10.32) 8 + acknowledging and denying

Jesus

(12.31-32) (3.28-30) 10 + blaspheming the Holy Spirit

(10.19-20) (13.11) 11 + Holy Spirit will speak

through you

13 + request to divide inheritance

15 + beware covetousness

16 + rich fool

(6.25-34) 22 + anxiety about necessities

(6.19-21) 33 + treasure in heaven

(24.42-51) 35 + watchful servants (= ten

virgins)

39 + if householder had known of

thief

40 + Son of man at an unexpected

hour

41 + wise and wicked stewards

47 + severe and light beatings

48 + where much is given

(10.34-36) 49 + I came to cast fire; I have

a baptism

51 + not peace but divided

households

(16.2-3) 54 + interpreting the sky and the

present time

(5.25-26) 57 + settle on the way to court

**13** 1 Galileans’ blood and tower in

Siloam

6 fig tree parable

10 setting: synagogue on sabbath

11 + crippled woman (13.15 =

watering animals)

(13.31-32) (4.30-32) 18 + mustard seed

(13.33) 20 + leaven parable

22 setting: journeying

(7.13-14) 23 + narrow gate

(25.10b-12) 25 + closed door (= ten virgins)

(7.22-23) 26 + depart, you evildoers (=

Lord, Lord)

(8.11-12) 28 + gnashing teeth and the

messianic banquet

(19.30) (10.31) 30 + last will be first

31 Pharisees warn against Herod

(23.37-39) 34 + lament over Jerusalem

**14** 1 setting: at a ruler’s table

2 + man with dropsy (14.5 =

rescuing animals)

7 + take the lowest place

11 + everyone who exalts himself

12 + when you give a feast,

invite the poor

(22.1-10) 15 + great supper

25 setting: Jesus turns to great

multitudes

(10.37) 26 + hating one’s relatives

(10.38) 27 + bearing one’s cross

28 + tower builder

31 + rash king

33 + renounce all

(5.13) (9.50b) 34 + salt

(9.10-11) (2.15-16) **15** 1 eating with tax collectors and

sinners (=5.29-30)

(18.12-14) 3 + lost sheep

8 + lost coin

11 + prodigal son

**16** 1 + unjust steward

8b + sons of this age, sons of

light

9 + make friends by unrighteous

mammon

10 + he who is faithful in little

11 + being faithful in the un-

righteous mammon

12 + being faithful in that which

is another’s

(6.24) 13 + serving two masters

14 + Pharisees’ hypocrisy

(18.4, 23.12) 15 + what is exalted among men

(=14.11, 18.14)

(11.13) 16 + the law and the prophets

were until John

(11.12) 16 + entering the kingdom

violently

(5.18) 17 + law will not pass away

(5.32, 19.9) (10.11-12) 18 + divorce

19 + rich man and Lazarus

(18.7) (9.42b) **17** 1 + temptations are sure to come

(18.6) (9.42a) 2 + causing a little one to

stumble

(18.15) 3 + rebuking a sinning brother

(18.21-22) 4 + forgiving seven times

(17.20, 21.21) (11.22-23) 5 + faith as a grain of mustard

seed

7 + servant from the field

serves table

10 + we are unworthy servants

11 setting: between Samaria and

Galilee

12 + ten lepers

20 + kingdom is in the midst of

you

(24.23) (13.21) 21 + “Lo, here!” or “There!”

22 + you will desire to see one

of the days

(24.26) 23 + they will say, “Lo, there!”

(24.27) 24 + as the lightning

(8.31) 25 + but first he must suffer

(24.37-39) 26 + as in the days of Noah

28 + as in the days of Lot

(24.17-18) (13.15-16) 31 + on the housetop and in the

field

32 + remember Lot’s wife

(10.39, 16.25) (8.35) 33 + whoever would gain his life

will lose it (=9.24)

34 + two in bed, one taken

(24.41) 35 + two grinding, one taken

37 + “Where, Lord?”

(24.28) 37 + vultures

**18** 1 + unjust judge

9 + Pharisee and tax collector

(18.4, 23.12) 14 + everyone who exalts himself

(=14.11)

c. ***Synoptic Travel Narrative***

(*Matt 19-20*, *Mark 10*, *Luke 18-19*)

**19** 1 marriage and divorce **10** 1 marriage and divorce (16.18)

13 blessing the children 13 blessing the children 15 + blessing the children

16 rich young man 17 rich young man 18 rich young man

**20** 1 laborers in the vineyard

17 third passion prediction 32 third passion prediction 31 third passion prediction

20 James and John’s request 35 James and John’s request (22.24-27)

29 blind Bartimaeus 46 blind Bartimaeus 35 blind Bartimaeus

**19** 1 Zacchaeus

(25.14-30) 11 pounds

**Jerusalem Ministry**

(*Matt 21-25*, *Mark 11-13*, *Luke 19-21*)

**21** 1 triumphal entry **11** 1 triumphal entry 28 triumphal entry

39 prediction of Jerusalem’s

destruction

10 Jesus surveys the temple 11 Jesus surveys the temple 45 Jesus surveys the temple

18 cursing the fig tree 12 cursing the fig tree

(21.12-13) 15 cleansing the temple 47 cleansing the temple

20 meaning of the cursed fig tree 20 meaning of the cursed fig tree

23 by what authority 27 by what authority **20** 1 by what authority

28 two sons

33 wicked tenants **12** 1 wicked tenants

**22** 1 marriage feast (14.16-24)

15 tribute to Caesar 13 tribute to Caesar 20 tribute to Caesar

23 Sadducees on resurrection 18 Sadducees on resurrection 27 Sadducees on resurrection

34 great commandment 28 great commandment (10.25-28)

41 Lord said to my Lord 35 Lord said to my Lord 41 Lord said to my Lord

**23** 1 woes to the Pharisees 37 woes to the Pharisees 45 woes to the Pharisees

(see 11:39-52)

37 lament over Jerusalem (13:34-35)

41 widow’s mite **21** 1 widow’s mite

**24** 1 prediction of the temple’s **13** 1 prediction of the temple’s 5 prediction of the temple’s

destruction destruction destruction

4 signs of the parousia 5 signs of the parousia 8 signs of the parousia

9 beginnings of the troubles 9 beginnings of the troubles 12 beginnings of the troubles

(see 10:17-22, 30) (see 17:7, 11, 12)

15 desolating sacrilege 14 desolating sacrilege 20 destruction of Jerusalem

(see 17:31)

23 culmination of the troubles 21 culmination of the troubles

26 day of the son of man (17:23-24, 37)

29 parousia of the son of man 24 parousia of the son of man 25 parousia of the son of man

32 fig tree parable 28 fig tree parable 29 fig tree parable

34 time of the parousia 30 time of the parousia 32 time of the parousia

(24:42) 33 end of the discourse (12:38, 40)

34 end of the discourse

37 be watchful (17:26-27, 34-35)

42 watchful householder (12:39-40)

45 faithful and wise servant (12:42-46)

**25** 1 ten virgins (12:35-36)(13:25)

14 talents (19:12-27)

31 last judgment

37 summary of Jerusalem ministry

**Passion Narrative**

(*Matt 26-27*, *Mark 14-15*, *Luke 22-23*)

a. ***Before the Last Supper***

(*Matt 26*, *Mark 14*, *Luke 22*)

**26** 1 conspiracy against Jesus **14** 1 conspiracy against Jesus **22** 1 con­spiracy against Jesus

6 anointing at Bethany 3 anointing at Bethany (see 7:36-50)

14 betrayal of Judas 10 betrayal of Judas 3 betrayal of Judas

17 preparation for Passover 12 preparation for Passover 7 preparation for Passover

b. ***The Last Supper***

(*Matt 26*, *Mark 14*, *Luke 22*)

20 the traitor 17 the traitor 14 the traitor

21 betrayal foretold 18 betrayal foretold (22:21-23)

26 institution of the last supper 22 institution of the last supper 15 institution of the last supper

(26:21-25) (14:18-21) 21 betrayal foretold

(19:28)(20:25-28) (10:42-45) 24 greatness in the kingdom

(26:31-35) (14:27-31) 31 Peter’s denial prophesied

35 two swords

c. ***Arrest and Trials***

(*Matt 26-27*, *Mark 14-15*, *Luke 22-23*)

30 to Gethsemane 26 to Gethsemane 39 to Gethsemane

31 Peter’s denials foretold 27 Peter’s denials foretold (22:31-34)

36 agony 32 agony 40 agony

47 arrest 43 arrest 47 arrest

57 to the high priest 53 to the high priest 54 to the high priest

58 Peter in the courtyard 54 Peter in the courtyard 55 Peterin the courtyard

(26:69-75) (14:66-72) 56 Peter’s denials

(26:67-68) (14:65) 63 Jewish mocking

(27:1) (15:1) 66 assembly at daybreak

(26:57) (15:53) 66 assembly of the Sanhedrin

59 trial before the Sanhedrin 55 trial before the Sanhedrin 67 trial before the Sanhedrin

67 Jewish mocking 65 Jewish mocking (22:63-65)

69 Peter’s denials 66 Peter’s denials (22:56-62)

**27** 1 Jesus delivered to Pilate **15** 1 Jesus delivered to Pilate **23** 1 Jesus delivered to Pilate

3 death of Judas

11 trial before Pilate 2 trial before Pilate 2 trial before Pilate

6 trial before Herod

15 sentencing 6 sentencing 17 sentencing

27 Roman mocking 16 Roman mocking (23:26)

d. ***Crucifixion and Burial***

(*Matt 27*, *Mark 15*, *Luke 23*)

32 way of the cross 21 way of the cross 26 way of the cross

33 crucifixion 22 crucifixion 33 crucifixion

45 death of Jesus 33 death of Jesus 44 death of Jesus

57 burial 42 burial 50 burial

62 guards at the tomb

**Resurrection Narrative**

(*Matt 28*, *Mark 16*, *Luke 24*)

**28** 1 empty tomb **16** 1 empty tomb **24** 1 empty tomb

11 bribing the soldiers

16 appearance in Galilee

18 great commission (2 4:47-49)

13 Emmaus

36 appearance in Jerusalem

47 great commission

50 ascension

9 longer ending

**ACTS OF THE APOSTLES**

(italics are dates, or references not in Acts)

**Jerusalem** (1:8)

1 ascension (*ad 30*)

Judas’ death

election of Matthias

2 Pentecost (*30*)

Peter’s Pentecost speech

3 Peter cures lame beggar

Peter’s temple speech

4 Peter and John examined

Peter’s first Sanhedrin speech

community thanksgiving prayer

shared goods

5 Ananias and Sapphira

angel releases Peter and John

Peter’s second Sanhedrin speech

Gamaliel

6 seven Hellenistic deacons

Stephen arrested

7 Stephen’s salvation-history speech

Stephen stoned (*33*) (*Rom 11*:*1*, *Gal 1*:*14*)

**Judea and Samaria** (1:8)

8 Saul’s persecution (*Gal 1*:*13-14*)

Philip to Samaria

Simon Magus

Ethiopian eunuch

9 Saul’s conversion (*34*) (*Gal 1*:*15-16*)

Ananias cures Saul’s blindness

*Paul in Arabia* (*spring 37*) (*Gal 1*:*17*, *2 Cor 11*:*32*)

Saul to Jerusalem apostles (*40*) (*Gal 1*:*18-24*)

Saul returns to Tarsus

Peter cures paralyzed Aeneas

Peter raises Tabitha

**to the end of the earth** (1:8)

10 Cornelius

Peter’s speech to Cornelius

11 Peter recounts Cornelian episode to Judaizers

Barnabas and Saul to Antioch (*44*)

Paul’s “famine visit” to Jerusalem (*46*)

12 Herod Agrippa beheads James (*44*)

angel releases Peter

death of Herod

*first missionary journey*

(*46-49*) (*2 Tim 3*:*11*)

13 Saul=Paul, converts Sergius Paulus

Paul’s synagogue speech

14 Barnabas and Paul thought gods

Paul stoned

return to Antioch

*Council of Jerusalem*

(*49*) (*Gal 2*:*1-10*)

15 Judaizers oppose Paul and Barnabas

Peter’s council speech

James’ council speech

Paul and Barnabas take letter to Antioch

*Paul opposes Peter* (*fall 49*) (*Gal 2*:*11-14*)

*second missionary journey* (*49-52*)

Barnabas and John Mark, Paul and Silas

16 Timothy joins Paul and Silas (*2 Cor 1*:*19*)

Luke (? “we”) joins Paul and Silas

Paul converts Lydia

Paul exorcises oracular slavegirl

angel releases Paul and Silas

17 Thessalonica and Beroea

Paul’s Areopagus speech

18 Paul meets Aquila and Priscilla at Corinth

*1 Thessalonians* (*51*, *Corinth*)

*2 Thessalonians* (*51*, *Corinth*)

Paul before Gallio

visit to Jerusalem (18:22)

Paul at Antioch (*fall 52-spring 54*)

*third missionary journey* (*54-57*)

Apollos at Ephesus and Corinth

19 Paul at Ephesus: magic books burned

*Galatians* (*54*, *Ephesus*)

*Philippians*? (*56*, *Ephesus*)

*pre-1 Cor letter* (*spring 57*, *Ephesus*) (*1 Cor 5*:*9*)

*1 Corinthians* (*pre-Pentecost 57*, *Ephesus*)

*second visit to Corinth* (*2 Cor 2*:*1*)

*tearful letter* (*57*, *Ephesus*) (*= 2 Cor 10-13*:*10*?)

(*2 Cor 2*:*3-4*)

*Paul sends Titus to Corinth*

silversmiths incite riot

20 Paul to Macedonia

*Titus returns to Paul* (*2 Cor 2*:*13*, *7*:*6*)

*2 Corinthians* (*fall 57*, *Macedonia*)

(*except 10-13*:*10*?)

*third visit to Corinth* (*Dec 57-Feb 58*)

*Romans* (*Jan-Feb 58*, *Corinth*)

Eutychus falls from window

Paul’s speech to Ephesian elders

*Jerusalem*

21 prophet binds with Paul’s belt

return to Jerusalem (*Pentecost 58*)

(*Rom 15*:*25-26*, *1 Cor 16*:*1*)

Paul purified

riot causes Paul’s arrest

22 Paul’s speech to mob

Paul invokes citizenship to avoid scourging

23 Pharisees versus Sadducees

assassins plot to kill Paul

to Felix in Caesarea

*Caesarea to Rome*

24 trial before Felix

Paul’s speech to Felix

Caesarean imprisonment (*58-60*)

25 trial before Festus

Festus and Agrippa discuss Paul

26 Paul’s speech to Agrippa

27 Paul sets sail for Rome (*fall 60*)

storm at sea

shipwreck on Malta (*winter 60-61*)

28 snakebite

Paul cures Publius’ father

Paul’s speech to Roman Jews (*spring 61*)

Roman imprisonment (*61-63*)

*Philemon* (*61-63*, *Rome*)

*Philippians*?(*61-63*, *Rome*)

*Ephesians* (*if Pauline*) (*61-63*, *Rome*)

*Colossians* (*if Pauline*) (*61-63*, *Rome*)

*after Jerusalem*

(*according to later traditions*)

*Spain*? (*Rom 15*:*28*, *1 Clem 5*:*7*)

*Ephesus*, *Macedonia*, *Greece*? (*63-66*)

*1 Timothy* (*if Pauline*) (*65*, *Macedonia*)

*Titus* (*if Pauline*) (*65*, *Macedonia*)

*arrest at Troas*? (*2 Tim 4*:*13*)

*second Roman imprisonment*?(*2 Tim 1*:*16-17*)

*2 Timothy* (*if Pauline*) (*67*, *Rome*)

*martyrdom in Rome under Nero* (*Eusebius*,

*H*.*E*., *2*.*22*.*2*) (*64*? *67*?)

**ROMANS**

**1** 1 **greeting**

8 **thanksgiving**

**doctrine**

16 thesis: “salvation to everyone who has faith” (1:16)

“*all men both Jews and Greeks*, *are under the power of sin*” (*3*:*9*)

18 Gentiles

**2** 1 Jews

“*Since all have sinned* . . . , *they are justified* . . . *by faith*” (*3*:*23-25*)

**3** 21 justification by faith

**4** 25 Abraham

“*Since we are justified by faith*, *we have peace with God*” (*5*:*1*)

**5** 1 not wrath, but hope

12 not sin and death through Adam, but righteousness and life through Jesus

*not the old self*, *but sanctification*

**6** 1 crucifixion and resurrection, and baptism

15 slave of sin or slave of God

**7** 1 not under law, but under grace

**8** 1 conclusion: life in the Spirit

**9** 1 the gospel is compatible with the old covenant

**exhortation**

**12** 3 Christians’ behavior to Christians

14 Christians’ behavior to non-Christians

**13** 1 the state

**13** 8 love of neighbor

11 the end is near, so be earnest

**14** 1 warning to those weak in faith

13 warning to those strong in faith

**15** 7 the example of Christ

14 **conclusion**

**16** 1 **conclusion**

**1 CORINTHIANS**

**1** 1 **greeting**

4 **thanksgiving**

**doctrine**

*disorders reported to Paul*:

*factions*

10 factions of Paul, Apollos, Cephas, Christ

18 the world’s power and wisdom are not God’s

22 power and wisdom is Christ crucified

26 church members were not powerful or wise

**2** 1 Paul’s preaching was not powerful or wise

6 the Spirit imparts wisdom differently to unspiritual men, immature Christians, and mature Christians

**3** 1 ministers are mere workers in God’s field, God’s building

18 the world’s wisdom is not God’s

**4** 1 ministers are servants, mere refuse

14 only Paul is the Corinthians’ father

**5** 1 the incestuous man

**6** 1 lawsuits before pagans

9 sins against the body

*questions written to Paul*

**7** 1 marriage, divorce, and celibacy

meat offered to idols

**8** 1 the knowledgeable should not scandalize the weak

**9** 1 Paul’s care not to scandalize

**10** 1 Exodus and wilderness wanderings warn against idolatry, immorality, and grumblings

14 avoid worship, but otherwise eat, unless it will scandalize

*order at liturgies*

**11** 1 subordination of women

17 the Lord’s supper

spiritual gifts

**12** 1 discerning the Spirit

4 variety of gifts

12 members form one body

28 hierarchy of gifts

**13** 1 agape

**14** 1 prophecy and tongues

33b women should not prophecy

*resurrection*

**15** 1 the tradition Paul gave the Corinthians

12 some say there is no resurrection

35 the nature of the glorified body

**conclusion**

**16** 1 collection

5 travel plans

10 be subject to leaders

19 greetings

**2 CORINTHIANS**

**1** 1 **greeting**

**thanksgiving**

3 for deliverance from death in Asia

**doctrine**

*defense of himself*

12 Paul’s disinterested behavior

15 he deferred a visit to Corinth, not from instability, but (like his tearful letter) to spare them

**2** 5 he commends rebuke of one who had opposed him and counsels forgiveness

12 his journey to Troas and Macedonia

14 thanksgiving for the spread of the gospel

*defense of his apostolate*

**3** 1 others need letters of recommendation, but you are our letter of recommendation

4 others claim sufficiency, but ours is from God

7 the OT is veiled to the Jews but unveiled for us

**4** 1 others preach themselves, but we preach Christ

7 suffering and weakness are not proof we are impostors, but are a sign of our apostolate; the resurrection encourages us

**5** 11 others pride themselves on a man’s position, but we commend ourselves through suffering and disinterested behavior

*invitation to reconciliation*

**6** 11 plea to restore relationship

14 warning against relations with unbelievers [interpolation into 6:11-7:16]

**7** 2 plea to restore relationship

5 Titus’ report and Paul’s comfort in it

*the collection for the poor in Jerusalem*

**8** 1 example of the churches of Macedonia

7 appeal to share in the offering

16 Titus and others commissioned to assist

**9** 1 exhortation to prepare

6 exhortation to give generously [10:1-13:10: interpolation]

*defense of his apostolate*

**10** 1 rejection of the charge of cowardice

7 reply to the charge of weakness

12 defense of his right to boast

**11** 1 reason for this foolish indulgence

7 response to the charge of refusing money

16 plea to accept the folly of his boasting

22 his boasting rooted in suffering and weakness

**12** 11 conclusion

*his imminent visit*

14 announcement of visit

19 his fear of finding them unrepentent

**13** 1 warning that he will be severe

11 **conclusion**

**GALATIANS**

**1** 1 **greeting**

**doctrine**

*Paul*’*s apostolic authority*

6 introduction: another gospel; anathema

11 conversion (Paul received gospel from God, not men)

18 first visit to Jerusalem (Paul approved there)

**2** 1 Council of Jerusalem (added nothing to Paul)

11 Antioch incident (Paul reproved Peter)

*faith*, *not law*

15 preview of “faith, not law”

**3** 1 their experience of Spirit proves “faith, not law”

6 Abraham, righteous by faith (Gen 15:6), proves it

10 the Old Testament proves it: Law gives curse (Deut 27:26), whereas faith gives life (Hab 2:4)

13 Christ assumed the curse and died to it (Deut 21:23)

15 promise (Gen 15:18) to Abraham’s seed (Christ) is not annulled by Law

19 purpose of the Law: tutor till Christ

**4** 1 not slaves, but sons and heirs

8 remember bondage to spirit-elements

21 Sarah (promise) and Hagar (Law)

**exhortation**

**5** 1 circumcision incompatible with Christ

13 freedom is for service, not indulgence

16 works of the flesh, fruit of the Spirit

**6** 1 admonish the weak and watch yourselves

**conclusion**

11 “big letters”

**EPHESIANS**

**1** 1 **greeting**

**thanksgiving**

3 mystery hymn

15 thanksgiving and prayer for deep knowledge of salvation

**doctrine**

**2** 1 once dead in sin, now alive with Christ

11 Gentiles and Jews in one church

**3** 1 Paul as herald of the mystery

14 prayer and doxology

**exhortation**

**4** 1 unity of Spirit, variety of gifts

17 old nature, new nature

25 charity

**5** 3 sons of disobedience, children of light

21 house rules

**6** 10 Christian armor

21 **conclusion**

**PHILIPPIANS**

**1** 1 **greeting**

3 **thanksgiving**

**doctrine**

12 Paul’s captivity

**exhortation**

27 fight for the faith

**2** 1 preserve unity in humility

12 work for salvation

19 return of Timothy and Epaphroditus [*interpolation*]

**3** 2 avoid Judaizers

**4** 2 keep peace

10 thanks for aid

21 **conclusion**

**COLOSSIANS**

**1** 1 **greeting**

3 **thanksgiving**

**doctrine**

15 kenotic hymn

21 Paul’s labors for the gospel (the “mystery”) to prevent heresy

**exhortation**

**2** 4 false teachers

**3** 1 general rules

18 house rules

**4** 2 witnessing

7 **conclusion**

**1 THESSALONIANS**

**1** 1 **greeting**

**thanksgiving**

2 the church’s founding in power

**doctrine**

**2** 1 Paul’s disinterested conduct

**3** 1 Timothy’s mission

**exhortation**

**4** 1 chastity

9 a quiet life of fraternal love

13 parousia: those dead before it

**5** 1 parousia: date (thief in night; armor)

12 counsels for community living

25 **conclusion**

**2 THESSALONIANS**

**1** 1 **greeting**

3 **thanksgiving**

**doctrine**

**2** 1 the coming of the lawless one

13 thanksgiving for their call

**exhortation**

**3** 1 be steadfast

7 idlers

16 **conclusion**

**1 TIMOTHY**

**1** 1 **greeting**

**doctrine**

3 false teachers

8 role of the Law

12 Paul’s vocation

18 keep the faith

*conduct in the community*

**2** 1 prayer

8 women

**3** 1 bishops [same as presbyters]

8 deacons

14 the mystery of Christ

**4** 1 false teachers

11 be an example

*groups in the community*

**5** 1 treat church members as family

3 widows

17 elders [same as bishops]

23 wine, hidden deeds

**6** 1 slaves

2 false teachers

*rich Christians*

6 love of money

11 charge to Timothy

17 the rich

20 false teachers

**2 TIMOTHY**

**1** 1 **greeting**

3 **thanksgiving**

**doctrine**

6 unashamed profession of the faith

15 friends loyal and disloyal to Paul

**2** 1 persevere in sufferings

8 Paul’s perseverence

*false teachers*

14 be a noble vessel, not a false teacher

**3** 1 false teachers in the last days

10 Paul’s example

14 scripture

**4** 1 solemn charge to Timothy

*on Paul*

6 Paul’s testament

9 Paul’s situation

19 **conclusion**

**TITUS**

**1** 1 **greeting**

**doctrine**

5 elders or bishops

10 false teachers

**2** 1 instruct each category of laity

11 redeemed for sober lives

**3** 1 redeemed for sober lives

9 false teachers

12 Paul’s situation

15 **conclusion**

**PHILEMON**

1 **greeting**

4 **thanksgiving**

8 plea for Onesimus

23 **conclusion**

**HEBREWS**

**doctrine**

*supremacy of Christ*

**1** 1 over prophets

4 over angels

**3** 1 over Moses

**exhortation**

7 against apostasy

**doctrine**

*supremacy of Christ*’*s priesthood*

**4** 14 Christ, because once one of us, is compassionate

**exhortation**

**5** 11 avoid apostasy

**doctrine**

*supremacy of Christ*’*s priesthood*

a. *Christ is of the order of Melchizedek*

**7** 1 superior to the order of Levites

b. *Christ is like Melchizedek*

11 no successor

26 a once-for-all sacrifice

*supremacy of Christ*’*s sacrifice*

**8** 1 Christ, priest of the heavenly tabernacle

7 Christ, priest of the new covenant

**9** 1 the old sacrifices

11 the new sacrifice

**exhortation**

**10** 19 avoid apostasy

26 apostates will be harshly judged

**11** 1 examples of faithful Old Testament figures

**12** 1 avoid apostasy

**13** 1 faith in daily life

20 **conclusion**

**JAMES**

**1** 1 **greeting**

**exhortation**

2 rejoice in testings

19 hearing and doing

**2** 1 partiality toward the rich

13 hearing and doing

**3** 1 the tongue

13 earthly wisdom and heavenly wisdom

**4** 1 quarreling and peace

11 slander

13 merchants’ plans

17 man must do good

**5** 1 the rich deserve punishment

7 patience and the imminent judgment

12 swearing

13 prayer

19 saving an erring brother

**1 PETER**

**1** 1 **greeting**

**thanksgiving**

3 the new life

**doctrine**

*the behavior of the baptized*

13 follow Christ, who ransomed you

22 put away all unkindness

*live in harmony*

**2** 11 edify the heathen

13 obey human authority

18 house rules

**3** 8 summary

13 endure persecution blamelessly

*the behavior of the persecuted*

**4** 12 in general

**5** 1 in community

12 **conclusion**

**2 PETER**

**1** 1 **greeting**

**exhortation**

3 past divine benefits

5 exhortation proper

12 circumstances of the letter

*motives for belief*

16 apostles’ witness to transfiguration

19 prophets’ witness in Scripture

**doctrine**

*condemnation of false teachers*

**2** 1 prediction of their coming

4 Old Testament examples of the punished and the saved

10 description of false teachers

*delay of the parousia*

**3** 1 reminder of previous instructions

3 scoffers’ mockery at delay

*rebuttals of scoffers*

5 God’s omnipotence (first flood, next time fire)

8 God’s view of time; God’s forbearance

11 ethics before the end

15b Paul’s letters

17 **conclusion**

**1 JOHN**

**1** 1 **prologue**

**doctrine**

5 sin and the love command

**2** 12 **exhortation**

**doctrine**

18 antichrists and faithfulness

**4** 1 true and false prophets

7 love is supreme

**5** 1 love is the basis of Christian understanding and Christology

14 prayer, repentance, forgiveness

18 God assures the final victory

**2 JOHN**

1 **greeting**

4 **exhortation**: love and antichrists

12 **conclusion**

**3 JOHN**

1 **greeting**

2 **thanksgiving**

5 **exhortation**

receive orthodox missionaries

10 Diotrephes denounced

13 **conclusion**

**JUDE**

1 **greeting**

3 occasion

**doctrine**: *the wicked intruders*

5 God’s past judgments on the wicked

8 wickedness of the intruders

**exhortation**

17 the apostolic predictions

20 obligations to themselves

22 obligations to erring brethren

24 **conclusion** (doxology)

**REVELATION**

**introduction**

**1** is, was, and is to come

Alpha and Omega

vision of Christ on Patmos

**letters to seven churches**

**2** Ephesus: fallen from first love

Smyrna: ten days’ persecution

Pergamum: Nicolaitans

Thyatira: Jezebel

**3** Sardis: white garments

Philadelphia: open door

Laodicea: lukewarm

knocking at door

**seven seals**

**4** throne, elders, four living beasts

**5** lamb takes scroll, angel myriads

**6** seal 1: white horse

seal 2: red horse

seal 3: black horse

seal 4: pale horse

seal 5: martyrs under altar

seal 6: earthquake, portents

**7** 144,000 sealed on forehead

martyr multitude before throne

**seven trumpets**

**8** seal 7: angels given seven trumpets

prayer incense

trumpet 1: third of earth

trumpet 2: third of sea

trumpet 3: third of rivers and fountains

trumpet 4: third of sun, moon, stars

**9** trumpet 5: locusts from pit

trumpet 6: horses with lion heads and snake tails

**10** angel astride earth and sea

John eats scroll

**11** John given measuring rod

two prophets

trumpet 7: heavenly temple opens

**dragon, beasts, and lamb**

**12** woman and dragon

Michael casts Satan to earth

**13** beast from sea: dragon’s authority

beast from earth: 666

**14** 144,000 virgins

three angels in midheaven

earth reaped

winepress trodden

**seven bowls**

**15** song of the lamb

angels given bolden bowls

**16** bowl 1: sores

bowl 2: sea to blood

bowl 3: rivers and fountains to blood

bowl 4: sun scorches men

bowl 5: beast’s kingdom darkened

bowl 6: army at Armageddon

bowl 7: city split, hail

**Babylon**

**17** harlot on scarlet beast

**18** fallen, fallen is Babylon

merchants mourn

**19** elders and creatures sing

**parousia**

Lamb and bride

Word on white horse

Word defeats beast and false prophet

**20** dragon chained in pit

millenarianism

judgment

**21** the new Jerusalem

**22** river from throne

**conclusion**

warning not to tamper with book

## Passages of Scripture

## Appropriate for Research Papers

Gen 1-2 creation

Gen 3 fall

Gen 4:1-16 Cain and Abel

Gen 6:1-4 Nephilim

Gen 9:8-17 rainbow covenant

Gen 9:20-27 Noah drunk and naked

Gen 11:1-9 tower of Babel

Gen 12:1-3 promises to Abram

Gen 14:18-20 Melchizedek

Gen 19:1-29 Sodom and Gomorrah

Gen 22:1-19 sacrifice of Isaac

Gen 28:10-19 Jacob’s dream

Gen 32:24-32 Jacob wrestles angel

Gen 38:6-11 Onan

Gen 38:12-30 Judah and Tamar

Exod 3:1-10 burning bush: “Yahweh”

Exod 14 Red Sea crossing

Exod 16 quail and manna

Exod 17:1-7 Meribah rock struck

Exod 20:1-17 ten commandments (also Deut 5)

Exod 32 golden calf

Exod 33:18-34:8 God’s back

Num 16 earth swallows Korah, Dathan, and Abiram

Num 21:4-9 bronze serpent

Judg 13-16 Samson

Ruth 1-4 Ruth

1 Sam 17 Goliath

1 Sam 28:3-25 the witch of Endor

2 Sam 7:1-17 Nathan’s prophecy

2 Sam 11:1-12:14 Uriah and Bathsheba; Nathan’s parable

1 Kgs 3:16-28 Solomon threatens to halve a baby

1 Kgs 19:9-13a Elijah on Horeb

Job 3 Job curses the day of his birth

Ps 1 happy the man

Ps 8 the work of Your fingers

Ps 18:1-19 the earth heaved and quaked

Ps 19:1-6 the heavens proclaim the glory

Ps 22 why have You forsaken me?

Ps 23 the Lord is my shepherd

Ps 29 the voice of the Lord

Ps 51 my sacrifice, O God, is a broken spirit

Ps 63 I seek You early

Ps 91 the noonday devil; angels guard

Ps 110 the Lord said to my Lord

Ps 122 I rejoiced when they said to me

Ps 123 I lift my eyes to You

Ps 127 unless the Lord build the house

Ps 128 your wife like a fruitful vine

Ps 137 by the rivers of Babylon

Ps 139 You have examined and know me

Ps 150 praise Him with clash of cymbals

Prov 8:22-31 preexistent Wisdom

Prov 31:10-31 the ideal wife

Qoh 1:1-11 all is vanity

Qoh 3:1-8 a time for all

Qoh 12:1-8 old age

Qoh 12:9-14 conclusion: books; fear God

Wis 2 atheists’ speech

Wis 7:22b-8:1 Wisdom orders all things mightily

Wis 8:7 temperance, prudence, justice, fortitude

Sir 42:15-25 God’s glory in creation

Isa 1 doom oracles

Isa 5:1-10 vineyard parable

Isa 6 Isaiah’s call to be a prophet

Isa 7:10-17 Emmanuel

Isa 9:2-7 the people has seen a great light: Prince of Peace

Isa 11:1-5 shoot of Jesse; gifts of Spirit

Isa 11:6-9 paradise

Isa 14:3-20 Babylon taunt song

Isa 40 salvation oracles

Isa 42:1-4 the Servant Songs (also 49:1-6, 50:4-9, 52:13-53:12)

Jer 1 Jeremiah’s call to be a prophet

Jer 31:31-33 a new covenant

Jer 33:15-26 Branch of David

Ezek 1-3 Ezekiel’s call (throne chariot vision)

Ezek 18 individual retribution (see Jer 31:29-30)

Dan 7:13-14 Son of Man

Dan 12:1-3 resurrection

Dan 13 Susanna

Dan 14 Bel and the Dragon

Hos 1 Hosea marries Gomer

Hos 11:1-9 infant to cheek

Jonah 1-4 Jonah

Mic 6:6-8 do justice, love kindness, walk humbly

Zech 9:9 king mounted on donkey’s foal

gospels a parable; a miracle (see appended lists)

Acts 1 ascension

Acts 1 Judas’ death

Acts 2 Pentecost

Acts 6 first deacons

Acts 6:8-7:60 martyrdom of Stephen

Acts 8:9-24 Simon Magus

Acts 8:26-38 Ethiopian eunuch

Acts 9:1-9 Paul’s conversion (also Acts 22:6-11, 26:12-18; Gal 1:15-16)

Acts 10 Peter converts Cornelius

Acts 15 Council of Jerusalem (also Gal 2:1-10)

Acts 27 Paul shipwrecked

Rom 3:21-31 justification by faith

1 Cor 7 marriage, divorce, and celibacy

1 Cor 12 discerning the Spirit (charisms) (see also Rom 12; 1 Cor 14)

1 Cor 13 on love

1 Cor 15:1-8 an early creed

Gal 2:11-16 Antioch incident (Paul reproved Peter); faith, not law

Eph 1:3-14 mystery hymn

Eph 5:21-6:9 “house rules” (Haustafel)

Col 1:15-20 kenotic hymn

Philem 1-23 plea for Onesimus

Heb 7:1-17 Christ is of the order of Melchizedek (see also Heb 5:6, 10; 6:20)

Jas 5:13-16 prayer for the sick

1 John love in 1 John

Rev 1:-3 letters to seven churches

Rev 12:1-6 woman and dragon

Rev 20:1-10 millenarianism

Rev 21:1-5a the new Jerusalem

Jesus’ (longer) parables:

1. barren fig tree (Luke 13:6-9)
2. expectant and unexpectant slaves (Matt 24:45-51) (Luke 12:42-46)
3. good Samaritan (Luke 10:30-37)
4. great supper (Luke 14:16-24) (*GT* 64:2)
5. marriage feast (Matt 22:1-13) (*GT* 64:1)
6. guest without a garment (Matt 22:11-14)
7. hidden treasure (Matt 13:44) (*GT* 109)
8. importunate friend (Luke 11:5-8)
9. laborers in the vineyard (Matt 20:1-16)
10. net (Matt 13:47-50) (*GT* 8:1)
11. pearl (Matt 13:45-46) (*GT* 76:1)
12. persistent widow (Luke 18:1-8)
13. Pharisee and tax collector (Luke 18:9-14)
14. pounds (Luke 19:12-27) (*Gosp*. *Naz*. 18)
15. prodigal son (Luke 15:11-32)
16. returning demon (Matt 12:43-45) (Luke 11:24-26)
17. rich fool (Luke 12:16-21) (*GT* 63:1)
18. rich man and Lazarus (Luke 16:19-31)
19. seed growing secretly (Mark 4:26-29) (*GT* 21:4)
20. sheep and goats (Matt 25:31-46) (cf. Luke 13:26-29)
21. shrewd manager (Luke 16:1-9)
22. shut door (Luke 13:25) (= concl. [Matt 25:10-13] to ten bridesmaids [Matt 25:1-13])
23. sower (Mark 4:3-8, 14-20) (Matt 13:3-8, 18-23) (Luke 8:5-8a, 11-15) (*GT* 9) (*1 Clem*. 24:5)
24. talents (Matt 25:14-30)
25. weeds (Matt 13:24-30, 37-43a) (*GT* 57)
26. ten bridesmaids (Matt 25:1-13)
27. two debtors (Luke 7:41-43)
28. two houses (Matt 7:24-27) (Luke 6:47-49)
29. two sons (Matt 21:28-32)
30. unmerciful slave (Matt 18:23-35)
31. wicked tenants (Mark 12:1-11) (Matt 21:33-44) (Luke 20:9-18) (*GT* 65-66)

Jesus’ miracles (see above)

miracles in Acts (see above)

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1. Or “before the Christian Era” and “the Christian Era” (F. E. Peters, *Children of Abraham: Judaism, Chris­tiani­ty, Islam* [Prince­ton, NJ: Prince­ton University, 1982] x). [↑](#footnote-ref-1)
2. The same three meanings are found in the equivalent Hebrew and Greek words (*nephesh* and *pneuma*, respectively). Primitive people naturally assume that the breath going in and out of their nostrils is the same thing as the wind they feel on their skin or see moving the trees; and since cessation of breathing is the most obvious sign of death, they assume that breath *is* the vital spirit, that which animates a body. [↑](#footnote-ref-2)
3. “Before all else, Protestantism is, in its very essence, an appeal from all other authority to the divine authority of Holy Scripture.” (Warfield 111) [↑](#footnote-ref-3)
4. Since contradictions in the Bible are especially important for establishing that fundamentalism is inadequate as an approach to scripture, I here present some salient contradictions from the first five books of the Bible (see Rowley 16-23).

   God creates light and darkness, and day and night (Gen 1:4-5). *But*: only later does God create sun, moon, and stars (Gen 1:14-16).

   God creates plants and later creates humans (Gen 1:11, 26-27). *Or*: God creates a human and only later creates plants (Gen 2:4-9).

   God creates animals and later creates humans (Gen 1:24-25, 26-27). *Or*: God creates a human and only later creates animals (Gen 2:4-7, 18-20).

   God creates male and female humans simultaneously (Gen 1:26-27). *Or*: God creates the man and only later creates the woman (Gen 2:7, 21-22).

   God tells Noah to take one pair of each kind of animal (Gen 6:19-20). *Or*: he tells Noah to take seven pairs of each clean animal and one pair of each unclean animal (7:2-3).

   The flood lasted 40 days (Gen 7:4, 12). *Or*: the flood lasted 150 days (Gen 7:11, 24; 8:2).

   The waters recede below the mountaintops (8:5). *Or*: later they are still above the mountaintops (8:9).

   Beersheba was so named to commemorate a cov­en­ant between Abraham and Abimelech (Gen 21:31). *Or*: it was named from an incident concerning Isaac and Abimelech (Gen 26:31).

   Jacob named Bethel on his journey to Paddan-aram (Gen 28:19). *Or*: he named it on his return many years later (Gen 35:14-15).

   Jacob was nicknamed “Israel” at Peniel (Gen 32:28). *Or*: he was nicknamed “Israel” at Bethel (Gen 35:10).

   Judah proposed to his brothers that they sell Joseph to some Ishmael­ites (Gen 37:27). *Or*: Midianites kidnapped Joseph without the brothers knowing (Gen 37:28-30).

   God is known to the patriarchs as “Yahweh” (Gen 4:26, “At that time [birth of Adam’s third son] people began to invoke the name of the Lord [Hebrew *Yahweh*]”; see also Gen 4:1; 15:2, 7-8; 16:2; 18:14; 19:13; 24:31; 28:13). *But*: centuries later God says, “I ap­peared to Abraham, Isaac, and Jacob as God Almighty [Hebrew *el Shaddai*], but by my name ‘the Lord’ I did not make myself known to them” (Exod 6:3).

   All cattle in Egypt die in plague 5 (Exod 9:6). *Or*: cattle still die in plague 7 (Exod 9:19).

   All plants in Egypt die in plague 4 (Exod 8:24), *Or*: flax and barley die in plague 7 (Exod 9:31), and locusts kill plants in plague 8 (Exod 10:15).

   A Hebrew male slave must be released after six years, whereas a He­brew female slave is not entitled to release (Exod 21:2-11). *Or*: the female slave, like the male, must be re­leased after six years (Deut 15:12).

   One who accidental kills another may seek sanctuary at the altar (Exod 21:12 ff.). *Or*: such a person may seek sanctu­ary in any of several cities (Deut 19:1-13, Num 35:9-24; Deut 19 says 3 sanctu­ary cities must be designated, while Num 35 says 6).

   Sacrifice may be offered at altars to be set up in every place (Exod 20:24). *Or*: sacrifice may be offered at only one sanctu­ary (Deut 12:14).

   Only descendants of Aaron may offer sac­ri­fices (Exod 28:1). *Or*: any of the descendants of Levi can offer sacri­fices (Deut 18:7).

   The feast of booths lasts 8 days (Lev 23:36). *Or*: it lasts 7 days (Deut 16:15).

   The tabernacle is (a) simple, (b) outside the camp, and (c) cared for by Joshua a­lone (Exod 33:7-11; Num 11:16 ff., 12:4 ff.). *Or*: it is (a) elaborate, (b) always at the center of the Israelites, and (c) cared for by more than 8000 Levites (Exod 25-31, 35-40; Num 1:49-53; 3-4). [↑](#footnote-ref-4)
5. The geocentrism accepted by everyone until the 1500s was systematized by the Greek astronomer Ptolemy in Alexandria around ad 140. (Actually, the Greek astronomer Aristarchus of Samos [310-230 bc] was the first to hold that the planets revolve around the sun; but his was a lone voice.) [↑](#footnote-ref-5)
6. There may even be significance in the Council’s reference to “truth” in the singular, rather than to “truths”: the Bible is not so much a field to be mined for proof texts as a document which *as a whole* teaches inerrantly the Christian faith *as a whole*. [↑](#footnote-ref-6)
7. The *millenium* is mentioned in the Bible only in Rev 20:4-6: “those who had been beheaded for their testimony to Jesus and for the word of God . . . They came to life and reigned with Christ a thousand years. 5(The rest of the dead did not come to life until the thousand years were ended.)” “Some Christians are premillenialists, believing that Christ will come before the millennium; others are postmillennialists, placing the Advent after the interim; still others [are amillenialists, who] allegorize or spiritualize the concept.” (Rist 382) [↑](#footnote-ref-7)
8. Numbers in parentheses refer to chapters of *Ethiopian Enoch* (also known as *First Enoch*; *Slavonic Enoch* is also known as *Second Enoch*). [↑](#footnote-ref-8)
9. Christian interpolation. [↑](#footnote-ref-9)
10. Hebrew was the spoken language of Palestine until the mid-500s bc. After that time, Aramaic became the ordinary vernacular, though Hebrew re­mained “the literary language for educated Jews” and the language in which the scriptures were read in the temple and synagogues. (Kenyon 73) [↑](#footnote-ref-10)
11. Charlesworth, James H., ed. *The Old Testament Pseudepigrapha.* 2 vols. Garden City: Doubleday, 1983, 1.34, 35, 43-44, 49. [↑](#footnote-ref-11)
12. In one ancient manuscript, Codex Bezae, verse 11:28 is also in first-person plural. Moreover, 20:16-38 is Paul’s Miletus speech and contains no first-person references, so conceiv­ably one should enumerate four we-passages (16:10-17, 20:5-15; 21:1-18; 27:1-28:16). [↑](#footnote-ref-12)
13. Moreover, the story of Peter in Acts also ends abruptly: though Peter appears momen­tari­ly in chapter 15, his story really concludes in 12:7. [↑](#footnote-ref-13)