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| ✥ |  | *The Prophets* |
| *of Ancient* |
| *Israel* |
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# Part 1: Israel and Canaan

“The world in which prophecy came to flower in the eighth century b.c. was a meeting place of three different ways of life, the way of the herdsman, the way of the farmer and the way of the city-dwell­er.” (Scott *Relevance* 18)

## Israel’s Nomadic Heritage

1. **introduction**
   1. Prior to the conquest (c 1220 bc), the Israelite tribes were nomads or semi-nomads. (Semi-nomads primarily rely on flocks and herds, but supplement this with “minor crops raised at temporary halting-places.”) (Scott *Relevance* 18)
   2. “The ancestors of Israel belonged to the North Arabian desert, and to that part of the “fertile crescent” that lay across the upper reaches of the Euphrates.” (Scott *Relevance* 21)
   3. Tribes were at “various stages between pastoral nomadism and settled agricultural life. To the end, especially in the less fertile southern part of the country, herds of sheep and goats continued to be an important economic factor.” (Scott *Relevance* 25)
2. **social groupings**
   1. “Early man lived chiefly by hunting. . . . As the size of the herds in­creased, families developed into clans and ultimately into tribes . . .” (Scott *Relevance* 20)
   2. kinship
      1. “The fundamental fact about Semitic nomad society is the bond of blood kin­ship.” (Scott *Relevance* 21)
      2. “The importance of kinship [appears] in the genealogies . . .” (Scott *Relevance* 21)
      3. Another example is “The venera­tion of an ancestor’s tomb” (Gen 35:20, 1 Sam 10:2). (Scott *Relevance* 21)
      4. Another example is “the desire for a son to perpetu­ate the family” (Gen 15:2-3, 1 Sam 1). (Scott *Relevance* 21)
   3. family
      1. “The family was not only the primary social unit but the primary eco­nom­ic and religious unit as well.” (Scott *Relevance* 21)
      2. “House” meant “an actual household, or a single group of three or four genera­tions descended from a surviving male parent.” (Scott *Relevance* 22)
      3. “Even slaves were members of the household.” (Scott *Relevance* 23)
   4. clan
      1. “Society was a family of families.” (Scott *Relevance* 22)
      2. A “clan” was “a group of these “fathers’ houses” who felt a psy­chic unity because of claimed common descent from a more remote ancestor.” (Scott *Relevance* 22)
      3. “The seat of authority lay with the heads of families, and in . . . the tribe, with a council of elders. These gave judgment in disputes according to the accepted morals and customs . . .” (Scott *Relevance* 23)
   5. tribe
      1. A tribe is a group of clans.
      2. “The tribe may be defined as a group of clans [22] claiming de­scent from a remote ancestor, sharing a common religion, and acknowledging a common authority.” (Scott *Relevance* 22-23)
   6. amphictyony
      1. An amphictyony is a federation of tribes.
      2. The struggle with the Philistines, who arrived c 1170 bc, “led to the consoli­da­tion of the tribes into a kingdom,” and the Philistines “were themselves eventually absorbed into the Israelite communi­ty.” (Scott *Relevance* 33)
      3. covenant
         1. “The formation or enlargement of a tribe by federation into a larger artificial family brought into play the institution of the “covenant,” which belongs in the same circle of kinship ideas.” (Scott *Relevance* 23)
         2. Judah “was formed by the alliance “by covenant” of distinct clans” (Jgs 1:11, 1 Chr 2). (Scott *Relevance* 22)
         3. The ““super-tribe” of Israel was formed by covenant federation, yet claimed Jacob as a common ancestor.” (Scott *Relevance* 22)
         4. “A covenant was more than an alliance: it was the intermingling and identifi­ca­tion of one life with another. The Hebrew idiom “to *cut* a covenant” may refer to the slaying of a sacrificial victim, that its life might form a bond between the parties when its body was consumed at the covenant feast [Gen 15:7-21; 31:44, 54]. The deity was made a party to the covenant by the smearing of blood upon the altar before which the ceremony was enacted [Exod 24:5-8].” (Scott *Relevance* 23)
         5. The covenant “produced well-being, or “blessing” [or] “salvation” (i. e., pros­perity, or victory) . . .” (Scott *Relevance* 25)
         6. “. . . forms of the Decalogue [are] found in Ex. 20, Deut. 5, Ex. 34, Lev 19 and Deut 27.” 25 “But they are unanimous that the right to worship and serve Yahweh was conditional upon ethical obedience. As the later prophets and psalmists put it . . .” 25 E. g., Ps 24:3-4, Jer 7:9-10. (Scott *Relevance* 25 n. 24)
3. **pastoral elements in Israelite society**
   1. communal property
      1. One consequence of tribal organization “is that the economic wealth of the communi­ty was actually community wealth; vested in the head of the family or clan, it was held in trust for all. Personal property was confined to personal items such as ornaments, dress and weapons . . .” (Scott *Relevance* 23)
   2. patriarchy (and earlier matriarchy**)**
      1. “The usual method of reckoning descent was through the father, but traces remain of a matriarchal system which may have been older (or peculiar to certain tribes).” (Scott *Relevance* 21)
      2. An example is “the mother’s naming of a child at birth” (see Gen 29:32-35). (Scott *Relevance* 21)
      3. Another is “the *beena* form of marriage [Gen 2:24, 31:43, Jgs 15:1], where the wife remained in her father’s household and the children belonged to his family.” (Scott *Relevance* 22)
   3. blood revenge
      1. “This vivid sense of blood-brotherhood lies, too, behind that most charac­ter­is­tic of desert institu­tions, the practice of blood-revenge.” (Scott *Relevance* 22)
      2. See Gen 4:23-24, 2 Sam 3:23, 27. (Scott *Relevance* 22)
      3. Later, deliberate and accidental homicides were distin­guished: Exod 21:13-14, Deut 4:41-42.” (Scott *Relevance* 22)
      4. “Guilt and punishment were restricted to the individual for the first time in the post-prophetic law of Deut. 24:16.” (Scott *Relevance* 22)
4. **pastoral elements in Israelite religion**
   1. beliefs Israel shared with other Semitic nomads (Scott *Relevance* 24)
      1. belief “in spirits and demons . . .” (Scott *Relevance* 24)
      2. belief “in a deity who was in “blood-covenant” with the tribe.” (Scott *Relevance* 24)
      3. belief, perhaps, “in a supreme sky-god “El,” recognized as the power behind all phenomena . . .” (Scott *Relevance* 24)
      4. belief, perhaps, “in a lunar deity . . .” See the later “festivals of the lunar deity who guided desert wanderers through the coolness of the night, Pesach (or Passover) and New-moon.” (Scott *Relevance* 24)
      5. belief, perhaps, “in a goddess of fertility originally associated with oases.” (Scott *Relevance* 24)
      6. “. . . the herdsman’s sacrifice of the first-born of his flock . . .” (Scott *Relevance* 24)
   2. belief that distinguished Israel from other Semitic nomads: Yahweh (Scott *Relevance* 24)
      1. Moses’ role
         1. “The original Hebrew tribes with their ancestral gods came under the influ­ence of the prophetic work of Moses.” (Scott *Relevance* 193)
         2. Moses introduced the Israelites to Yahweh. (Scott *Relevance* 24)
            1. “When Moses made Yah­weh known to them as the God of their fathers who had intervened to save them in order to create from them a people to [193] worship him exclusively, something divinely new emerged in the world—the people of the covenant. Yet the actual religion of this people was a synthesis of this new faith with older beliefs and religious practices of the Semitic east.” (Scott *Relevance* 193-94)
            2. “*How many*,and *which* tribes were parties to the *original* covenant is another question. We are concerned here with the later “pooled” tradi­tions.” (Scott *Relevance* 24 n. 23)
         3. “The Old Testament doctrine of election and covenant . . . cannot be proved to have originated with Moses, for the Pentateuch does not provide us with primary historical documents. Yet there seems to be no other sufficient cause to explain it prior to the eighth century. The writings of the prophets are evidence that they did not give the doctrine birth. They tell of a line of witnesses like themselves [Jer 7:25, Amos 2:11-12] . . .” (Scott *Relevance* 131)
      2. “Yahweh was a God whose power was manifested in storm and volcano and earthquake, and whose personal characteristics of righteousness and mercy made corresponding demands upon those within its covenant. He was person­ally concerned and active in the historic events which had befallen his people.” (Scott *Relevance* 24)
5. **pastoral as ideal**
   1. The pastoral element “remained to the end very largely the classi­cal, norma­tive ideal of Israelite religion.” (Scott *Relevance* 19)
   2. “The portraits of the patriarchs in Genesis idealize the nomadic pastoral way of life.” (Scott *Relevance* 19)
   3. Moses “led Israel *out of* “civilized” Egypt *into* the wilderness . . .” (Scott *Relevance* 19)
   4. “Some of the prophets raise the cry “Back to Moses” [1 Kgs 19, Micah 6:4-5, Hos 13:4] . . .” (Scott *Relevance* 20)
   5. “They [the prophets] tended to idealize the nomadic period of the past before Israel had been corrupted in religion and life by contact with the Canaanites; though, unlike the Rechabites, the prophets did not try to turn history backward through a dogmatic and artificial reversion to pastoral conditions of life.” 179 Amos (5:25) and Hosea (9:10, 11:1) idealize the wilderness period. (Scott *Relevance* 20 n. 4)
   6. The prophets “emphasize the concept of a society where all citizens were in essence kins­men, where every man had an equal right to justice, and where social authority was subject to a divine law of righteousness whose purpose was the well-being or “sal­vation” of all. . . . they idealized the simpler, tribal society of the past, with its free­dom, its sense of kinship, its system of common property and its repre­sentative ad­ministration of custom and right.” (Scott *Relevance* 236)
   7. Nazirites and Rechabites
      1. “though they were not in any sense prophets, the Puritan Yahwism [51] for which they [Nazirites and Rechabites] stood gave them a special affinity with the main pro­phetic tradition.” (Scott *Relevance* 51-52)
      2. Nazirites
         1. “Nazirite” means one “set apart” or “consecrated.” (Scott *Relevance* 52)
         2. “The Nazirites were individuals who had taken vows [see Num 6] . . . The Nazir­ite did not cut his hair, nor did he drink wine or liquor . . . He was particu­larly scrupu­lous to avoid contact with a corpse, or whatever else might make him ritually unclean.” (Scott *Relevance* 52)
         3. “. . . these devotees [were] forerunners of the prophets in the great struggle to preserve [Yahwism] amid the dangers and seductions of Canaanite life . . .” (Scott *Relevance* 52)
         4. Both Samson and Samuel were Nazirites. (Scott *Relevance* 52)
         5. Amos 2:11, 12 “links the Nazirites with the older prophets . . .” (Scott *Relevance* 52)
      3. Rechabites
         1. The Rechabites “were a clan which preserved nomadic customs on religious grounds . . .” (Scott *Relevance* 52)
         2. “The Rechabites, according to 1 Chr. 2:55, were a Kenite clan; a fact to be related to the special connections of the Kenites with the Mosaic origins of Yahwism [Exod 3:1, 8:12; Num 10:29; Jgs 1:16, 4:11].” (Scott *Relevance* 53)
         3. “They first came to the front as a body of protest and reaction in the ninth century b.c., in the course of Jehu’s counter revolution in the name of “the old-time reli­gion.” [Jehu] greeted Jonadab ben Rechab as a fellow zealot [2 Kgs 10:15-17] . . . It is probable that the founder, Jonadab, along with Elijah and Elisha, had played a leading part in the popular agitation of which Jehu’s massa­cres were the outcome.” (Scott *Relevance* 53)
         4. Two centuries later, Jeremiah quotes the Rechabites as saying [35:6-10], “Jon­adab ben Rechab, our ancestor, charged us, saying, You shall drink no wine, . . . neither shall you build a house, nor sow seed, nor plant a vine­yard, nor own any property; but all your days you shall live in tents.” (Scott *Relevance* 53)
         5. “. . . “fundamentalists” like the Rechabites . . . refused to build houses, to till the ground or to drink wine, because these were the ways of Canaan in the modern age.” (Scott *Relevance* 20 n. 6)
            1. Jer 35:6-7, “But they answered, “We will drink no wine, for our ancestor Jonadab son of Rechab commanded us, ‘You shall never drink wine, neither you nor your children; 7 nor shall you ever build a house, or sow seed; nor shall you plant a vineyard, or even own one; but you shall live in tents all your days, that you may live many days in the land where you reside.’”

## Israel’s Agricultural Life

1. **villages**
   1. “Towns and villages became the settled centers of tribes and clans, and a local attach­ment strengthened (though it also might rival) the old loyalty of kinship.” (Scott *Rele­vance* 19)
   2. Roland de Vaux, OP (*Ancient Israel*. 1961. 13): “In practice, after the settle­ment, the village stood for the clan.” (Qtd. in Scott *Rele­vance* 19)
   3. 19 “The village became a new center of loyalty beside the clan . . .” (Scott *Rele­vance* 29)
2. **economic system**
   1. “In the nomadic period, [the] economic process was so natural as to be largely uncon­scious.” (Scott *Rele­vance* 31)
   2. But with “village life [31], . . . Exchange was effected by barter in the market­place, or by the weighing of silver. Gold was used chiefly for ornamental purposes, and was rare before the time of Solomon.” (Scott *Relevance* 31-32)
3. **farming methods**
4. “Methods of cultivation were primitive enough. When the stony ground had been suffi­ciently cleared, it was ploughed with the help of oxen and sown by men “weep­ing, bearing precious seed” [Ps 126:6].” (Scott *Rele­vance* 26)
   1. “The custom originated in the weeping for the death of the fertility deity, symbolized by the burying of the seed.” (Scott *Relevance* 26 n. 27)
   2. Ezek 8:14, “Then he brought me to the entrance of the north gate of the house of the Lord; women were sitting there weeping for Tammuz.”
   3. 1 Cor 15:36, “Fool! What you sow does not come to life unless it dies.”
5. “Reaping was a festive time, as men put the sickle to the standing grain, and bound it into sheaves. At the threshing-floor the grain was beaten out with a flail, or was crushed under a heavy sledge; it was then tossed into the wind with a “fan” or flat shovel, to blow away the chaff. The grain was eaten “parched” [roast­ed], or was ground into flour.” (Scott *Relevance* 26)
6. “Grapes were grown in carefully cultivat­ed vine­yards [Isa 5:1-2], and were crushed in a winepress hewn out of the rock, or were dried for use as raisins. Olives were crushed to obtain the oil used in cooking, and for anointing the person. Figs, pomegranates, dates and date honey added variety to the diet.” (Scott *Relevance* 26)

## Urban Society

1. **David**
   1. Urban commercial society “began to make a considerable impact upon the Is­ra­el­ites in the reign of David, when three factors worked toward [it].” (Scott *Relevance* 30)
      1. “. . . conquest of all the remain­ing Canaan­ite cities . . .” “Canaanite” in Prov 31:­24 is a synonym for “merchant.” (Scott *Relevance* 30)
      2. “. . . establishment by David of a capital city which, with its court and military for­ces, could not be supported from the soil in its immediate vicinity . . .” (Scott *Relevance* 30)
      3. “. . . large-scale commercial relationships with the Phoenicians, or northern Canaan­ites.” (Scott *Relevance* 30)
   2. “By the time of David the cultivation of barley, flax and wheat, together with vine­yards, orchards and olive groves, had opened a [25] new and richer economic life to the mass of Israelites.” (Scott *Relevance* 25-26)
   3. With the monarchy, urban and commercial life developed, and the state emerged. “The court, the royal officials and the standing army were non-produc­ers, and could only in part be supported from the tolls exacted on trade in transit through Palestine, and from the tribute of subject peoples. Heavy taxation and unpaid labor for the state began to drain the moderate wealth of the community.” (Scott *Relevance* 19)
   4. “The social and economic tensions resulting from the cultural clash within Israelite society under the monarchy produced in turn religious tensions . . .” (Scott *Relevance* 19)
2. **Solomon**
   1. With Solomon came “royal despotism [and] monopoly state capitalism. By his policy of heavy taxation and the exaction of conscript labor, the king made slaves of the mass of his subjects, and their property became his property.” 30 See 1 Sam 8:11-17 for a summary of Solomon’s policy. (Scott *Relevance* 31)
   2. With Solomon, “a concentration of wealth . . . left the mass of the people at or below the poverty line . . ., while the conscript labor which built chariot cities and embellished Jerusalem, left crops and herds untended. The importing of great new quantities of gold and silver [forced] a sudden inflation. Men were compelled to mortgage their lands, their persons or their children to pay the exactions demanded. The interest was usuri­ous, and many free Israelites lost their land and became slaves . . .” (Scott *Relevance* 32)
   3. “Though the northern tribes revolted against this oppression after Solomon’s death, and attempted to establish a more democratic monarchy of their own, it was not long before there too the court became a center of [absolutism]. The clan brotherhood of Israel was rent permanently into the power and the oppressed . . .” (Scott *Relevance* 31)
   4. The temple “was at that time a royal chapel rather than the cathedral church of the nation. . . . Yahweh came to be worshipped with pomp and splendor, while . . . he became only another of the many state gods of the wider world.” (Scott *Relevance* 33)
3. **hierarchical institutional structures**
   1. “The political structure was centered in the king, a “sacred person” in unique relation to the people and to the national god. He was the chief priest, the first soldier, the principal judge and administrator. His council of ministers or “princes” included the head priest of the royal sanctuary, the commander of the standing army, the chamberlain of the royal household, a personal adviser (the “king’s friend”), an official recorder, together with adjutants and secretaries of lower rank. Eunuchs were personal servants who sometimes attained to a privileged position. The queen-mother after the death of her husband seems to have retained a position of prestige, and the king’s near relatives to have enjoyed the bounty of the court [1 Kgs 1:11-21, 15:13; 2 Kgs 10:13].” (Scott *Relevance* 176)
   2. “At­tached to the court, very often, were [176] . . . the professional groups of priests, pro­phets and perhaps of “wise men” . . .” (Scott *Relevance* 176-77)
   3. “. . . and there was, of course, a military guard which, at Jerusalem, also stood watch over the adjacent Temple [1 Kgs 14:27-28, 22:6; 2 Kgs 11:4-20].” (Scott *Relevance* 176)
   4. “. . . there was in the community a distinct class of wealthy land-owners and merchants, concentrated particularly in the cities.” See 1 Sam 25:2; 2 Kgs 4:8, 15:20; Isa 5:8; Jer 9:23; Amos 3:15. (Scott *Relevance* 177)
4. **economic system**
   1. money
      1. Silver was weighed in exchange for goods. (Scott *Relevance* 32)
      2. But actual “Coinage did not come into use till the Persian period [539-332 bc].” (Scott *Relevance* 32)
   2. sources of revenue
      1. “The upkeep of the court, the army and the state officials was provided from the king’s “privy purse,” with revenue from taxation in money and in kind, from tolls levied on trade routes which crossed the land, from state commercial enterprises, and from the [176] booty of war and the tribute of subject peoples.” (Scott *Relevance* 176-77)
      2. 1 Kgs 10:15, 25, 29; 20:34; 2 Kgs 3:4
5. **civil laws**
   1. “Though justice was administered according to custom and right by the elders, the formula­tion of civil laws was largely the work of the priests, often, apparently, under prophetic influence. The tradition of Moses was in their keeping, and the *mishpat*,or code, of the community . . .” (Scott *Relevance* 178)
   2. “De Vaux [*Ancient Israel* 150] remarks that “the two ‘laws of the king’ [1 Sam 8:11-18, Deut 17:14-20] make no allusion to any power of the king to lay down laws. . . . The only code of laws decreed by royal as distinct from religious authority is ascribed to Omri in Mic. 6:16, where it is spoken of as an evil innovation.” (Scott *Relevance* 178)
   3. “The oldest collection of civil laws, found in Exodus 21-23, is the surviving part of a larger code dating from the early kingdom, and related to the ancient Code of Hammur­abi of Babylon (eighteenth century b.c.). The later codes found in Deuteronomy and Leviticus show more clearly the marks of the religious auspices under which they were formulated.” (Scott *Relevance* 178)
6. **family**
   1. “The primary social unit remained the patriarchal family. The vivid kinship-sense inherited from the tribal past was characteristic of the Israelite people throughout their his­tory.” 175 For example, “Circumcision and the Passover festival were domestic ordinanc­es, and in the country districts at least, the harvest festivals were family gatherings.” (Scott *Relevance* 175)
   2. women
      1. “The milling of grain was a domestic task, assigned, like those of spinning and the carrying of water, to women.” (Scott *Relevance* 177)
   3. education
      1. “Education of children was chiefly by their parents, but there appear to have been schools for the privileged few.” (Scott *Rele­vance* 177)
         1. 2 Sam 1:18, 2 Kgs 12:2, Isa 28:9-10
7. **property**
   1. “A man’s home was reckoned to be the locality where the ancestral property of his clan was situated, no matter where he himself might live; Elijah was a Tishbite from Tishbe in Gilead, Micah belonged to Moresheth Gath, Amos came from a shepherd family at Tekoa and Jeremiah from a priestly family of Anathoth. Isaiah, Hosea and Zephaniah are identified only by their paternal ancestry, probably because they were city dwellers, for ties with the larger clan were more easily maintained in the country districts . . .” (Scott *Relevance* 175)
   2. “King Ahab himself [1 Kgs 21:1-4] hestiated before invading the traditional right of one ofhis subjects to retain his family property.” (Scott *Relevance* 176)
8. **slavery**
9. “In the prophetic period the population comprised free Israelites, slaves, and resident aliens (*gerim*) . . .” (Scott *Relevance* 174)
10. The *gerim* were “descendants of the Canaanites [and] later immigrants.” (Scott *Relevance* 174)
    1. “The *gerim* had neither political nor property rights and are grouped with the poor and defenceless ­in laws enjoining charity.” (Scott *Relevance* 174, 174 n. 13)
    2. Deut 10:18-19, 24:14-21
11. “Isra­el­ites might be enslaved temporarily [174] for debt, but the permanent slave class was of foreign blood, men, women and their descendants acquired by purchase or in war. . . . Differing little in condition from the slaves were the “hire­lings,” poor Israelites and *gerim* possessing nothing but their labor power.” (Scott *Relevance* 174-75, 174 n. 13)
12. “There were slaves of the state, and slaves in the possession of private families.” (Scott *Relevance* 175)
    1. 1 Kgs 9:21, Jer 34:8 ff

## Israel’s Political History in the Prophetic Period

1. **Egypt in the early monarchy**
   1. Egypt dominated Palestine from the 1400s to the 1100s bc. (Scott *Relevance* 33)
   2. “The rise of the monar­chy [in Israel] was possible only because Egypt was at [33] the time weak . . .” (Scott *Relevance* 33-34)
   3. “After Solomon’s death the Pharaoh Shishak invaded the country and took a heavy tribute from Rehoboam, apparently in an attempt to break his growing power; but no attempt was made at permanent occupation.” (Scott *Relevance* 34)
2. **Assyria in the early monarchy**
   1. “Assyria’s first bid for power had been made [in the 1000s bc], when she ended the Hittite and Egyptian empires.” (Scott *Relevance* 34)
   2. “The dominant world power of the period was Assyria, well called “cruel Assyria” because of the new standards of brutality in warfare set by the conquering Ashur-na.sir-pal in the ninth century.” (Scott *Relevance* 34)
3. **dynasties in Judah and Israel**
   1. An unbroken line of Davidic kings ruled for eighteen genera­tions over Judah. (Scott *Relevance* 35)
   2. But “Israel was ruled succes­sively by kings of ten different fami­lies.” 35 “The story of the north Israelite kingdom is a story of many assassinations. Only Omri and Jehu founded dynasties lasting longer than two generations . . .” (Scott *Relevance* 35-36)
4. **major kings**
   1. Asa (Israel) (Rehoboam’s grandson)
      1. Asa defeated an attempted invasion of Judah by Egypt. (Scott *Relevance* 34)
      2. “The appeal of Asa to Damascus for help against the northern kingdom began a long series of wars between the Syrians and Israel, from which Judah derived little profit. For the next Judaean king, Jehoshaphat, though ostensibly an ally, appears in the humiliating position of taking orders from the king of Israel to risk his life for the latter’s protection upon the battlefield [1 Kgs 22:30]. The son and grand­son of Jehosha­phat married into the northern royal family, and it was an Israelite queen dowager [Athaliah, see p. 12] who seized the Judaean throne when the kings of north and south were simulta­neously assassinated by Jehu [2 Kgs 8:26-27, 11:1-3].” (Scott *Relevance* 36)
   2. Omri (Israel)
      1. “Omri may be called “the David of the north” . . .” (Scott *Relevance* 36)
      2. “The Book of Kings gives him only one verse [1 Kgs 16:24] (in addition to the annalis­tic formulae), [but] He is the first Israelite or Judaean king to be mentioned by name in foreign inscrip­tions, and Israel was still known as “the land of Omri” in the reign of Jehu, who took the throne from Omri’s grandson.” (Scott *Relevance* 36)
      3. “Like David, Omri . . . founded a new capital, Samaria, on a site independent of tribal associa­tions, of great natural strength . . .” (Scott *Relevance* 36)
      4. “Again like David, Omri . . . extended his power by foreign conquest . . .” (Scott *Relevance* 37)
      5. Micah 6:16 mentions “the statutes of Omri,” “apparent­ly a law-code of the individu­alis­tic commercialism which now was displacing the ancient community economy of Israel’s past.” (Scott *Relevance* 37)
   3. Ahab (and Elijah**)** (Israel)
      1. Ahab, Omri’s son, “was an abler king than Solomon . . .” (Scott *Relevance* 37)
      2. In the 800s, “a new push [by the Assyrians] was made toward the Medi­ter­ra­nean, and in 853 b.c. Ahab of Israel was one of the twelve allies who fought to a standstill the great Shalman­eser III at Karkar in the Orontes valley; though a little later Ahab’s succes­sor Jehu was forced to pay tribute.” (Scott *Relevance* 34)
      3. “Ahab’s two notable battles with Damas­cus [1 Kgs 20] probably resulted from an attempt by Damascus to force him to join the anti-Assyrian alliance. Eventually Ahab did so, and contribut­ed the largest contin­gent of chariotry to the allied forces which confronted Shalman­eser III at Karkar.” (Scott *Relevance* 37)
      4. “. . . Yahwism championed a way of life that was antagonistic to the new com­mer­cialism, the absolutism of kings and the class division of society. The judicial murder of Naboth by Jezebel . . . went to the very roots of the Israelite’s attach­ment to his family land. . . . Thus Elijah began a revolution in the name of the “old-time religion” . . .” (Scott *Relevance* 38)
      5. “The religious conflict between Ahab and Elijah had turned on the growing influence of the cult of Melkarth, the Tyrian Baal. This cult had been introduced by Jezebel, Ahab’s queen, and daughter of the priest-king of Tyre . . .” (Scott *Relevance* 37)
      6. “The prophetic reformation took place in two stages. The first was the challenge by Elijah of the worship within Israel and Judah of the Tyrian Baal, Melkarth, as Yahweh’s rival for the chief place among the gods. The Tyrian cult was extirpat­ed in consequence of the move­ment initiated by Elijah [203] . . . the second and more fundamental stage of the prophetic revolution was carried through by the classical prophets.” (Scott *Relevance* 203-04)
   4. Jehu (and Elisha**)** (Israel)
      1. “The church called upon the secular arm to purge the stage, when Elisha provided for the anointing of Jehu ben Nimshi king over Israel [2 Kgs 9:1-10]. . . . All royal princes of both houses, whom Jehu could find, were slain, and the worship­pers of the Tyrian Baal slaughtered . . . Thus the dynasty of Omri came to its dreadful end.” 38 “The Tyrian cult was extirpated . . . through the massacres by Jehu . . .” (Scott *Relevance* 38, 203)
   5. Athaliah (queen; Judah)
      1. At Jerusalem “Jehu was matched by one as ready and as brutal as himself, Athaliah the Queen Mother, daughter or half-sister of Ahab.” (Scott *Relevance* 38)
      2. “Seeing that her son the king was dead, she slew the Judaean royal family [38] to the last one (as she thought), and established herself on the throne. But her infant grandson was rescued and hidden, until, six years later, he was placed upon the throne by the Jerusa­lem priesthood and the Temple Guard. Then Athaliah herself was slain” and Judah purged of Baal worship. (Scott *Relevance* 38-39)
      3. “The blood poured out in this war of religions weakened both Israel and Judah for a generation.” (Scott *Relevance* 39)
   6. Jeroboam II (Israel) and Azariah (Judah)
      1. “But with the almost contemporary accession of Jerobo­am II in the north and of Azariah or Uzziah in the south (786-783 b.c.), there began two long reigns marked by prosperity and expansion . . .” (Scott *Relevance* 39)
      2. “Kings is again grudging in its information, [but in] Amos and Hosea, Isaiah and Micah, we are given a vivid picture of material expan­sion and cultural development, elaborate buildings, splendid religious ceremoni­al.” (Scott *Relevance* 39)
   7. Ahaz (and Isaiah) (Judah)
      1. “. . . in the eighth century, following an interval of internal turmoil, the Assyri­ans moved westward, and new alarm spread through Syria and Palestine. In 738 Mena­hem of Israel was among these forced to pay tribute [2 Kgs 15:19-20]. In 733-732 b.c. the northern kingdom of Israel was dismem­bered, and many of her citizens deported; in 721 Samaria was captured and the political exis­tence of the northern kingdom brought to an end.” (Scott *Relevance* 34)
      2. “Judah had become tributary [to Assyria] in 734 as a precautionary measure, and re­mained a vassal state till the Assyrian empire collapsed over a century later. Only once did she join in the periodic revolts of subject peoples, in 701, with the result that her territory was ravaged by Sennacherib, and many of her people carried away [34] as captives.” (Scott *Relevance* 34-35)
      3. “. . . there is no record of Egyptian armies appear­ing in Pales­tine [after Rehoboam], until in 700 b.c. Tef­nakhte of Sais (called “So” in 2 Kg. 17:4) was defeated by the Assyrians when coming to Judah’s aid during the siege of Jerusa­lem by Senna­cherib.” (Scott *Relevance* 34)
      4. “The siege of Jerusalem was made memorable by the prophet Isaiah, and its deliver­ance ascribed to a miracle.” (Scott *Relevance* 35)
5. **Babylonia**
   1. “Toward the end of the seventh century, bled by two hundred years of war, and weak­ened further by barbarian raiders from the north, Assyria collapsed under the combined attacks of the Medes and the Chal­dae­ans.” (Scott *Relevance* 35)
   2. The Chaldaeans, “who had established the seat of their power at Babylon, now engaged in a mortal struggle with Egypt for the reversion of the Assyrian world empire. Meanwhile Josiah of Judah had declared his independence in 621, by purging from the worship of Yahweh all traces of Assyrian and other alien influenc­es. In 609 Josiah was killed by the Egyptians, apparently when resisting their transit through the country on the way to the Euphrates. A nominee of Pharaoh was placed upon the Judaean throne [2 Kgs 23:29-30, 34]. When, four years later, Egyptian ambitions were finally thwarted upon the battlefield of Carchemish, Judah became a vassal state of Babylon. But her allegiance wavered, a pro-Egyptian party was active in her internal politics, and the second of two revolts resulted in Nebuchadrez­zar’s destruction of Jerusalem in 587 b.c., the deportation of her leading citizens and the end of the Davidic monar­chy.” (Scott *Relevance* 35)

## Pre-Canaanite Religion

### Introduction

1. **economic systems**
   1. There have been three basic types of economic organization: hunting-fishing-gather­ing, ag­ri­culture, and industry.
   2. In the paleolithic period (c 3,000,000-10,000 bc), hunting-fishing-gather­ing predominated.
   3. In the neolithic period (c 10,000 bc-ad 1750), agricul­ture predominated; it was ushered in by the “neolithic revolution” (c 10,000 bc).
   4. In the industri­al period (c ad 1750-present), industrial economy has predominated; it was ushered in by the “industrial revolution” (c ad 1750).
2. **paleolithic vs**. **neolithic religion**: **a summary**
   1. Paleolithic religion “was dominated by the mysti­cal relations between man and animal . . .” 19 “. . . the “mystical solidarity” between the hunter and his victims is revealed by the mere act of kill­ing: the shed blood is similar in every respect to human blood. In the last analysis, this “mystical solidarity” with the game reveals the kinship between human societies and the animal world. To kill the hunted beast or, later, the domestic animal is equivalent to a “sacri­fice” in which the victims are interchangeable [5] . . . not only were animals substi­tuted for human victims . . ., but men were sacrificed in the place of animals.” (Eliade *His­tory of Re­li­gi­ous Ideas* 19, 5-6 n. 3)
   2. Neolithic religion was dominated by “the mystical solidarity be­tween man and vegeta­tion. . . . woman and feminine sacrality are raised to the first rank . . .” (Eliade *His­tory of Re­li­gi­ous Ideas* 40)
      1. “. . . agriculture radically changed the conception of human exis­tence: it proved to be as frail and ephemeral as the life of plants. Yet, on the other hand, man shared in the cyclical destiny of vegetation: birth, life, death, rebirth.” (Eliade *His­tory of Re­li­gi­ous Ideas* 116)
      2. Agrarian religiosity “still underlies certain common traits in peasant societies as far apart as those of the Mediterranean, India, and China.” (Eliade *His­tory of Re­li­gi­ous Ideas* 44)

### Palaeolithic Religion (28,000-8,000 bc)

1. **Venus statuettes** (Eliade *His­tory of Re­li­gi­ous Ideas* 20)
   1. 2-1´´.
   2. Stone, bone, and ivory.
   3. Rhine to Italy, France to Siberia.
   4. Head without features, exaggerated abdomen. Often in central Europe “female forms [were] re­duced to geometrical elements . . .”
   5. Sometimes decorated with geometric designs, including swastikas.
   6. In Mal’ta, Siberia, rectangular houses in a village had right halves for men with bird or phallus statuettes and left halves for women with Venus statuettes.
2. **animal paintings**
   1. Rock paintings often show “bears, lions, and other wild animals rid­dled with arrows . . .” (Eliade *His­tory of Re­li­gi­ous Ideas* 17)
   2. Could be a “reactualization of a . . . hunt.”
   3. But probably “hunting magic” rites were performed before hunt­ing expeditions.
   4. They may also have been used for ceremonies initiating adoles­cents.
3. **men-only groups**
   1. “Hunting determined the division of labor in accor­dance with sex . . .; in the entire animal world, no such difference ex­ists.” (Eliade *His­tory of Re­li­gi­ous Ideas* 4)
   2. Differentia­tion of gender roles “permits us to suppose the exis­tence of secret rites in which only men may take part and that are performed before hunting expedi­tions.” (Eliade *His­tory of Re­li­gi­ous Ideas* 25)
   3. Probably, too, the secrets of these men-only groups were “re­vealed to adolescents by means of initiation rites.” (Eliade *His­tory of Re­li­gi­ous Ideas* 25)
      1. Prints of young mens’ feet on the clay floor of the Montes­pan cave is proba­bly evidence of the “circular dance.” (Eliade *His­tory of Re­li­gi­ous Ideas* 25)
         1. The circular dance is widespread (California, E. Europe, Eurasia, Mela­nesia). “It is practiced every­where by hunt­ers . . .”
         2. Primitives do it “to pacify the soul of the slain animal or to insure the multipli­cation of the game.”
      2. “The analogies between a number of ceremonies documented at the farthest regions of the ecumene (Australia, South and North America) bear witness to a common tradition already devel­oped during the Paleolithic.” Eliade here seems to sup­pose the present ceremonies were historically dispersed. (Eliade *His­tory of Re­li­gi­ous Ideas* 25)
4. **cosmic renewal**
   1. “The fundamen­tal idea [of] renewal of the world by repeti­tion of the cos­mog­ony . . . is certainly . . . preagricul­tural. It is found . . . among the Austra­lians and a number of North Ameri­can tribes.” (Eliade *His­tory of Re­li­gi­ous Ideas* 42)
   2. (For this ritual in Neolithic culture, see Eliade *His­tory of Re­li­gi­ous Ideas* 17.)

### Neolithic Religion

1. **woman and vegetation**
   1. “A complex symbolism, anthropocosmic in structure, associ­ates woman and sexuality with the lunar rhythms, with the earth (assimilated to the womb), and with what must be called the “mystery” of vegeta­tion.” (Eliade *His­tory of Re­li­gi­ous Ideas* 41)
   2. Thus “woman and feminine sac­rality are raised to the first rank . . .” (Eliade *His­tory of Re­li­gi­ous Ideas* 40)
   3. Thus “women become responsible for the abundance of har­vests, for they know the “mystery” of creation.” (Eliade *His­tory of Re­li­gi­ous Ideas* 40)
   4. There also results “matrilocation, the husband being obliged to live in his wife’s house.” (Eliade *His­tory of Re­li­gi­ous Ideas* 40)
   5. “The fertility of the earth is bound up with feminine fecun­dity . . . The soil is assimilated to woman.” (Eliade *His­tory of Re­li­gi­ous Ideas* 41)
      1. There arise myths “concerning the birth of men from the Earth, giving birth on the ground, depositing the new­born infant on the ground, etc.” (Eliade *His­tory of Re­li­gi­ous Ideas* 40)
      2. “Mother Earth gave birth by herself, through par­theno­gen­esis.” (Eliade *His­tory of Re­li­gi­ous Ideas* 40)
         1. “Parthenogenesis [expresses] the religi­ous charac­ter of sexual­ity.” (Eliade *His­tory of Re­li­gi­ous Ideas* 41)
         2. The idea survived into later times: e.g., Hera alone con­ceived and gave birth to Hephaestus and Ares. (Eliade *His­tory of Re­li­gi­ous Ideas* 40)
      3. Millenia “Later, after the discov­ery of the plow, agri­cul­tural work is assimilated to the sexual act.” But at first it’s parthenogenesis. (Eliade *His­tory of Re­li­gi­ous Ideas* 41)
2. **myths of annual renewal**
   1. “In order to be understood, accepted, and mas­tered, the crises that threaten the harvest (floods, droughts, etc.) will be translated into mythological dramas. These myth­ologies and ritual scenarios that depend on them will domi­nate the reli­gions of the Near East for millenia.” (Eliade *His­tory of Re­li­gi­ous Ideas* 41)
   2. “. . . agricultural labors [impose] the idea of *circular time* and the *cosmic cycle* [which is the repetition of] birth, death, rebirth. In post-Vedic India this conception will be elaborated in two inter­twined doctrines: that of cycles (*yugas*), repeated to in­fin­ity, and that of the trans­migration of souls.” (Eliade *His­tory of Re­li­gi­ous Ideas* 42)
   3. “. . . religious creativity was stimulated, not *by the empirical phenome­non of agricul­ture*,but *by the mystery of birth*, *death*, *and rebirth* identified in the rhythm of vegeta­tion. . . . It is a mystery that demands the “death” of the seed in order to insure it a new birth . . .” (Eliade *His­tory of Re­li­gi­ous Ideas* 41)
   4. “. . . the *hieros gamos* [“sacred marriage,” occurring in heaven but caused by ritual intercourse between royalty on earth] and the ritual orgy express, on different planes, the reli­gious charac­ter of sexual­ity.” (Eliade *His­tory of Re­li­gi­ous Ideas* 41)
   5. “Since the world must be renewed periodically, the cosmogony will be ritually reiterated at each New Year.” This idea was already present in paleolithic times (see p. 16 above). (Eliade *His­tory of Re­li­gi­ous Ideas* 42)
3. **dualism**
   1. “The divisions ex­hibited by the villages of cultivators [he means the division of each habitation into male and female halves?] correspond in general to a dichotomy that is at once classificatory and ritual (sky and earth, masculine and feminine, etc.) but also to two ritual­ly antagonistic groups.” (Eliade *His­tory of Re­li­gi­ous Ideas* 43)
   2. “Now, as we shall see on many oc­casions, ritual combats [43] between two opposing groups play an important part, especially in the New Year scenar­ios.” (Eliade *His­tory of Re­li­gi­ous Ideas* 43-44)
      1. It may be “the repetition of a mythical combat, as in Meso­po­tamia . . .” (Eliade *His­tory of Re­li­gi­ous Ideas* 44)
      2. Or it may be “simply the confronta­tion between two cos­mogonic prin­ciples (winter/­summer; day/night; life/death) . . .” (Eliade *His­tory of Re­li­gi­ous Ideas* 44)
      3. At any rate, “the deep meaning is always the same: confron­tation, jousts, combats awaken, stimulate, or in­crease the creative forces of life.” (Eliade *His­tory of Re­li­gi­ous Ideas* 44)
      4. “This biocosmological conception . . . is recog­nizable . . . in certain types of reli­gious dualism.” (Eliade *His­tory of Re­li­gi­ous Ideas* 44)
4. **divinities**
   1. Earth Goddess
      1. At Jericho (c 6850 or 6770 bc), “two feminine statu­ettes and a few others represent­ing animals indicate a fertility cult.” (Eliade *His­tory of Re­li­gi­ous Ideas* 45)
      2. Byblos (4000s bc) has yielded clay figurines. One is bi­sexual, but others (c 4500) “show the Mother Goddess in a terrifying and demonic aspect.” (Eliade *His­tory of Re­li­gi­ous Ideas* 45)
      3. Hacilar and Çatal Hüyük (Anatolia, 7000 bc)
         1. Among stone and clay statuettes, “The princi­pal divinity is the god­dess, pres­ented under three aspects: young wom­an, mo­ther giving birth to a child (or to a bull), and old crone (sometimes accompa­nied by a bird of prey).” (Eliade *His­tory of Re­li­gi­ous Ideas* 46)
         2. Among wall paintings at Hacilar and Çatal Hüyük, “Re­liefs of the goddess, sometimes 2 meters high, modeled in plas­ter, wood, or clay, and heads of bulls (the epiphany of the god) were fastened to the walls.” (Eliade *His­tory of Re­li­gi­ous Ideas* 46)
         3. “Sexual imagery is absent, but a woman’s bust and a bull’s horn—symbols of life—are sometimes com­bined.” (Eliade *His­tory of Re­li­gi­ous Ideas* 46)
         4. “At Hacilar, at a level dated 5700 b.c., the goddess is shown seated on a leopard, or standing and holding a leop­ard cub, but also alone . . . or accom­panied by a child. Some­times she is naked or has a tiny *cache-sexe*. Here, too, she is represented sometimes as young, some­times as older.” (Eliade *His­tory of Re­li­gi­ous Ideas* 46)
         5. At Hacilar “On a more recent level (between 5435 and 5200 b.c.) the figurines of the goddess, accompanied by a child or an animal, disap­pear, as do the masculine statues. How­ev­er, the last phases of the Hacilar cul­ture are char­ac­terized by admirable ceramics, richly orna­mented with geo­metrical designs.” (Eliade *His­tory of Re­li­gi­ous Ideas* 46)
      4. Tell Halaf: among clay figurines buried with the dead, males are absent, whereas the goddess is common. “. . . often in a crouching posi­tion, accompa­nied by doves and with exaggerat­ed breasts, [the figurines are] the paradig­ma­tic image of the Mother God­dess.” (Eliade *His­tory of Re­li­gi­ous Ideas* 47)
   2. Goddess’s consort
      1. At Hacilar and Çatal Hüyük, “The mascu­line divinity appears in the form of a boy or youth—the goddess’s child or lover—­and of a bearded adult, occa­sionally mounted on his sacred animal, the bull.” (Eliade *His­tory of Re­li­gi­ous Ideas* 46)
      2. At Tell Halaf, “The wild bull was venerated as an epiphany of male fertili­ty. Images of bulls, bucrania, ram’s heads, and the double ax certainly had a cult role, related to the storm god, so important in all the religions of the ancient Near East.” (Eliade *His­tory of Re­li­gi­ous Ideas* 47)

## Canaanite Religion

1. **bibliogaphy** (Scott *Relevance* 195 n. 3)
   1. Albright, W.F. *From the Stone Age to Christianity*.2nd ed., 1957. 230-36.
   2. Gordon, C.H. In Kramer, S.N., ed. *Mythologies of the Ancient World*. 1961. 181-217.
   3. Gray, J. *Archaeology and the Ancient World*. 1962. 105-20.
2. **introduction**
   1. “With the conquest of Canaan, Israel confronted in turn the whole paraphernalia of ancient shrines of gods and goddesses. Gradually a new form of syncretism evolved, in which Yahweh came to be worshipped after the fashion of a Canaanite god, and not always exclusively. This syncretism blurred the meaning of Yahwism, and engenered the emphatic protest by the prophets . . .” 194 Israel had “mistaken a more complex civilization for a higher way of life . . .” (Scott *Relevance* 194, 180)
   2. Consequently, Israel simultaneous­ly practiced two religions: Yahwism, which was in theory mono­the­is­tic; and Canaanite religion, which was polytheistic. As Jeremiah said (2:28), “As many as your cities are your gods, O Judah!”
      1. “W. Robertson Smith once said that Israel had one religion for times of patriotic ex­al­ta­tion and another for daily life. (Scott *Relevance* 195)
      2. “The actual social order, as already noted, was an uneasy accomodation of a native and distinct Israelite tradition to the Canaanite way-of-life. It had the weaknesses of a structure whose builders had disagreed on architectural principles and materials.” (Scott *Relevance* 179)
      3. Israel was “a minori­ty which had established itself as the dominant class . . . Nomad­ic tribes whose deity had been god *of the tribe* [now worshiped] gods *of the land* from which they now drew their principal subsistence.” (Scott *Relevance* 28)
      4. “Such people [who practice both Yahwism and fertility religion] may be hypocrites uncon­scious­ly, but they are hypo­crites none the less.” (Scott *Relevance* 202)
   3. “The worship of foreign deities was deliberately introduced by certain of the kings . . .” (Scott *Relevance* 196)
      1. Solomon introduced the cults “of ‘Ashtarte of Sidon, Chemosh of Moab, and Mil­com of Am­mon [1 Kgs 11:5, 7] . . .” (Scott *Relevance* 196)
      2. Abijam introduced “unspecified “idols” (i. e., foreign gods) [15:8, 12-13] . . .” (Scott *Relevance* 196)
      3. Ahab introduced the worship “of the Phoeni­cian Baal and his consort Asherah or ‘Ash­tarte [16:31-33] . . .” (Scott *Relevance* 196)
      4. And Manasseh introduced the worship “of Assyrian astral deities [2 Kgs 21:3-7]. . .” (Scott *Relevance* 196)
         1. Men “prostrated themselves on the roof-tops to the (probably Assyrian) star-gods . . .” (Scott *Relevance* 200)
         2. “Amos [5:25-27] infers that sacred processions in honor of the Assyri­an star-god Sakkuth (Saturn) were held in the pre­cincts of a Yahweh temple [Amos 5:25-27].” (Scott *Relevance* 200)
         3. “We read also of . . . “horses and chariots of the sun” and of roof altars for worship of the heavenly bodies that were destroyed in Josi­ah’s purge [2 Kgs 18:4, 23:11-12].” (Scott *Relevance* 196)
      5. “We read also of a bronze serpent connected in tradition with Moses (but which also was a symbol of the Mother Goddess) that was reverenced in the Jerusalem temple until the time of Hezekiah . . .” (Scott *Relevance* 196)
   4. “The Baal religion was essentially worship of the reproductive powers of nature, through an operative cult which sought to influence these to serve man’s interests. It was one of many forms taken by fertility religions . . .” (Scott *Relevance* 197)
   5. “. . . greed and oppression . . . are natural to the debauched devotees of the fertility reli­gion.” (Scott *Relevance* 211)
      1. Isa 5:20, 6:1-5; Jer 7:9-11; Hos 4:6, 6:4-6; Amos 2:6-8, 5:7; Zeph 1:12
3. **the myth**
   1. James, E.O. *Myth and Ritual in the Ancient Near East*. 1958. 60-65, 122-128.
   2. Kapelrud, A.S. *The Ras Shamra Discoveries and the Old Testament*. 1963. 37-51.
   3. “According to this [myth], the god represents the vegetation that dies in the heat of summer or autumn, or is cut down that man might have his harvests. He descends to the underworld, where his goddess-consort goes in search of him during the winter, struggles with the forces which hold him captive, and returns to earth with him in triumph in the Spring. Then the marriage of the divine pair is celebrated, to symbolize and ensure the renewal of vegetation and the fertility of man and beast.” (Scott *Relevance* 197)
4. **Baal**
   1. ““Baal” means literally “owner,” “lord,” or (in a derived use) “husband,” since the wife was the husband’s property . . . With the worship of the *baalim* who “owned” the fields and vineyards was associated a system of individual private ownership and an attitude to possessions quite alien to the nomadic tradition.” (Scott *Relevance* 28)
   2. “The word “Baal,” unlike the name “Yahweh,” was not a proper name but an honorific title meaning “master, owner” (cf. “the Lord”). Sometimes it was combined with the name of the locality where Baal was worshipped, like “Baal-Peor.” The proper name of the Baal of Canaan was “Hadad”; he was the god of storms and fertilizing rain.” (Scott *Relevance* 197)
   3. “. . . the great Syro-Palestinian rain-god Baal in his various manifestations [196] . . . seems to be the meaning of the plural *baalim*,although many scholars hold that the *baalim* were minor divinities or spirits thought of as resident in various localities. Cf. M. Noth, *The Old Testament World*,1966, pp. 281-82.” (Scott *Relevance* 196, 196 n. 4)
   4. “The Baal cult in a great city like Tyre shared the city’s importance, with the result that the Baal of Tyre assumed almost a distinct identity and was worshipped as such in Israel under Ahab.” (Scott *Relevance* 197)
5. **the Great Mother**
   1. “Alongside each Baal was his consort ‘Ashtarte or Asherah.” (Scott *Relevance* 197)
   2. *Asherah* is “both a Semitic goddess and [a] carved wooden image [set] next to the altars dedicated to Baal . . .” (Blaiklock and Harrison, *New International Dictionary* 74-75)
   3. “These were original­ly distinct goddesses, but they seem to be confused by the writers of the Old Testament. (See Albright, W.F. *From the Stone Age to Christianity*.231, 233.) (Scott *Relevance* 197 n. 8)
6. **shrines**
   1. “The Baal shrines were located either on “high places,” open-air mounds or platforms on which were the altar, an upright stone pillar representing the god and a wooden pole or pillar representing the [197] goddess; *or* in a temple enshrining an image . . .” (Scott *Relevance* 197-98)
      1. Deut 12:2-3, Jer 2:27-28, Hos 4:11-14
   2. “At the sanctuary of Beersheba oaths were taken by the name of Yahweh [Zeph 1:4-5], but also by the name of the Baal of Beersheba, [i. e.,] Dod or Hadad [Amos 8:14]; at Dan by the god of that shrine, and at Samaria by a deity apparently the same as the Asham-Bethel of the Elephantine papyri.” (Scott *Relevance* 200)
   3. “Large numbers of priests and temple prophets were constantly occupied, and a consid­erable proportion of the community’s time and resources was thus devoted to the operation of its religious cult.” (Scott *Relevance* 201)
      1. Isa 1:11, 2:8; Jer 3:1, 11:13; Hos 8:11, 10:1; Amos 4:4-5, 5:21-23
7. **sacred prostitution**
   1. “Sacred prostitutes, male and female, appear to have been regular function­ar­ies of these [Canaanite] temples [Hos 4:13-14, Amos 2:7-8]; in the first instance, perhaps, as priestly actors in the sacred marriage drama, but also . . . participating with the worship­pers in symbol­ic fertility rites.” (See Albright *From the Stone Age to Christiani­ty* 234-35.) (Scott *Relevance* 198)
   2. “. . . though the sexual licence associated with the ritual undoubtedly suggested to the prophets the description of idolatry as “fornication” with other gods [Exod 34:15-16; Hos 4:11-14; Amos 2:7-8], it was not the sole reason for it. The whole purpose and object of the cult was the satisfaction of human desire, and the cult *was* the religion. The only ethic it sanctioned was man’s own ethic of the struggle for life, security, satisfaction and power. Its fundamental difference from Yahwism lay in the belief that its gods had power superior to man’s but not ethical character superior to his.” (Scott *Relevance* 199)
8. **feasts**
   1. Israel assimilated the three agricultural seasonal feasts of Canaanite religion, “Unleav­ened Bread,” “Harvest” or “Weeks,” and “Ingathering” or “Booths” (Exod 23:14-17, 34:18-23; Deut 16:1-17). (Scott *Relevance* 198)
   2. raisin cakes
      1. Hos 3:1, “the Lord loves the people of Israel, though they turn to other gods and love raisin cakes.”
      2. 2 Sam 6:19, “distributed food among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins. Then all the people went back to their homes.”
         1. Dav­id dis­persed raisin cakes at a festival, after a sacrifice. (Scott *Re­levance* 200)
      3. Jer 44:19, “And the women said, “Indeed we will go on making offerings to the queen of heaven and pouring out libations to her; do you think that we made cakes for her, marked with her image, and poured out libations to her without our husbands’ being involved?”
         1. Sacrificial cakes were shaped like or marked with the image of the Mother Goddess. (Scott *Relevance* 200)
9. **child sacrifice**
   1. Child sacrifices were practiced at the shrine of Milcom near Jerusalem. Jer 32:35, “They built the high places of Baal in the valley of the son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter my mind that they should do this abomination, causing Judah to sin.” (Scott *Relevance* 200)
   2. See also “Child Sacrifrice at Carthage” 25-29.
10. **Canaanite influence on Israelite religion**
    1. Judges 1:27-28 (cf. 29-36), 3:11-13: “the Canaanites persisted in dwelling in that land [and Israel] put the Canaanites to forced labor . . . [Israel] went after other gods, from among the gods of the peoples who were round about them, . . . and served the Baals and the Ashtar­oth.”
    2. 2 Kings 23:4-20: King Josiah “commanded [priests] to bring out of the temple of the Lord all the vessels made for Baal, for Asherah, and for all the host of heaven; he burned them [and] he brought out the Asherah from the house of the Lord [and] beat it to dust . . . he broke down the houses of the cult prostitutes which were in the house of the Lord . . . he slew all the priests of the high places who were there, upon the altars, and burned the bones of men upon them.”
    3. “The cultivation of field crops, and of trees and vines was an art which had to be learned from the Canaanites. At the same time the Israelites learned from them to reverence the *baalim* (baals), the local manifestations of Baal, the rain-god whose favor was necessary to assure a crop. This was not obvious disloyalty to Yahweh, for “they *did not know* it was I who gave the grain, the wine and the oil [Hos 2:8].” Yahweh was God of the federation and people of Israel, the sole God of the political society and the national tradition. The gods of fields and vineyards were thought of as belonging to another sphere altogether. It was only when, in the time of Ahab and Elijah, the local manifestation of Baal the storm-god who was the city-god of Tyre, became Yahweh’s rival in the *political* sphere, that irreconcil­able conflict resulted. The familiar condemna­tion by the post-prophetic editor of Kings: “They built them high places and pillars and Asherim on every high hill and under every green tree” [1 Kgs 14:23] assumes the conditions and judges by the standards of the [26] seventh century. For Jacob himself was said to have set up one of these sacred pillars at Bethel [Gen 28:18, 22], and Samuel had sacrificed at a local “high-place” [1 Sam 9:12, 19, 22-25].” (Scott *Relevance* 27)
    4. “. . . the daily life of the cultivator was affected at every turn by animistic and fertility beliefs.” (Scott *Relevance* 201)
       1. “Hosea tells of fertility rites at threshing-floors [4:14, 9:1], and of those who “wail upon counches for grain and wine, and cut themselves” [7:14] (as the prophets of Baal did at Mount Carmel [1 Kgs 18:28]). This weeping for the dead god of vegetation explains the language of Psalm 126:5: “They that *sow with tears* shall reap with the ritual shout of joy”; for sowing is the burial of seed that new life may come.” (Cf. 1 Cor 15:36.) (Scott *Relevance* 201)
       2. “The Hebrew verb meaning “to prune” suggestively means also “to chant.” In Isaiah 65:8 we have the words of a ritual song of the vintage, the melody of which (as appears from their headings), continued to be used in the chanting of Psalms 57, 58, 59 and 75 in the Jerusalem temple.” (Scott *Relevance* 201)
    5. “There is no evidence . . . that the kings of Judah or Israel engaged in a ritual represen­ta­tion of a divine death and resurrection, combat and sacred marriage, as in the ritual pattern elsewhere.” (Scott *Relevance* 198)
    6. But “the myth-and-ritual pattern [of] the annual celebration of the god’s victory at Cre­a­tion over the forces of chaos, [198] is reflected in certain psalms which apparent­ly be­longed to a festival linking Yahweh’s assumption of royal power with his creative work. On such an occasion Yahweh’s anointed and adopted son, the king, in the ritual of the na­tional sanctu­ary, must have had an outstanding role. It is most probable that at this point the royal ritual of Israel resembled the royal ritual pattern elsewhere.” (Scott *Relevance* 198-99)
       1. Ps 2:6-9; 89:3, 4, 14, 18-37
       2. Johnson, A.R. *Sacral Kingship in Ancient Is­rael*. 2nd ed. 1967. 106-23, 128-30.
    7. “The extent to which the later Israelite forms of worship were indebted to Canaanite precedents was very considerable.” (Scott *Relevance* 27)
       1. feasts
          1. The three great annual festivals of the sacred calendar were harvest festivals: “Un­leav­ened Bread” (with which Passover had come to be associated) at the begin­ning of the barley harvest, “Weeks” or “Harvest” seven weeks later [“At first approxi­mately, later exactly seven weeks,” Exod 23:14-16, Lev 23:15-16, 27 n. 32] at the conclusion of the wheat harvest, and “Ingathering” or “Tabernacles,” the vin­tage festival in the autumn. These feasts were of long standing in Canaan before the entrance of the Israelites, and even in the later Jewish ritual traces of a Canaanite religious background can be discerned.” (Scott *Relevance* 27)
       2. sacrificial system
          1. “Moreover, the familiar varieties of sacrifice in the Old Testa­ment, such as the peace-offering, the sin-offering, the meal-offering and the whole-burnt-offering were similar to features of the Canaanite cultus. These things were taken over in early Yahwism because they were not in obvious conflict with its sim­ple traditional cultus, but were felt to be supplements necessary to the new conditions of agrarian life.” (Scott *Relevance* 27)
    8. influence on the social order (see also “Social Justice,” pp. 117-19)
       1. “The organizing principles of the social order thus condemned may be summarized as follows. Man lives in society because his life is under constant threat. In association with his fellows, and particularly by secur­ing a favorable or dominant position among them, he is the better able to maintain his existence, increase his satisfactions and perpetuate his kind. . . . man seeks additional security and satisfac­tion by possessing things, and by exercising power and influence over other men. The desire for security and satisfaction, then, was the mainspring of social action . . .” (Scott *Relevance* 183)
       2. “The evils condemned are not fastened on as individual aberrations from the normal *mores* of the society, common but still exceptional. They are characteristic of the society . . . They correspond in some way to the form and ends of the social order itself, to the principles upon which it operates . . .” 182 “. . . the social evils denounced by the prophets were seen by them as concrete examples of a dominant spirit in their society, which contradicted the essential nature of man and ignored the commanding presence of God.” (Scott *Relevance* 182, 231)
       3. Man “became vain of his self-sufficiency and measured life only by his desires. He did not acknowledge Yahweh as the giver of all good gifts, nor was he grieved with Yah­weh’s grief for the hurt of his fellow men [Isa 2:6 ff, 10:13-14; Hos 2:5, 7:3-7; Amos 5:1, 6:1-6, 8:4 ff]. What was true of the individual was true of the nation.” (Scott *Relevance* 124)
       4. “This spirit and the culture it produced were the fruit of the nature religion, through which men then sought to make the unseen powers the servants of their self-interest.” (Scott *Relevance* 231)
       5. “It was, on the contrary, the religion of Baal and the other nature gods that sanc­tioned this struggle for material satisfactions, and led men to put their trust in power and possessions. That religion was itself the fruit of the attempt to harness supernat­ural forces to the chariot of human desire.” (Scott *Relevance* 184)
       6. “Thus, in economic matters, Yahwism was concerned with the welfare of the people as a whole and with distribution in terms of justice and kind­ness, while the emphasis of Baalism was upon maximum production and the accumulation of private wealth.” (Scott *Relevance* 189)

## Child Sacrifice in Carthage

1. **introduction**
   1. “No aspect of Carthaginian culture has so horrified the modern mind as the sacrifice of babies and small children in ritual fashion in the sacred open-air precinct known as the tophet.” (Soren, ben Khader, and Slim, *Carthage* 123)
2. **literary evidence**
   1. Diodorus Siculus (Sicilian Greek historian, 100-1 bc; *Bibliotheca* 20.14): in the 300s bc, when the Sicilian army was attacking Carthage, “They were filled with superstitious dread, for they believed that they had neglected the honors of the gods that had been established by their fathers. In their zeal to make amends for their omission, they selected 200 of the noblest children and sacrificed them publicly; and others who were under suspicion sacri­ficed themselves voluntarily, in number not less than 300. There was in their city a bronze image of Cronus, extending its hands, palms up and sloping toward the ground, so that each of the children when placed thereon rolled down and fell into a sort of gaping pit filled with fire.” (Qtd. in Soren, ben Khader, and Slim, *Carthage* 127)
   2. Plutarch (Greek essayist and biographer, c ad 100-125; *De Superstitione* 171C-D): “those [families] with no children would buy little ones from poor people and cut their throats as if they were so many lambs or young birds; meanwhile the mother stood by without a tear or moan but should she utter a single moan or let fall a single tear, she had to forfeit the money, and her child was sacrificed nevertheless and the whole area before the statue was filled with a loud noise of flutes and drums so that the cries of wailing should not reach the ears of the people.” (Qtd. in Soren, ben Khader, and Slim, *Car­thage* 128)
   3. Kleitarchos (Alexandrian writer, 200s bc; scholia to Plato’s *Republic* 337 A: F Gr H IIB, 745, frag. 91): the bronze Ba’al had “its arms extended to hold up the burning baby before allowing it to collapse into a flaming brazier beneath the statue . . . the flames from the brazier caused the baby’s limbs to contract and its mouth to open in a grimace known as “sardonic laughter” because the child appeared to die laughing. The term sardonic refers to a poisonous plant from Sardinia that caused convulsions resem­bling laughter whenever it was eaten.” (Not a quotation.) (Soren, ben Khader, and Slim, *Carthage* 128)
   4. Philon of Byblos (Phoenician historian, c ad 100-125; *Phoenician History*): “the infants had their throats cut . . . the Phoenicians offered the best-loved child of all their children as a sacrifice in times of civic crisis.” (Not a quotation.) (Soren, ben Khader, and Slim *Carthage* 129)
   5. Quintus Ennius (Roman poet and historian, early 100s bc): since Quintus was from Sicily and “would have known Punic people personally [his statement] that the Cartha­gin­ians [still] sacri­ficed their sons to the gods muct be given considerable weight.” (Not a quotation.) (Soren, ben Khader, and Slim, *Carthage* 129)
3. **archaeological evidence**
   1. archaeological sites
      1. Tophets were “widespread in the Punic world, where thus far ten different tophets have been noted in Tunisia, Algeria, Sicily and Sardinia.” (Soren, ben Khader, and Slim, *Carthage* 127)
      2. The site of the tophet of Hadrumetum (present-day Sousse) was discovered in 1884. “It began in the sixth or fifth century b.c., well after the debut of the Carthage sanctuary . . .” (Soren, ben Khader, and Slim, *Carthage* 141)
      3. The site of the tophet of Carthage was discovered in 1921. (Soren, ben Khader, and Slim, *Carthage* 125)
      4. “The most important Punic tophet outside Carthage [is] at Tharros in western Sardinia.” (Soren, ben Khader, and Slim, *Carthage* 142)
   2. “Baby bones are soft and cartilaginous and rarely preserve well over time so [135] the question of whether only males or children of both sexes were sacrificed can never be answered archaeologically.” (Soren, ben Khader, and Slim, *Carthage* 135-36)
   3. “The jury is still out on how many of the children offered were firstborn and whether or not the policy was the same at all times, for all events and in other tophets.” (Soren, ben Khader, and Slim, *Carthage* 137)
   4. “. . . the child’s bones and ashes were gathered up right after the sacrifice and placed in an urn.” (Soren, ben Khader, and Slim, *Carthage* 132)
   5. The sacrificed children were “completely still at the time they were burned, suggesting that their throats were indeed cut prior to cremation.” (Soren, ben Khader, and Slim, *Carthage*) 137
   6. “It is still not clear if the multiple sacrifices occasionally found all in one urn were made at one time by one family, although there is at least one case where twins seem to have been offered at the same time.” (Soren, ben Khader, and Slim, *Carthage* 132)
   7. “Animals, particularly young sheep or goats, were sometimes offered as well.” (Soren, ben Khader, and Slim, *Carthage* 132)
   8. “Into the cremation urn, which was less than a foot high, were placed tiny grave offerings such as bracelets and protective amulets, and the vessel was sung down into a pit in the earth after being closed with a stopper, a flat sone or a plate.” (Soren, ben Khader, and Slim, *Carthage* 132)
   9. “A *cippus* or *stele* was then placed above the urn or urns, but it was clear that not every urn had a commemorative marker.” (Soren, ben Khader, and Slim, *Carthage* 132)
4. **reasons for sacrifices**
   1. The ritual “execution of children . . . was not ever intended as an act of cruelty . . .” (Soren, ben Khader, and Slim, *Carthage* 143)
   2. “The rite may have been the result of an annual religious sacrifice chosen by lot; a national emergency requiring immediate divine intervention, such as a war or an epidemic; a simple belief in the need to carry on Phoenician and possibly also Can­aanite traditions; a hope for personal success; a desire to preserve the health of another chld or a family member; and/or a feeling that by making the ultimate sacrifice, one achieved a greater union with the divinity. [130] [Also,] the Carthaginians may have feared the consequences of *not* sacrific­ing.” (Soren, ben Khader, and Slim, *Carthage* 130-31)
5. **development of the rite at Carthage**
   1. 725-600 bc
      1. At earliest level the Carthage tophet (c 725-600 bc), *cippi* (or *stelae*) “featured many Egyptian decorative elements and images of chapels and thrones.” (Soren, ben Khader, and Slim, *Carthage* 133)
      2. “. . . the rite seems to have been reserved originally for royal families and may have been a way for royalty to sacrifice royalty to the most royal divine Lord; in short, it might have been a device to link the earthly king with the heavenly Ba’al.” 131 “. . . access to the rites of the tophet may have been kept as the ultimate mystery distinguish­ing the elite from the commoner.” (Soren, ben Khader, and Slim, *Carthage* 138)
      3. “. . . in the early days of the [Carthage] tophet most of the offered babies were either newborn or stillborn, and about one out of every three offerings was a sheep or a goat (sheep can almost never be distinguished from goat on excavations except in cases of excellent preservation of the teeth).” (Soren, ben Khader, and Slim, *Car­thage* 136)
   2. 600-200 bc
      1. “. . . the *cippi* remained popular at first, frequently with images of a female deity in an Egyptian shrine, but [they] were gradually replaced by *stelae* resem­bling modern tombstones. Decorative elements of the period were often pillars, one, two or three in number, sometimes rounded or shaped like a bowling pin or Coca Cola bottle. Such images were . . . holy stone symbols for the Ba’al.” (Soren, ben Khader, and Slim, *Carthage* 133)
      2. Tanit (Ba’al’s consort)
         1. In the 400s bc, Tanit increased in impor­tance. (Soren, ben Khader, and Slim, *Car­thage* 133)
         2. “. . . the sign of Tanit, a sort of apex-up triangle with a circle over it and a hor­i­zon­tal bar between circle and triangle, became popular . . .” 133 “The crescent moon and solar disk . . . are the emblems of Tanit and Ba’al Hammon respective­ly.” (Soren, ben Khader, and Slim, *Carthage* 134)
         3. “Tanit herself and her sign were already known (if not well known) to the ancient Can­aanites and Phoeni­cians . . . [At Sidon,] An ivory plaque from the seventh [133] century b.c., found at nearby Sarepta, mentions Tanit Ashtart . . . the sud­den popular­ity of Tanit in Car­thage may indicate that some kind of major priestly decree or religious reformation occurred . . .” (Soren, ben Khader, and Slim, *Carthage* 133-)134
      3. democratization of the rite
         1. “As the city of Carthage became less monarchic and more oligar­chic and democrat­ic between the fourth and second centuries b.c., the rite of child sacrifice became similarly democratized . . .” (Soren, ben Khader, and Slim, *Carthage*) 131
         2. “. . . as many as twenty thousand urns, most with one or more children’s bodies (only about ten percent of them had animal offerings), were interred between 400 b.c. and 200 b.c. alone.” (Soren, ben Khader, and Slim, *Carthage* 135)
         3. In the 300s bc, “only one offering in ten was an animal, while most of the offerings were children between one and three years of age. Fully a third of the children sacrificed were between two and three.” (Soren, ben Khader, and Slim, *Carthage* 136)
         4. The tophet “was a busy place, so busy that funerary markers had to be periodical­ly removed, boundaries extended and layers relevelled. Shelby Brown notes: “At least twice before the destruction of the site by the Romans, either a large area or the entire tophet was roughly leveled and covered with a layer of sand, earth or clay to provide fresh ground for burial.” [Quotation from Shelby Brown, personal commun­ication to the author.] 138 “As the tophet reached its maximum area, with all levels of society making offerings, it may have taken up as much as 64,000 square feet.” (Soren, ben Khader, and Slim, *Carthage* 139)
   3. 200 bc-ad 325
      1. The Church Father Tertullian, “a Libyan who had spent most of his life in Carthage, reported around a.d. 200 [*Apology* 9.2-4] that “to this day that holy crime persists in secret” and that, despite Roman efforts to stamp it out, it continued “quite openly, down to the procon­sulship of Tiberius, who took the priests themselves and on the very trees of their temple, under whose shadow their crimes had been committed, hung them alive like votive offerings on crosses.”“ (Soren, ben Khader, and Slim, *Carthage* 143)
      2. “As late as the fourth century a.d., ritual sacrifice (which had changed from MLK to *molchomor* in Latin) of animals to Ba’al Hammon (now called Saturn) still continued in the Tunisian hinterland at a time when Christianity had overtaken Rome’s gods in importance. On a *stele* from Beja in northwestern Tunisia, a stylized and bearded Ba’al Hammon/Saturn still holds his sickle, symbol of power over the harvest, and his solar disk appears at his right shoulder. Beneath the god’s feet a worshiper leads a ram to an altar laden with fruit. On November 8, a.d. 323, the dedicating priest “with heartfelt joy, has [144] fulfilled the vow that he had promised to execute.” But that is the last gasp for Ba’al Hammon/Saturn, whose Carthaginian home had long since given way to a Roman cistern.” (Soren, ben Khader, and Slim, *Carthage* 144-45)
   4. ultimate geographical spread
      1. “In the ancient Mediterranean, . . . human sacrifice never became institu­tion­al­ized outside of the Canaanite-Phoenician-Punic orbit . . .” (Soren, ben Khader, and Slim, *Carthage* 143)
      2. But Agamemnon sacrificed Iphegenia, Abraham tried to sacrifice Isaac, and the Romans buried impious vestal virgins alive. (Soren, ben Khader, and Slim, *Carthage* 143)
      3. The Romans even sacrificed humans to ward off Hanni­bal. “Did they do this to emulate the Punic practice, fearing that their own gods and practices were not able to save the situation for them?” 143 After all, the Romans called Ba’al Hammon “Chron­us.” 128 But “human sacrifice [re­mained] a most un-Roman rite . . .” (Soren, ben Khader, and Slim, *Carthage* 128, 143)
6. **child sacrifice in Israel**
   1. “Tophet” occurs in the Bible.
      1. Jer 7:30-32, 32:35; 2 Kings 17:16-17, 23:­10
   2. It seems “to mean a high place in the Valley of Hinnom near Jerusalem, where child­ren were sacrificed by being made to pass through fire. Such cult places [were] well known to the Phoen­icians . . .” (Soren, ben Khader, and Slim, *Carthage* 127)
   3. “For generations, biblical scholars had thought that the children of Israel worshipped a foreign god named Moloch instead of the one true god Yahweh and appeased him with human sacrifice.” (Soren, ben Khader, and Slim, *Carthage* 137)
   4. But Paul Mosca, Punic epigrapher at the University of British Colum­bia, “insists that *moloch*,or MLK in Punic, is the rite of sacrifice itself, not a god, and that the Israelites were actually sacrificing to their own god in this way, a practice they may have learned from [137] Canaanite religion. Furthermore, he asserts, MLK is a royal word, suggest­ing the sacrifice of royal offspring by a royal dedicant.” (Soren, ben Khader, and Slim, *Carthage* 137-38)

## Post-Canaanite Religion

1. **the Magna Mater cult**
   1. In Phrygia (central western Asia Minor), by at least 200 bc, “A goddess of the earth, called Mâ or Cybele, was revered as the fecund mother of all things, the ‘mistress of the wild beasts’ [she was pictured as riding a chariot drawn by lions] . . . [Attis, the god of vegeta­tion,] was regarded as her husband, but the first place in this divine household belonged to the woman, a reminis­cence of the period of matriar­chy.” (Cumont, *Oriental Religions* 48)
   2. In this “Magna Mater” (“Great Mother”) cult, the country people wor­shiped trees, stones, meteorites (cf. Acts 19:25: “the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky”), and certain animals, especial­ly the lion. (Cumont, *Oriental Religions* 47-48)
   3. “. . . the fecund and generous goddess was always especially wor­shiped by women.” (Cumont, *Oriental Religions* 59)
   4. “A crowd of worshipers [would advance] through woods and thickets, mingling their shouts with the shrill sound of [flutes, tambourines, castanets, and cymbals]. [49] . . . In the midst of their orgies, and after wild dances, some of the worshipers voluntari­ly wounded them­selves and, becoming intoxicated with the view of the blood, with which they besprink­led their altars, they believed they were uniting them­selves with their divinity. Or else, arriving at a paroxysm of frenzy, they sacrificed their virility [“with the aid of a sharp stone,” p. 57] . . . These men became priests of Cybele and were called Galli. Violent ecstasis was always an endemic disease in Phrygia.” (Cumont, *Oriental Religions* 49-50)
   5. “The first Oriental religion adopted by the Romans was that of the goddess of Phrygia . . .” The sibyls advised that it be installed on the Palatine Hill in Rome in 204 bc. (Cumont, *Oriental Religions* 46)
   6. “When the senate became better acquainted with the divinity [51] . . . All citizens were forbidden to join . . .” (Cumont, *Oriental Religions* 52) But early in the empire “the holidays of the Phrygian deities were solemnly and officially celebrat­ed in Italy . . .” (Cu­mont, *Oriental Religions* 55)
   7. Later, “attempts were made to oppose the Phry­gian myster­ies to those of the church. It was maintained that the sanguinary purification imparted by the taurobol­ium was more effica­cious than baptism.” (Cumont, *Oriental Religions* 70-71)
   8. “On the very spot on which the last taurobolia [a Magna Mater ritual] took place at the end of the fourth century [ad], in the *Phrygianum*,stands to-day the basilica of the Vati­can.” (Cumont, *Oriental Religions* 71)
2. **Greek religion in 1 Cor 11**:**2-16**
   1. 1 Cor 11:5-6, 13, 16, “but any woman who prays or prophesies with her head unveiled disgraces her head-- it is one and the same thing as having her head shaved. 6 For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. . . . 13 Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? . . . 16 But if anyone is disposed to be contentious-- we have no such custom, nor do the churches of God.”
   2. In 1 Cor 11:2-16, “the topic is not women’s “veiling” [or] “cover­ing” their heads in church. The word “veil” does not occur . . . the topic is, rather, women’s *hair*styles in public worship. . . . the word which the [nrsv] translates as “unveiled” in [verses 5 and 13] sometimes refers to “loose” or “unbound” hair. Therefore, the instruc­tion here is probably that a woman should not let her hair fall loosely from her head when she prays or prophesies in church.” (Furnish 95)
   3. “Paul’s theme here is not the subordination of one sex [97] . . . his concern here is very specific—to bring order and discipline to public worship in Corinth, where religious frenzy threatens to make it appear like madness. Paul believes that one thing contribut­ing to the present chaos (he will address others in subsequent chapters) is the custom that the con­grega­tion’s prophetesses leave their hair unbound, like prophet­esses and priestesses in the Hellen­istic cults.” (Furnish 100)
3. **neo-paganism and the goddess**
   1. Campbell, Joseph. *The Masks of God*. Vol. 1, *Primitive Mythology*. New York: Viking, 1959. 60-67, 313-325.
   2. Downing, Christine. *The Goddess*: *Mythological Images of the Feminine*. New York: Crossroad, 1981.
   3. Gimbutas, Marija. *The Civilization of the Goddess*.
   4. Gimbutas, Marija. *The Goddesses and Gods of Old Europe*, *6500-3500 bc*: *Myths and Cult Images*. 1974. 2nd ed. Berkeley: U of California P, 1982.
   5. Graves, Robert. *The White Goddess*. 1948. New York: Farrar, Straus and Giroux, 1966.
   6. Harrison, Jane Ellen. *Prolegomena to the Study of Greek Religion*. Cambridge: CUP, 1903.
   7. Heine, Susanne. *Christianity and the Goddesses*: *Systematic Criticism of a Feminist Theology*. Trans. John Bowden. London: SCM, 1988. (German: *Widerbelebung der Gött­innen*? Göt­tingen: Vandenhoeck and Ruprecht, 1987.)
   8. James, E.O. *The Cult of the Mother-Goddess*: *An Archaeological and Documentary Study*. New York: Praeger, 1959.
   9. Johnson, Buffie. *Lady of the Beasts*: *Ancient Images of the Goddess and Her Sacred Animals*. San Francisco: Harper and Row, 1988.
   10. Miller, David L. *The New Polytheism*: *Rebirth of the Gods and Goddesses*. 2nd ed. Dallas: Spring, 1981.
   11. The many works of Rosemary Radford Reuther, Matthew Fox, Mary Christ, Mary Daly, etc.

# Part 2: Background to the Prophets

Why Study the Prophets?

1. **judging relevance**
   1. “. . . to declare that the prophets are or are not relevant for the modern world is a pretence, until one has a fairly clear grasp of the prophetic movement and literature as a phenomenon in itself. We must know the prophets before we can say that they have a message for us, and what it is.” (Scott *Relevance* 216)
2. **illumination of Judaism**
   1. “The magnitude of the prophets’ achievement may [231] be seen in the fact that their religion did much to create the unique spiritual culture of Judaism, a coherent and passion­ately-held structure of ideas which became normative in the on-going communi­ty.” (Scott *Relevance* 231-32)
3. **illumination of Christianity**
   1. “What we learn about God and about religion through the prophets is not super­sed­ed (though it is illuminated) by the coming of God to man in Jesus Christ. Rather, it is an integral and essential element in the total Christian under­standing of God and of his ways. The Bible is *one* literature, and we know more about the God of Christian faith than is found in the pages of the New Testament, when, like the evangelists and apostles, we read the prophetic writings with eyes opened by Jesus Christ. The relation between the Testa­ments is not simply one of succession and develop­ment, but one of interrelationship and vital continuity.” (Scott *Relevance* 218)
4. **morality**
   1. “What they say about *the ethical requirements* for man’s [218] acceptable service of a God whose moral character and action are the very constituents of his godhead, is, of course, underlined in the New Testament. But nowhere is this simple, primary fact of religion more forcefully stated than by the Old Testament prophets. . . . The prophets make it plain that religion and ethical behavior must form a vital unity.” (Scott *Relevance* 218-19)
5. **seeing the unique in Israel**’**s religion**
   1. “In the Hebrew prophets is found the clear­est expres­sion of what was most distinctive and creative in ancient Israelite religion.” (Scott *Relevance* 193)
   2. “The fierce struggle against submergence by the Canaanite religion and civilization made what was essential in Yahwism stand out. [194] . . . Thus they were able to bring to the front what was primary, to set aside as indifferent what was second­ary, and then to chal­lenge what was fundamentally opposed to their central faith.” (Scott *Relevance* 194-95)

## Prophecy and Prediction

1. **Prophecy is not just prediction**.
   1. Today “prophecy” means “prediction of the future.” For example, people often prophe­sy the end but usually base themselves on apocalyptic works (espe­cially Daniel and Revela­tion); they rarely cite prophetic passages (except a few mes­si­an­ic ones). (Scott *Relevance* 3) (On apocalyptic works, see below, pp. 124-29.)
      1. Ignatius of Antioch († c ad 110), Polycarp († c ad 155), Justin († c ad 165), and Irenaeus (*fl*. c ad 180) thought they were living in the last times. (Scott *Relevance* 3)
      2. Hippolytus († c ad 235) declared that the world would end in ad 500. (Scott *Rele­vance* 3)
      3. Lactantius († c ad 320) thought the Judgment was at hand in his day. (Scott *Rele­vance* 3)
      4. Otto of Freising (c ad 1120) thought the Judgment was at hand in his day. (Scott *Relevance* 3)
      5. Joachim of Flora (c ad 1255) said the New Age of the Spirit would com­mence in 1260. (Scott *Relevance* 3)
      6. Militz of Cromeriz said the end would be c ad 1365-67. (Scott *Relevance* 3)
      7. Hoffman the Anabaptist said the end would be c ad 1533. (Scott *Relevance* 3)
      8. Guinness (1886) said the end would be in 1930. (Scott *Relevance* 3)
      9. Russell (1907) said the end would be in 1914. (Scott *Relevance* 3)
      10. Dawson (1926) picked 1934. (Scott *Relevance* 3)
   2. But “prediction” was not formerly prophecy’s pri­mary purpose.
      1. “The Greek word *prophētēs* [πρoφήτης] means “one who speaks on behalf of someone else,” in this case for God.” (Scott *Relevance* 2)
      2. The relevance of the prophets cannot be merely their soothsaying. See Isa 2:6, “He has forsaken his people, the house of Jacob, *because* they are filled with diviners from the east, and practise sooth­saying like the Philistines.” (Scott *Relevance* 2)
   3. Using Scripture to foretell “the course of events in the present and future ages . . . is actually a revival of the ancient heathen practice of divining the future, heedless of the rebuke [Acts 1:7]: “It is not for you [2] to know the times or periods that the Father has set by his own authority.”“ 2-3 “. . . modern prognosticators [are] using the Bible . . . as a soothsayer’s manual and an instrument of divination.” (Scott *Relevance* 7)
2. **But the prophets did make some predictions**.
   1. “Certainly it [prediction] was not the most important element, or almost the sole element, in the way some have supposed. Yet it cannot be denied a very real place in prophecy. But normally it was not prediction for its own sake, as a demonstration of the superhuman gift of the prophet, but prediction of the future as arising from the present addressed to their own contemporaries as a warning of the disasters to which they were heading, and closely connected with the profoundly spiritual message with which the prophets were charged.” (Rowley *Growth of the Old Testament* 82-83)
   2. Some came true.
      1. “Amos pictured the imminent overthrow by earthquake and conquest of a society corroded by injustice. Within two years [“This is the point of the accusative of duration in Am. 1:1: “*during* the two years before the earth­quake,” 9 n. 16] there fol­lowed one of the most memorable of Pales­tine’s earthquakes, and less than a genera­tion later invasion by the Assyri­ans had brought to an end” the northern kingdom. (Scott *Rele­vance* 9)
      2. “Isaiah [7:10-16; 8:3, 4], in the crisis of the Syro-Ephraimite attack in 735-734 out­grown his infancy, the threat to Judah would have vanished; beofre another infant was able to say “mother” and “father,” the allied foes of Judah would have been despoiled by the Assyrians. These predictions were fulfilled, apparently within a year.” (Scott *Relevance* 9)
      3. “Again, when Jerusalem was threatened by the forces of Sennacherib in 701-700 once more the forecast was justified by the event.” (Scott *Relevance* 10)
   3. Some were withdrawn.
      1. In Isa 38:1-6, “Isaiah declares categorically that Hezekiah is about to die, but later con­veys word to him of his reprieve.” (Scott *Relevance* 11)
      2. In Amos 7:1-6, God shows Amos locusts and fire, but “Yahweh repented (or, was sorry) concerning this; ‘It shall not happen,’ said Yahweh.” (Scott *Relevance* 11)
   4. Some did not come true.
      1. “. . . though Isaiah 17:1 declares that Damascus will become a heap of ruins, it remains a populous city to this day.” (Scott *Relevance* 11)
      2. “In Ezekiel 26:7-14 we are told that Yahweh will “make a bare rock” of the city of Tyre by the hand of Nebuchadrezzar, whereas in a later chapter (29:17-20) it is acknowl­edged that Nebuchadrezzar’s siege of Tyre had been unsuccessful, and it is said that Yahweh will give him the land of Egypt in compensation.” (Scott *Relevance* 11)
      3. Micah declared in 3:12, “Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.” A century later, Jeremiah in Jerusalem explained in 26:19, “did not the Lord change his mind about the disaster that he had pronounced against them?” “. . . the contrition of Heze­kiah had led Yahweh to change his mind.” (Scott *Relevance* 11)
3. **reasons why prophecies were not always fulfilled**
   1. “a prophetic forecast, far from being inevita­bly fulfilled with lit­eral [10] ex­act­ness, can be modified or withdrawn altogether.” (Scott *Relevance* 10-11)
   2. metaphor and symbol
      1. Prophetic “predictions are usually clothed in the language of poetic im­ag­ery and hyperbole . . .” 11 Jesus is hardly literal when he says of John the Baptist (Matt 11:14), “If you care to believe it, he is the Elijah who is to come.” (“That is, the role of Elijah the forerunner has been filled by John.” 12 n. 28) Jesus is hardly teach­ing reincarna­tion. “Thus for Jesus the fulfilment of the pre­diction was on a deeper level of meaning . . .” (Scott *Relevance* 12)
   3. the prophets’ relation to time
      1. “What is common to the canonical prophets is a new attitude to tradition, a new appreciation of Yahweh’s active participation in the current affairs of Israel, and a new turning toward the future.” (Scott *Relevance* 115)
      2. Normally “prophets foretell . . . a doom or deliver­ance which is to befall the people whom the prophet is addressing. More impor­tant, they will experi­ence it as an immedi­ate consequence of their moral and spiritual condition at the moment when the prophet speaks. . . . The margins of present time (so to speak) are extended to include a near future which is vitually and morally related to that present. Such predictions are not glimpses of a predeter­mined future . . . What is about to happen [is] the concrete realization of the . . . will of Yahweh. When God is about to act, he makes known his pur­pose: “Surely the Lord Yahweh will do nothing without revealing his plan to his servants the prophets” ?? [Amos 3:7]. These predic­tions are [condition­al].” (Scott *Relevance* 10)
      3. “Their frequent references to the future, and especially to the immediate future, result from their sense of the spiritual importance and moral urgency of the present.” The present includes “not only men’s attitudes but [also] Yahweh’s righteous will . . .” (Scott *Relevance* 13)
      4. near, middle, and far future
         1. So the prophets mostly made predictions of the near future, “the future as arising from the present . . .” (Rowley 82).
         2. Or they made predictions of the far future. “In addition to this the proph­ets uttered predic­tions of the more distant future, not causally con­nected with their own times, [82] when the Golden Age should dawn and life be incompara­bly beautiful.” (Rowley 82-83)
         3. They rarely predict the intermediate future (e. g., the twenty-first century ad).
      5. A relationship between Yahweh and his community “is deliberately distin­guished from any natural or physical bond, which, being permanent, would give no special signifi­cance to time. Belief in a divine act of choice at a particular moment in history, on the other hand, gives to time special signifi­cance as the context of divine action and human moral response. It also gives to history a beginning and a direc­tion. Revelation is thus [130] particu­larized and made concrete without in any way limiting its universality and permanent validity.” (Scott *Relevance* 130-31)
      6. “. . . every time is to the men who live then critical . . . The prophets of Israel can disclose the reality and nature of our crisis when speaking of their own. [14] . . . They are the contemporaries of every genera­tion because the truth they declare is perma­nently valid.” [14-15] “. . . some present mo­ments stand out from all others. . . . It can be a *great* mo­ment, charged with eternal issues deter­mining des­tiny.” 13 Revelation through the pro­phets “was a mo­men­­tous message which called for decision . . .” (Scott *Rele­vance* 14-15, 130)
   4. God’s free will
      1. “God retains the full freedom of an active will [Jer 18:6-10] . . . But his free­dom is neither capricious nor arbitrary. Its limitations are the require­ments of his own na­ture—­justice, mercy and truth [2 Tim 2:13].” (Scott *Relevance* 11)
      2. “The prophetic promise proclaims . . . not a coming *something*,after the manner of the fortune-teller, but *he* who comes.” (Qtd. from W. Zim­merli. In Westermann, Claus, and J.L. Mays, eds. *Essays on Old Testament Hermeneutics*. 1963. 105.) (Scott *Relevance* 11)

## Priest, Prophet, and Scribe

1. **Jer 18**:**18**, **Ezek 7**:**26**
   1. In Jer 18:18 and Ezek 7:26, three types of religious authority in ancient Israel are men­tioned, and each is associated with his usual type of utterance.
   2. Jer 18:18b, “*instruc­tion* [*torah*] shall not perish from the *priest*, nor *counsel* from the *wise*, nor the *word* from the *prophet*.”
   3. Ezek 7:26bc, “they shall keep seeking a vision from the prophet; instruction shall perish from the priest, and counsel from the elders.”. (Scott *Way of Wisdom* 4)
2. **priests**
   1. “The priest ministered in terms of the eternal and changless to that in man’s life which was constant or recurrent.” (Scott *Relevance* 13) “To the priests . . ., God was the Ancient and Un­changing . . . [rev­elation through the priests] “was an en­largement of the body of reli­gious knowledge in a relatively static, continu­ing situation . . .” (Scott *Relevance* 130)
   2. “The priest . . . conducted the cult of sacrifice and festi­val . . .” (Scott *Way of Wisdom* 4)
   3. But in addition, “part of his duty was to proclaim the fundamental beliefs and to instruct in the conse­quent obliga­tions of the people of God.” See Deut 26:1-9; 33:8-10; 2 Chr 15:3; Mal 2:4-7. (Scott *Way of Wisdom* 4)
   4. The theme which dominates the historical (i. e., priestly) and prophetic books is “the cove­nant people theme . . .” (Scott *Way of Wisdom* 2)
3. **prophets**
   1. Prophets too, like priests, instilled fundamental beliefs and taught obliga­tions. (Scott *Way of Wisdom* 4)
   2. The prophets “address the collective Is­rael,” not just individual persons like the scribes. (Scott *Way of Wisdom* 4)
   3. The prophets were differently related to time than the priests and scribes: “to the pro­phets [Yah­weh] mani­fested his personal will in a spe­cial way at a partic­ular mo­ment.” (Scott *Relevance* 130) “The proph­et, not the priest or the teacher, is the voice of God in that mo­ment.” (Scott *Relevance* 13)
   4. “There is this distinction . . . between revelation through the prophets and that through the priests and Wisdom teachers. In the former case the initia­tive lay with Yahweh, and the es­sence of the revelation was a summons and a com­mand­ment [e. g., Amos 5:14-15].” (Scott *Relevance* 129)
   5. The theme which dominates the historical (i. e., priestly) and prophetic books is “the cove­nant people theme . . .” (Scott *Way of Wisdom* 2)
4. **scribes/wise men**
   1. As with priests, so with the scribes, “God was the Ancient and Un­changing . . .,” and thus rev­el­a­tion through the scribes “was an en­largement of the body of reli­gious knowl­edge in a relative­ly static, continu­ing situation . . .” (Scott *Relevance* 130)
   2. Scribes used reason rather than revelation.
      1. “The spokesmen of wisdom . . . do not address the collective Is­rael, as the [4] prophets do, nor ap­peal to the authority of revelation. Their concern is with men as individuals . . . The authority with which they speak is that of counsel and instruc­tion, and, at a later stage, persuasion and debate.” (Scott *Way of Wisdom* 4-5)
      2. The “wise man” distilled in his teach­ing the essence of common and long experi­ence.” (Scott *Relevance* 13)
   3. The theme which dominates the historical and prophetic books is “the covenant people theme,” but the theme of the wisdom literature is quite different. (Scott *Way of Wisdom* 2) “. . . the older wisdom tradition was quite remote in its interests and methods from the religiously dom­inant priestly and pro­phetic tradi­tions. Even in the existing books such passages as Proverbs 16:6 and 21:3 have almost the ap­pearance of a polemic against formal cultic re­quirements . . .” (Scott *Way of Wisdom* 20)
   4. “The wisdom tradition . . . sought, in the first place, to pro­vide guid­ance for living by pro­pounding rules of moral order and, in the second place, to ex­plore the mean­ing of life through reflection, speculation, and debate.” (Scott *Way of Wisdom* 4, 22)

## The Prophetic Call

1. **the call experience**
   1. For examples of call experiences, see Isa 6 and Jer 1:4-10. (Scott *Relevance* 118)
   2. ecstasy
      1. “Where the story of a prophet’s call is recorded at all fully, as with Isaiah and Jeremiah, this experience appears to have been marked by a degree of ecstatic rapture not subse­quently repeated . . .” (Scott *Relevance* 96)
      2. “Such intensity and exaltation of spirit, resulting from a recognized divine impulsion, is then a *new* kind of prophetic ecstasy, related to [93] the concentration and absorp­tion of the mystic, the artist and the genius, but different because of its action element. . . . They were supremely alive to the moral realities of the actual human and social situa­tion; they were not aloof from it, as the mystic tends to be.” 93-94 “Lind­blom calls this an “ecstasy of concen­tra­tion” in contrast to a mystical “ecstasy of absorp­tion.”“ (Scott *Relevance* 93 n. 15)
      3. On mystical experiences in general, see “Religious Experiences in General,” 42-44.
   3. no witnesses: “Westermann [*Forschung am Alten Testament* (1964) 175] makes the point that the call never had a human witness, hence the prophetic office could not be institu­tional­ized.” (Scott *Relevance* 95)
2. **results of the call experience**
   1. sense of mission
      1. vocation (voluntary mission)
         1. “From [their call experiences] they derived their urgent sense of mission.” 118 “Hence, the supreme importance to the prophets of the call which came to them as individuals [Isa 6; Jer 1:4-10] . . .” (Scott *Relevance* 118, 120)
         2. “The power [of Yahweh] . . . gave him a sense of mission which neither indiffer­ence nor opposi­tion could destroy . . .” (Scott *Relevance* 127)
         3. “. . . the religious experi­ence of all the great prophets shared . . . the sense of vocation to serve God in a life-time of witness . . .” (Scott *Relevance* 222)
         4. “The prophets were men who had given themselves with complete abandon to the service of [God] . . .” (Scott *Relevance* 15)
            1. “Yahweh *took me* from following the flock,” said Amos simply, of his call to the ministry [Amos 7:15].” (Scott *Relevance* 15)
            2. “Here am I. Send me” was Isaiah’s prompt response to the call [Isa 6:8] . . .” (Scott *Relevance* 15)
      2. compulsion (involuntary mission)
         1. “They had an irresistible compulsion to speak what they had heard when the “hand” or power of Yahweh was on them.” (Scott *Relevance* 90)
         2. The prophets felt an “overwhelming compulsion . . .” See Isa 6:1, 8; Jer 1:1-10; Hos 3:1; Amos 7:14-15; Mic 3:8. (Scott *Relevance* 95)
         3. “The power [of Yahweh] . . . was a power like an inward fire, as real as his own existence [Jer 18:18].” (Scott *Relevance* 127)
         4. “The consciousness of the prophet that he had within him a word expressing the divine *will* shows itself in the sense of compulsion under which he labored [Amos 3:8, 7:14-15, 5:13].” (Scott *Relevance* 99)
         5. “Before such conviction the anathemas of priests, the denunciations of profession­al prophets, and the strong hand of the civil authorities were of no avail. Even that most wounding of all blows, the defection of intimate friends, struck Jeremi­ah to the heart, but did not slay his faith [Jer 20:10] . . .” (Scott *Relevance* 100)
         6. despite reluctance
            1. Moses was reluctant to be Yahweh’s mouthpiece (Exod 3).
            2. Elijah and Jonah “illustrate how some prophets would fain have escaped from the relentless will which drove them on.” (Scott *Relevance* 99)
            3. “From the beginning Jeremiah protested [e. g., Jer 20:7] . . .” 99 He was com­pelled to speak as he had no wish to do (Jer 28:6 ff). (Scott *Relevance* 127)
   2. personal religion
      1. The call experience “introduced the prophet into a new, standing relation­ship to his God [e. g., Jer 1:9, 23:28].” 96 The prophet’s “his standing knowl­edge of Yah­weh’s nature and will . . . integrated with the primary ecstasy [experienced in the call] in a total personal experi­ence on a new level, as in genuine “conver­sion.”“ 96 Thereaf­ter, “The divine fact was to them a personal presence with a name . . .” (Scott *Relevance* 96, 118)
      2. Israel “acknowledged [God’s] initiative in her historic past [but] Yahweh had be­come a figure of tradition rather than a fact of life.” [116] By contrast, “the prophets [had an] over­whelm­ing apprehension of God as a present and active partici­pant in life . . .” (Scott *Relevance* 126)
   3. separation
      1. “. . . the religious experi­ence of all the great prophets shared . . . the feeling of spiritual separation from those to whom one is bound by many hu­man ties, but who do not share one’s profound convictions.” (Scott *Relevance* 222)
      2. A prophet recogni­zed “that he had been set apart from other men and consecrat­ed to a task from which there was to be no release. To be sanctified was to be set apart for Yahweh’s use, like an offering in the temple.” (Scott *Relevance* 95)
   4. authority
      1. “. . . the prophets were something other than ethicists, preachers or theolo­gians. Theirs was a positive and urgent message that was neither derived from tradition (though the tradition was part of it), nor produced by reflec­tion upon an existing body of religious belief.” (Scott *Relevance* 91)
      2. “They spoke at an imme­di­ate divine command [1 Kgs 22:19-23, Jer 23:18, Amos 3:7]. . . . as per­sonal envoys of the divine ruler they were endowed with adequate authori­ty: “See, I have this day set thee over the nations and over the kingdoms, to uproot and to tear down” [Jer 1:10] . . .” (Scott *Relevance* 91)
   5. assurance
      1. “The power [of Yahweh] . . . filled him with complete assurance as he pointed to the sin that was destroying his people [Mic 3:8] . . .” (Scott *Relevance* 127)
   6. spiritual perceptiveness
      1. “The power [of Yahweh] . . . clarified his spiritual perception so that he discerned the unfolding of a consis­tent moral purpose . . .” (Scott *Relevance* 127)
   7. ability to give oracles
      1. “The subsequent oracles . . . are not neces­sarily dependent upon a repeti­tion of this original [call] experience, but are derived from his standing knowl­edge of Yah­weh’s nature and will and awareness of Yahweh’s continued presence.” (Scott *Relevance* 96)
      2. “The Word and the commission to utter it were parts of the same funda­mental and character­istic experience.” See Isa 6:9; Jer 1:7, 9; Amos 7:15-16. (Scott *Relevance* 90)
      3. signs: “A flash of insight on occasion disclosed in otherwise trivial hap­penings a mean­ing coinci­dent with Yahweh’s known purpose, so that these became “signs” [Isa 7:14; Jer 1:11-14].” (Scott *Relevance* 127)
   8. intercession
      1. “Related to the prophet’s continuous special relationship to God, is his acknowl­edged responsibility as an intercessor.” [96] See Isa 37:1-4; Jer 14:7-9, 19-22; 18:20; 27:18; Amos 7:2, 5. (Scott *Relevance* 96-97)
      2. “Prayer was made also for Yahweh to give a word or oracle when a special situation seemed to demand one . . . The giving of oracles in response to a special request is recorded, e. g., in 2 Kg. 19:14-34; 20:1-6; Jer 37:3-10; 42:1-22 [cf. Jer 17:15]. In the last case, ten days elapsed before the answer came.” (Scott *Relevance* 97)

## On Mystical Experiences in General

1. **definition**
   1. A mystical experience is a direct, nonsensory awareness of God.
   2. “direct”
      1. A religious experience is always experienced as a *direct* experience of God. It is an aware­ness of God “in much the same way physical seeing is an awareness . . .” (Urban *Short His­tory* 236)
   3. “nonsensory”
      1. Yet these experiences are not sensory. (Urban *Short His­tory* 236)
      2. As one per­son described his mystical experi­ence, “God had neither form, color, odor, nor taste; . . . the feeling of his pres­ence was accom­panied with no deter­minate localiza­tion. . . . [Though] he fell under no one of my senses, yet my consciousness per­ceived him.” (Urban *Short His­tory* 236)
2. **first type of mystical experience**: **the holy**
   1. Rudolf Otto, in *The Idea of the Holy* (1920s), col­lected ac­counts of experienc­es of God from primitive religions, the Bible, Hinduism, Buddhism, and Islam. He called such experiences “creature feeling” (feeling like a creature, i.e., dependent on a creator), *mys­ter­ium tre­mendum et fascinans* (a mystery, tremen­dous and fascinating), and “numinous experi­ence” (a *numen* in Roman religion was a spirit). (Urban *Short His­tory* 232)
   2. The experiences in­clude a negative element of dread and a positive ele­ment of over­whelming majesty. In Isaiah’s temple vi­sion (Isa 6:1-7), for example, Isaiah sees God, im­mense, high up, with angels saying, “the whole earth is full of his glory”; but in addition to this majes­ty, Isaiah also feels insignificant: “I am lost; for I am a man of unclean lips.” An angel cleanses him and says, “your guilt is taken away.” (Urban *Short His­tory* 233)
   3. These three elements—the immen­sity of God, the insignifi­cance of oneself, and a sense of cleanness or appro­priate­ness of one’s existence before God—typify an experi­ence of the holy. (Urban *Short His­tory* 233)
3. **second type of mystical epxerience**: **unity**
   1. “Mysticism” refers to “experiences in which feelings of unity with the divine reality are para­mount.” 234 An accompanying feeling of “ineffable peace” distin­guish­es mysti­cism from Otto’s experi­ence of the holy; there is no sense of dread. (Urban *Short His­tory* 235)
   2. Though mystics often assert that “I and God are one,” three different subtypes of mystical experience are distin­guishable.
      1. The mystic experiences total identity of God and self, both during and after the mystical experi­ence of unity. There is only one reality, God, and I and all the world are He. This is typ­ical of Hindu and Bud­dhist mys­ticism. 234 As the *Mandukya Upanishad* says, in “pure unitary con­sciousness, . . . aware­ness of the world and of multi­plicity is com­pletely obliterated. It is ineffable peace. It is the Supreme Good. It is One without a second. It is the Self.” (Urban *Short His­tory* 234-35)
      2. The mystic experiences total identity of God and self during the experi­ence, but after­ward con­tin­ue to recognize that God and self are in re­ality distinct. (Urban *Short His­tory* 234)
      3. The mystic experiences God and self as distinct, both dur­ing and after the experience. These mystics are aware of God filling their souls, [235] but they do not have a uni­tary conscious­ness. (Urban *Short His­tory* 236)
4. **third type of mystical experience**: **personalistic mysticism**
   1. According to the Jewish phi­losopher Martin Buber (1878-1965), there are two types of rela­tionship, I-Thou (a re­lationship of mutual­ity and re­spect) and I-It (a thing or person is viewed as an object useful to oneself). (Urban *Short His­tory* 237)
   2. Mere factual know­ledge of God is an I-It relationship. But in an I-Thou rela­tionship with God, “Man receives, . . . not a specific ‘content’ but a Presence, a Presence as power.” An I-Thou rela­tionship with God can be initated by a stone, a plant, or an animal, [237] but usually God is glimpsed in I-Thou relationships between persons. The I-Thou experience of God is usually very brief, but the experi­ence of His presence becomes an inexhaust­ible source of strength. (Urban *Short His­tory* 238)
   3. “So important is the relationship with the Eternal Thou that our ethical rela­tionship with other human beings and our love for them are reinforced and made full by it.” (Urban *Short His­tory* 238)
5. **differences among the three types**
   1. Differences among these types and subtypes of mystical ex­pe­rience are perhaps the result of the mystics’ cultural, especially reli­gious, back­grounds. (Urban *Short His­tory* 240)
   2. “. . . the identification of that mysterious presence with the personal God of the Bible or with an Undiffer­entiated Absolute might be due to theologi­cal and philo­sophi­cal con­sidera­tions derived from sources other than those given in the momen­tary experienc­es.” (Urban *Short His­tory* 240)
6. **the truth of religious experiences**
   1. self-authenticating
      1. William James, in his *Varieties of Religious Experience* (1902), says religious experienc­es are self-confirming. (Urban *Short His­tory* 241)
      2. James: “Mys­tical states, when well developed, usually are, and have the right to be, absolutely authoritative over the individuals to whom they come. [But] No authority emanates from them which should make it a duty for those who stand outside them to accept their revela­tions uncritically.” (Qtd. in Urban *Short His­tory* 241)
   2. a metaphysical argument for the truth of religious experiences
      1. “Meta­physics” is the division of philosophy which investi­gates what it means to *be*. Disci­plines like astronomy and biology study par­ticular kinds of beings, but meta­physi­cists study what all objects that exist have in common—name­ly, they all “are.” The “is-ness” of things is variously expressed as “the being of beings,” “being-itself,” “the power to be,” “the ground of being,” or “the act of being.” (Urban *Short His­tory* 246-47)
      2. A good question with which to start investigating being-itself is, “Why is there some­thing rather than nothing?” Any given thing can be explained by other things: “Why the French Revolution?” can be explained by the condi­tions in France at the time, etc. But why is there anything at all, rather than nothing (not even an empty void)? There must exist in things a power to be, a power that resists non-being, which keeps beings in exist­ence. Without be­ing, a thing would cease to be or would never have come into being. Whatever the constitu­ents of the universe are (atoms, subatomic particles, etc.), because they ex­ist, they must have a power to exist. (Urban *Short His­tory* 247)
      3. Since being-itself is common to all things, another way to approach it is to ascend a scale of abstraction. “If we go up in a scale from particular ideas to more general ideas, we find that the more general ideas are sparer than the particular. The idea of animal has less content than the ideas of horse or dog, and the idea of physical object even less than that of animal. Hence our idea of what is common to all things, being, will be emptied of all these particular contents.” [248] This means that being-itself cannot be described by the properites of any particu­lar entity. [247] Still, we can know two things about it. (Urban *Short His­tory* 247-48)
         1. Since we infer exist­ence-itself from the fact that things exist, we know that being-itself is the source of the rest of reality. (Urban *Short His­tory* 248)
         2. Also, being-itself must be timeless, eternal. Since being-itself, if it had a begin­ning, would have arisen out of nothing, and since no thing can bring itself into exist­ence if no thing exists, therefore being-itself can­not have had a beginning; and so it must be time­less. (Urban *Short His­tory* 248)
      4. Since metaphysics shows that being-itself is the ultimate reali­ty, and that it must exist, religious experiences may be true and not mere feelings or illusions, because there is an ultimate reality which might be the ob­ject of perception in religious experi­ences. (Urban *Short His­tory* 248-49)
      5. Paul Tillich identified being-itself with Rudolf Otto’s concept of the holy. But Otto’s idea of the holy, as Tillich admits, is much fuller than the concept of be­ing-itself, since throughout history the holy has always been reported to be a person, [249] whereas being-itself, since it is merely the power of be­ing shared by all beings, need not be per­sonal. (Urban *Short His­tory* 249-50)

## The Prophetic “Word”

1. **primitive notion of the power of speech**
   1. According to Hebrew thought, “Words were felt to be charged with the vital force of the speaker’s person, and, once uttered, continued its effec­tive expression even in the speaker’s absence, or after his death.” (Scott *Relevance* 98)
   2. “A death-bed curse or blessing was especially powerful; the words of the dying Isaac[Gen 27:27-40], Jacob [Gen 49] and Moses [Deut 33] are represent­ed as deter­min­ing factors in the subse­quent history of the Israelite tribes.” (Scott *Relevance* 98)
   3. “A man’s name represent­ed him in a more than formal way; as Pedersen [*Israel*, *I-II* (1926) 245] puts it: “To know the name of a man is the same as to know his essence.” David sent his followers to greet Nabal with David’s name, expecting a particular reaction [1 Sam 25:5].” (Scott *Relevance* 98)
   4. “To mention the name of God was all the more significant; it was to invoke his presence [Ezek 43:8, Amos 6:10], which was not to be done lightly or in a defiling context, as we are reminded in the fourth Com­mandment.” (Scott *Relevance* 98)
   5. Cf. Gen 1:3, “God *said*, “Let there be light” . . .”; “My word . . . shall accomplish that which I please” [no citation]; “But only say the word, and my servant will be healed” [cen­turion to Jesus]. (Scott *Relevance* 98)
2. **the power of prophetic speech**
   1. Future events “were not merely foreseen, but *willed*. The court prophets of Ahab announced in [98] advance a victory at Ramoth-Gilead in order to insure that victory. When the words of Yahweh were put in the mouth of Jeremiah, he was thereby “set over nations and kingdoms” [Jer 1], as a force affecting the future course of their histories.” (Scott *Relevance* 98-99)
   2. “Thus the word uttered through the prophet had the power of Yahweh in it, and manifested his presence in a given situation.” (Scott *Relevance* 98)
3. **word vs**. **spirit**
   1. “A man who behaved abnormally was popularly believed to be under the influence of a spirit which had come upon him . . .” (Scott *Relevance* 92)
   2. Gen 41:38; Exod 31:2-3; Jgs 6:34, 15:14; 1 Sam 16:14, 19:23-24; Jgs 9:23; 1 Kgs 22:23; 2 Kgs 2:16
   3. “In most instances the spirit is said to be the spirit of God or of Yahweh. But in 1 Kings 22:19-23 the “lying spirit” put in the mouth of the false prophets is described as a member of the heavenly host distinct from Yahweh, yet under his control.” (Scott *Relevance* 92)
   4. “Where the ecstatics were possessed by sheer, undifferentiated spirit-power, the great prophets were possessed by the mind and holy will of Yahweh. They were his voices, speaking in the first person on his behalf . . .” (Scott *Relevance* 92)
   5. “The prophets were men of the Word of Yahweh. They were possessed by it as their predecessors had been spirit-possessed. The difference was that they were not speaking with tongues, but with the understanding. Their prophetic experience of divine presence and power had a content as of intelligible speech.” (Scott *Relevance* 90)
   6. “Although inspiration by the spirit of God is claimed by Ezekiel and later prophets [Isa 48:16, 61:1; Ezek 11:5; Joel 2:28], Mowinckel has shown convincingly [*JBL* 53 (1934) 199-227] that the prophets of the classical age reject the thought of spirit possession as explain­ing their powers, and attribute these rather to the compulsion of Yahweh’s word. In so doing they distinguish themselves . . . from their spirit-crazed contemporaries in whom the old tradition persisted [2 Kgs 9:11, Jer 29:26, Hos 9:7].” (Scott *Relevance* 91)
   7. Deut 18:15-18 makes Moses “the type of a true prophet . . .” (Scott *Relevance* 92)
      1. Deut 18:15-18, Moses says, “The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. 16 This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: “If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die.” 17 Then the Lord replied to me: “They are right in what they have said. 18 I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command.””
      2. See Exod 33:11a, “Thus the Lord used to speak to Moses face to face, as one speaks to a friend.”
      3. See Num 12:7-8ab, “Not so with my servant Moses; he is entrusted with all my house. 8 With him I speak face to face—clearly, not in riddles; and he beholds the form of the Lord.”

## The Oracular Experience

1. **introduction**
   1. “The Word and the commission to utter it were parts of the same fundamental and character­istic experience.” See Isa 6:9; Jer 1:7, 9; Amos 7:15-16. (Scott *Relevance* 90)
   2. “. . . the prophets were something other than ethicists, preachers or theologians. Theirs was a positive and urgent message that was neither derived from tradition (though the tradition was part of it), nor produced by reflection upon an existing body of religious belief. They spoke at an immediate divine command. [1 Kgs 22:19-23, Jer 23:18, Amos 3:7] . . .” (Scott *Relevance* 91)
2. **prophetic inspiration**
   1. Definition: inspiration (from 2 Tim 3:16, θεόπvευστoς, *theopneustos*, “God-breathed”) is a grace (a dir­ect influence by God on a person’s spiritual aspect) “by which men are impelled to teach others what God wants them to teach; when this is performed orally, there is a question of prophetical in­spiration, and when accomplished in writing, there is a question of biblical inspira­tion.” (Steinmueller, *General Introduction* 5)
   2. “Sometimes the prophet felt that he was repeating the actual words of Yahweh, as in Jer. 3:11, 12; sometimes that Yahweh was actually using his [94] mouth and his tongue with which to speak, as in Jer. 2:9 and Is. 6:7.” (Scott *Relevance* 94-95)
   3. “. . . the endowment of a prophet did not obliterate the human and personal factor. The tender-heartedness and gentle nature of Jeremiah and Hosea stand in contrast to the austere and virile puritanism of Micah and Amos, and to the assured dignity of the aristocrat Isaiah. . . . the divine Word found expression through human minds and in natural speech.” (Scott *Relevance* 97)
   4. “The prophetic visions are “images.” In this manner he proclaimed the destiny of Israel to the prophet Amos” (Amos 8:1-2). (Cerfaux *Treasure of the Parables* 4)
      1. Amos 8:1-2, “This is what the Lord God showed me—a basket of summer fruit. 2 He said, “Amos, what do you see?” And I said, “A basket of summer fruit.” Then the Lord said to me, “The end has come upon my people Israel; I will never again pass them by.”” (Scott’s trans. of last clause: “My people Israel is ripe for destruction.”)
      2. “Amos had looked at baskets of ripe fruit a hundred times. But that day he noticed that particular basket as if he had never seen one before. He knew instinctively that God wanted him to regard it, and that it was going to signify something: one of those secrets which God communicates to his servants, the prophets. The prophet’s understanding had been guided by God in order that he might discover, beneath an “image,” a more profound reality. God will make use of this revelatory process throughout the Old Testament. An image which suddenly appears in a religious light—a dream, a story, [4] the encounter with an unex­pected sight—in­stantly stirs up an as yet vague intellectual illumination. From this intuition, divine thought is clarified for man.” (Cerfaux *Treasure of the Parables* 4-5)
      3. other examples (Cerfaux *Treasure of the Parables* 5)
         1. Hos 1-3: Hosea’s marriage
         2. Joel 1: Joel’s vision of the locust plague
         3. Ezek 17, Ezekiel’s eagle allegory
         4. Dan 2: Nebu­chad­nezzar’s dreams
3. **audition**
   1. “The audition was, of [92] course, an inner religious experience of the prophet which is subject to psychological examination.” (Scott *Relevance* 92-93)
   2. The “divine manifestation had articulate meaning. It was a *Word*. Sometimes, owing to the vividness with which this presented itself to the prophet’s consciousness, it is called a *Vision* or “revelation.” ” (Scott *Relevance* 93)
      1. Isa 1:1; Jer 14:14; Hab 2:2-3
      2. See Lindblom, J. *Prophecy in Ancient Israel*. 108.
   3. J. Lindblom (*Prophecy in Ancient Israel* 121): “The idea of hearing is only a means of describing the inspiration by which the high ideas emerged in the soul of the prophet.” (Qtd. in Scott *Relevance* 93)
      1. Mic 3:8, “But as for me, I am filled with power, with the spirit of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin.”
      2. 1 Kgs 19:14: Elijah was “very zealous for the Lord . . .”
4. **the epistemology of the prophets** (using Ezek 1-3 as an example)
   1. The throne chariot really exists.
      1. God causes the throne chariot to be present before Ezekiel’s physical eyes.
      2. God infuses a mental vision of it.
         1. Ezekiel is not aware that the vision is mental and not physical.
         2. Ezekiel is aware that the object really exists but that he is only seeing a mental image of it.
      3. The throne chariot does not really exist.
         1. God infuses a mental vision of it.
            1. Ezekiel is not aware that the vision is mental and not physical.
            2. Ezekiel is aware that the vision is mental and that God has infused it.
            3. Ezekiel is aware that the vision is mental but thinks it has arisen from his own imagination.
         2. God infuses a meaning (that he is to leave the Jerusalem temple) but not an image (the throne chariot).
            1. Ezekiel is aware that God has infused the meaning and assumes that his own imagination has proposed the image.
            2. Ezekiel is unaware that God has infused a meaning; he assumes that both mean­ing and image are from his own natural processes.
         3. Both meaning and image are in fact from Ezekiel’s own natural processes.
            1. God has so directed natural causes and effects that both meaning and image have naturally arisen in Ezekiel’s mind.
            2. God has not influenced the production of either meaning or image; both have simply arisen in Ezekiel’s mind.

## Distinguishing True from False Prophecy

1. **the prophet**’**s criteria**
   1. False prophecy “was well known to the classical prophets . . .” (Scott *Relevance* 100)
      1. Isa 9:15, 28:7; Jer 5:31, 14:14, 29:8; Hos 9:7; Mic 3:5, 11
   2. “. . . the question arises: how were they themselves so sure that their message came from God, and was not merely the projection of their own views and desires?” (Scott *Relevance* 100)
   3. Consequently, “The true prophet had his own criteria.” (Scott *Relevance* 102)
   4. psychological
      1. “In the first place these were psychologi­cal.” See Jer 23:28-29, “Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully. What has straw in common with wheat? says the Lord? 29Is not my word like fire, says the Lord, and like a hammer that breaks a rock in pieces?” (Scott *Relevance* 102)
      2. reluctance
         1. “What caused the prophet an inner agony he could hardly bear and could not avoid could hardly be attributed to self-projec­tion.” (Scott *Relevance* 102)
            1. Isa 6:11, “
            2. Jer 4:19-20, “
            3. Amos 7:2, 5, “
         2. “. . . doom was as disagreeable to speak as it was unwelcome to hear.” (Scott *Relevance* 103)
         3. “. . . that Jeremiah and Habakkuk went so far as to ques­tion the righ­teous­ness of Yahweh’s actions shows how vividly they were con­scious of a will other than their own.” (Scott *Relevance* 103)
            1. Jer 12:1-4, “
            2. Hab 1:4, 13-14, “So the law becomes slack and justice never prevails. The wicked surround the righteous—therefore judgment comes forth perverted. . . . 13 Your eyes are too pure to behold evil, and you cannot look on wrongdoing; why do you look on the treacherous, and are silent when the wicked swallow those more righteous than they?”
         4. compulsion
            1. “. . . the irresistible impulse to speak it [God’s message] carried the convic­tion that the word had come . . . from beyond himself.” 102 “. . . the prophets were conscious of an enabling power within them which was itself an assur­ance that their commission was genuine.”(Scott *Relevance* 102-03)

Jer 6:11, “But I am full of the wrath of the Lord; I am weary of holding it in. Pour it out on the children in the street, and on the gatherings of young men as well; both husband and wife shall be taken, the old folk and the very aged.”

Mic 3:8, “But as for me, I am filled with power, with the spirit of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin.”

* 1. rational
     1. “The second of the prophet’s criteria was rational. This was the test of consisten­cy with the terms of his original commission in the radical experience of his call; of consistency, further, with Yahweh’s will as made known in the past history of Israel, and through earlier prophecy.” (Scott *Relevance* 104)
  2. moral
     1. “The third criterion for the prophet was the moral worth and immediate relevance of his message. Amid moral confusion, he was able to distinguish good from evil, and to define it as justice . . .” (Scott *Relevance* 104)
     2. “His sudden insight into the moral and spiritual realities of a situation was like the solution of a problem or the unveiling of a mystery. . . . It was an experience that could bear no other interpretation than that of a divine revelation.” (Scott *Relevance* 102)
     3. “Such a clear and constant word was self-authenticating; it fitted the situation as a key fits the lock. “Yahweh has sent a word against Jacob, and it shall light upon Israel, and all the people shall recognize [it] [Isa 9:8-9].” So with the prophet himself: “Yahweh caused me to know, and I understood it” [Jer 11:18].” (Scott *Relevance* 105)
     4. “The clarity [of] his message . . . carried the conviction that the word had come . . . from beyond himself.” (Scott *Relevance* 102)
     5. The explanatory value of the word “helped to produce in these spokesmen of Yahweh the certainty that it came to them from him. It disclosed the real facts, the underlying moral and spiritual conditions . . .” (Scott *Relevance* 105)

1. **the audience**’**s criteria**
   1. “. . . how much more difficult it must have been for the prophets’ audience when two of them of apparently equal standing like Jeremiah and Hananiah contradicted one another [Jer 28]. . . . “Both spoke in the name of Yahweh; both spoke with the accent of personal conviction . . .” [Quotation from J. Skinner, *Prophecy and Religion* (1926) 188.] (Scott *Relevance* 100)
   2. Nevertheless there were certain criteria more immedi­ately available to the prophets’ hearers—even if conclusions drawn from them were not infallible.” (Scott *Relevance* 101)
   3. orthodoxy
      1. “The first test was clear and specific: a prophet who proposed apostasy to the worship of gods could have no claim to speak for Yahweh [Deut 13:1-5].” 101 Unor­thodoxy indicates a false prophet, even if his prophecies are fulfilled. Deut 13:1-3, “If prophets or those who divine by dreams appear among you and prom­ise you omens or portents, 2and the omens or the portents declared by them take place, and they say, “Let us follow other gods” (whom you have not known) “and let us serve them,” 3you must not heed the words of those prophets or those who divine by dreams; for the Lordy­our God is testing you, to know whether you indeed love the Lord your God with all your heart and soul.” (Scott *Relevance* 101, 12)
      2. Unorthodoxy indicates a false prophet, even if his prophecies are fulfilled. See Deut 13:1-3, quoted below (p. 51). (Scott *Relevance* 12)
   4. moral character
      1. “A second test was the moral character of the prophet, especially when it was painfully obvious that this was bad [Isa 28:7; Jer 23:14, 30; Mic 3:11].” (Scott *Relevance* 101)
   5. sincerity
      1. “The third criterion [was:] Was the prophet sincere?” (Scott *Relevance* 101)
      2. “There were at least grounds for suspi­cion when a man prophesied what king or people wanted him to say.” (Scott *Relevance* 101)
         1. 1 Kgs 22:12, “
         2. Jer 6:14, “
      3. “. . . the hearers could be sure of . . . the sincerity of a Micaiah who braved the wrath of the king . . .” (Scott *Relevance* 102)
         1. 1 Kgs 22:14, “
      4. “Furthermore, when the true prophet had no word from Yahweh he remained silent, while the false prophets were all too ready to “retail visions of their own.”” (Scott *Relevance* 102)
         1. Jer 23:16, “Thus says the LORD of hosts: Do not listen to the words of the prophets who prophesy to you; they are deluding you. They speak visions of their own minds, not from the mouth of the Lord.”
         2. Jer 28:10-12, “Then the prophet Hananiah took the yoke from the neck of the prophet Jeremiah, and broke it. 11 And Hananiah spoke in the presence of all the people, saying, “Thus says the Lord: This is how I will break the yoke of King Nebuchadnezzar of Babylon from the neck of all the nations within two years.” At this, the prophet Jeremiah went his way. 12 Sometime after the prophet Hananiah had broken the yoke from the neck of the prophet Jeremiah, the word of the Lord came to Jeremiah . . .”
         3. Jer 42:7, “At the end of ten days the word of the Lord came to Jeremiah.”
         4. Hab 2:1, “I will stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint.”
   6. demand for a sign
      1. “The demand for a sign from heaven to authenticate the prophetic declarations of Jesus is familiar from the Gospels [Matt 12:38, John 2:18]. This was an old ex­pectation, as is evident from Deut. 31:1: “If a prophet arises among you . . . and he gives you a sign or a wonder . . .” God himself, according to the tradition, had given a sign to Moses to confirm the reality of his call [Exod 4:1-9]. Jeremiah found assur­ance in two experi­ences closely associated with the timme of his commission­ing, those of the almond branch and the boiling cooking-pot [Jer 1:11-16].” (Scott *Relevance* 105)
      2. “Only exceptionally are such signs represented as miraculous. The shadow which went back ten steps on the sundial of Ahaz is the only example from the period of classical prophecy that shares this feature with the story of Gideon’s fleece and the fire which consumed his offering.” (Scott *Relevance* 106)
      3. “Normally a prophetic sign was a present token of a future still to be realized according to the prophet’s word.” (Scott *Relevance* 106)
   7. “In the last analysis, the word was authenticated by its own inherent worth and weight rather than by signs, and by the personal power of the men who spoke it. It was novel, unconven­tional, even startling. It came as a new, disturbing and creative element into a situation, and faced men with the necessity of a moral decision. The speakers were men of that passionate conviction which divides men into two camps, making disciples of some and enemies of others.” (Scott *Relevance* 106)
2. “**fulfillment of prophecy as a criterion of its genuineness**” (Scott *Relevance* 12)
   1. Fulfillment of a prediction as a criterion of its truthfulness “was useless at the moment when the predic­tion was uttered.”
   2. An unfulfilled prophecy indicates a false prophet.
      1. Deut 18:22, “If a prophet speaks in the name of the Lord but the thing does not take place or prove true, it is a word that the Lord has not spoken. The prophet has spoken presump­tuous­ly; do not be frightened by it.”
      2. Jer 28:5-9, “Then the prophet Jeremiah spoke to the prophet Han­aniah in the pres­ence of the priests and all the people who were standing in the house of the Lord; 6and the prophet Jeremiah said, “Amen! May the Lord do so; may the Lord fulfill the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the Lord and all the exiles. 7But listen now to this word that I speak in your hearing and in the hearing of all the people. 8The prophets who preced­ed you and me from ancient times prophesied war, famine, and pesti­lence against many countries and great kingdoms. 9As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet.”
   3. fulfillment and orthodoxy
      1. Even if a prophet’s oracles are fulfilled, unorthodoxy will still show him to be a false prophet: orthodoxy is a stronger criterion than fulfillment. (Scott *Relevance* 12)
         1. Deut 13:1-3: “If prophets or those who divine by dreams appear among you and prom­ise you omens or portents, 2 and the omens or the portents declared by them take place, and they say, “Let us follow other gods” (whom you have not known) “and let us serve them,” 3 you must not heed the words of those prophets or those who divine by dreams; for the Lord your God is testing you, to know whether you indeed love the Lord your God with all your heart and soul.”
      2. Consequently, “failure of a prediction may serve as a negative test, but its fulfilment is no guaran­tee of genuineness if the . . . message departs from . . . Yah­wism.” (Scott *Relevance* 12)
         1. Jer 23:21-22, “I did not send the prophets, yet they ran; I did not speak to them, yet they prophe­sied. 22But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their doings.”
      3. “True prophe­cy would turn men from evil.” (Scott *Relevance* 12)

## Symbolic Actions

1. **definition**
   1. “Sometimes a prophet would pronounce his message through a striking symbolic act.” (Scott *Relevance* 99)
2. **examples**
   1. by pre-classical prophets (Scott *Relevance* 99 n. 33)
      1. 1 Kgs 11:29-31, garment in twelve pieces: ““About that time, when Jeroboam was leaving Jerusalem, the prophet Ahijah the Shilonite found him on the road. Ahijah had clothed himself with a new garment. The two of them were alone in the open country 30when Ahijah laid hold of the new garment he was wearing and tore it into twelve pieces. 31He then said to Jeroboam: Take for yourself ten pieces; for thus says the Lord, the God of Israel, “See, I am about to tear the kingdom from the hand of Solomon, and will give you ten tribes.”“
      2. 1 Kgs 22:11, horns of iron: “Zedekiah son of Chenaanah made for himself horns of iron, and he said, “Thus says the Lord: With these you shall gore the Arameans until they are destroyed.”“
      3. 2 Kgs 13:15-19, archery and the defeat of Aram: “Elisha said to him [Joash king of Israel], “Take a bow and arrows”; so he took a bow and arrows. 16Then he said to the king of Israel, “Draw the bow”; and he drew it. Elisha laid his hands on the king’s hands. 17Then he said, “Open the window eastward”; and he opened it. Elisha said, “Shoot”; and he shot. Then he said, “The Lord’s arrow of victory, the arrow of victory over Aram! For you shall fight the Arameans in Aphek until you have made an end of them.” 18He continued, “Take the arrows”; and he took them. He said to the king of Israel, “Strike the ground with them”; he struck three times, and stopped. 19Then the man of God was angry with him, and said, “You should have struck five or six times; then you would have struck down Aram until you had made an end of it, but now you will strike down Aram only three times.”“
   2. by classical prophets
      1. Hos 1:2b-9, 3:1-4, Hosea’s marriage: “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.” 3So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son. 4And the Lord said to him, “Name him Jezreel; for in a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. 5On that day I will break the bow of Israel in the valley of Jezreel.” 6She conceived again and bore a daughter. Then the Lord said to him, “Name her Lo-ruhamah, for I will no longer have pity on the house of Israel or forgive them. 7But I will have pity on the house of Judah, and I will save them by the Lord their God; I will not save them by bow, or by sword, or by war, or by horses, or by horsemen.” 8When she had weaned Lo-ruha­mah, she conceived and bore a son. 9Then the Lord said, “Name him Lo-ammi, for you are not my people and I am not your God.” . . . [3] 1The Lord said to me again, “Go, love a woman who has a lover and is an adulteress, just as the Lord loves the people of Israel, though they turn to other gods and love raisin cakes.” 2So I bought her for fifteen shekels of silver and a homer of barley and a measure of wine. 3And I said to her, “You must remain as mine for many days; you shall not play the whore, you shall not have intercourse with a man, nor I with you.” 4For the Israelites shall remain many days without king or prince, without sacrifice or pillar, without ephod or tera­phim.”
      2. Isa 20:1-6, Isaiah’s nakedness: “In the year that the commander-in-chief, who was sent by King Sargon of Assyria, came to Ashdod and fought against it and took it—2at that time the lord had spoken to Isaiah son of Amoz, saying, “Go, and loose the sackcloth from your loins and take your sandals off your feet,” and he had done so, walking naked and barefoot. 3Then the lord said, “Just as my servant Isaiah has walked naked and barefoot for three years as a sign and a portent against Egypt and Ethiopia, 4so shall the king of Assyria lead away the Egyptians as captives and the Ethiopians as exiles, both the young and the old, naked and barefoot, with buttocks uncovered, to the shame of Egypt. 5And they shall be dismayed and confounded because of Ethiopia their hope and of Egypt their boast. 6In that day the inhabitants of this coastland will say, ‘See, this is what has happened to those in whom we hoped and to whom we fled for help and deliverance from the king of Assyria! And we, how shall we escape?’”“
      3. Isa 7:3, Shear-jashub: “Then the Lordsaid to Isaiah, Go out to meet Ahaz, you and your son Shear-jashub, at the end of the conduit of the upper pool on the highway to the Fuller’s Field . . .”
      4. Isa 8:1-4, Maher-shalal-hash-baz: “Then the Lord said to me, Take a large tablet and write on it in common characters, “Belong­ing to Maher-shalal-hash-baz,” 2and have it attested for me by reliable witnesses, the priest Uriah and Zechariah son of Jeberechiah. 3And I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, Name him Maher-shalal-hash-baz; 4for before the child knows how to call “My father” or “My mother,” the wealth of Damascus and the spoil of Samaria will be carried away by the king of Assyria.”
      5. Jer 16:1-4, Jeremiah’s celibacy: “The word of the Lord came to me: 2You shall not take a wife, nor shall you have sons or daughters in this place. 3For thus says the Lord concerning the sons and daughters who are born in this place, and concerning the mothers who bear them and the fathers who beget them in this land: 4They shall die of deadly diseases. They shall not be lamented, nor shall they be buried; they shall become like dung on the surface of the ground. They shall perish by the sword and by famine, and their dead bodies shall become food for the birds of the air and for the wild animals of the earth.”
      6. Jer 32:6-17a, 24-25, purchase of Hanamel’s field: “Jeremiah said [to king Zedekiah], The word of the Lord came to me: 7Hanamel son of your uncle Shallum is going to come to you and say, “Buy my field that is at Anathoth, for the right of redemption by purchase is yours.” 8Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, “Buy my field that is at Ana­thoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself.” Then I knew that this was the word of the Lord. 9And I bought the field at Anathoth from my cousin Hanamel, and weighed out the money to him, seven­teen shekels of silver. 10I signed the deed, sealed it, got witnesses, and weighed the money on scales. 11Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; 12and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. 13In their presence I charged Baruch, saying, 14Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthen­ware jar, in order that they may last for a long time. 15For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land. 16After I had given the deed of purchase to Baruch son of Neriah, I prayed to the Lord, saying: 17Ah Lord god! . . . 24See, the siege-ramps have been cast up against the city to take it, and the city, faced with sword, famine, and pestilence, has been given into the hands of the Chaldeans who are fighting against it. What you spoke has happened, as you yourself can see. 25Yet you, O Lord god, have said to me, “Buy the field for money and get wit­nesses”—though the city has been given into the hands of the Chaldeans.”
      7. Ezek 4:1-3, brick and iron plate: “And you, O mortal, take a brick and set it before you. On it portray a city, Jerusalem; 2and put siegeworks against it, and build a siege-wall against it, and cast up a ramp against it; set camps also against it, and plant battering rams against it all around. 3Then take an iron plate and place it as an iron wall between you and the city; set your face toward it, and let it be in a state of siege, and press the siege against it. This is a sign for the house of Israel.”
      8. Ezek 4:4-8, lying on side: “Then lie on your left side, and place the punish­ment of the house of Israel upon it; you shall bear their punishment for the number of the days that you lie there. 5For I assign to you a number of days, three hundred ninety days, equal to the number of the years of their punishment; and so you shall bear the punishment of the house of Israel. 6When you have completed these, you shall lie down a second time, but on your right side, and bear the punishment of the house of Judah; forty days I assign you, one day for each year. 7You shall set your face toward the siege of Jerusa­lem, and with your arm bared you shall prophesy against it. 8See, I am putting cords on you so that you cannot turn from one side to the other until you have completed the days of your siege.”
      9. Ezek 4:9-17, bread baked on dung: “And you, take wheat and barley, beans and lentils, millet and spelt; put them into one vessel, and make bread for yourself. During the number of days that you lie on your side, three hundred ninety days, you shall eat it. 10The food that you eat shall be twenty shekels a day by weight; at fixed times you shall eat it. 11And you shall drink water by measure, one-sixth of a hin; at fixed times you shall drink. 12You shall eat it as a barley-cake, baking it in their sight on human dung. 13The lord said, “Thus shall the people of Israel eat their bread, unclean, among the nations to which I will drive them.” 14Then I said, “Ah Lord god! I have never defiled myself; from my youth up until now I have never eaten what died of itself or was torn by animals, nor has carrion flesh come into my mouth.” 15Then he said to me, “See, I will let you have cow’s dung instead of human dung, on which you may prepare your bread.” 16Then he said to me, Mortal, I am going to break the staff of bread in Jerusa­lem; they shall eat bread by weight and with fearful­ness; and they shall drink water by measure and in dismay. 17Lacking bread and water, they will look at one another in dismay, and waste away under their punishment.”
      10. Ezek 5:1-4, 12, dividing hair into thirds: “And you, O mortal, take a sharp sword; use it as a barber’s razor and run it over your head and your beard; then take balances for weighing, and divide the hair. 2One third of the hair you shall burn in the fire inside the city, when the days of the siege are completed; one third you shall take and strike with the sword all around the city; and one third you shall scatter to the wind, and I will unsheathe the sword after them. 3Then you shall take from these a small number, and bind them in the skirts of your robe. 4From these, again, you shall take some, throw them into the fire and burn them up; from there a fire will come out against all the house of Israel. . . . 12One third of you shall die of pestilence or be consumed by famine among you; one third shall fall by the sword around you; and one third I will scatter to every wind and will unsheathe the sword after them.”

# Part 3: A History of the Prophetic Movement

## Pre-Classical Prophecy: Divination

1. **introduction**
   1. Divination “involved a vague idea of the uniformity of nature.” (Scott *Re­le­vance* 7)
   2. “Unusual sights, as of a bird acting strangely, or occasional involuntary human actions like sneezing, were taken as signs of calamity because at some time they had been fol­lowed by calamity.” (Scott *Re­le­vance* 7)
   3. “The curious markings on the liver of a sacrificed animal . . ., not being humanly de­ter­mined, [were] ascribed to supernatural agency . . .” (Scott *Re­le­vance* 7)
   4. “An editorial note in 1 Sam. 9:9 explains that “he that is now called a Prophet was be­fore­time called a Seer”; i. e., the functions of the seers were taken over by the prophets. The original distinction seems to have been that the Seer gained his supernat­ural knowledge by skill in interpreting signs and omens, or by dreams or second-sight; whereas the Prophet spoke directly out of an immediate ecstatic con­sciousness of divine possession.” (Scott *Re­le­vance* 45)
   5. Such practices were repudiated by the classical prophets. “This is made emphatic also in Deuteronomy, the recodification under prophetic influence of older laws.” (Scott *Re­le­vance* 8)
      1. Deut 18:10-12, 18, “No one shall be found among you who makes a son or daughter pass through fire, or who practices divination, or is a soothsayer, or an augur, or a sorcerer, 11 or one who casts spells, or who consults ghosts or spirits, or who seeks oracles from the dead. 12 For whoever does these things is abhorrent to the Lord; it is because of such abhorrent practices that the Lord your God is driving them out before you. . . . 18I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command.”
      2. “The law of Deut. 18:10 ff contrasts prophecy as the sole legitimate manner of learning the divine will, with the methods of the heathen. The significant distinc­tion is that the latter are ways of [41] satisfying human inquisitiveness by invading and attempt­ing to coerce the world of spirits, whereas a prophet is “like unto Moses” in that he speaks when bidden not by man but by Yahweh. Obviously, such a law belongs to a period when prophecy has attained its full stature, and the fact that it was necessary indicates that the old superstitions still persisted.” (Scott *Re­le­vance* 41-42)
   6. Prior to classical prophecy (c 750 bc), prophecy in Israel was “more closely associated with sooth­say­ing . . .” (Scott *Re­le­vance* 9)
   7. “It cannot be acciden­tal that the Hebrew word for “priest”—*kohen*,has as its counter­part in Arabic the word meaning “divin­er.” The priest is the original “holy man.” . . . In Jg. 18:1-6 the migrating Danites consult a local priest . . .” (Scott *Re­le­vance* 42)
   8. “seer”
      1. “The title given to such men [diviners] in the early period was “Seer.”“ (Scott *Re­le­vance* 44)
      2. “The first to be given the name [“seer”] is Samuel himself . . .” (Scott *Re­le­vance* 44)
   9. 1 Sam 28:6-25 (in the witch of Endor story, 1 Sam 28:6-25): “The three “official” me­thods said to have been tried by Saul without success were *dreams*, *Urim*,and *proph­ets*.” (Scott *Re­le­vance* 42)
2. **dreams**
   1. “Dreams, too, were modes of revelation at the sanctuary.” (Scott *Re­le­vance* 43)
   2. “Jacob’s famous dream of the ladder . . . came to him at a holy “place” . . . which was later held to be the site of the Bethel temple [Gen 28:11-17].” (Scott *Re­le­vance* 43)
   3. Solomon’s equally famous dream in which Yahweh appeared and prom­ised him the gift of wisdom, came to him at the “great high place” at Gibeon [43] where he had gone to offer sacrifice [1 Kgs 3:5 ff].” (Scott *Re­le­vance* 43-44)
   4. “It was customary to sleep in a temple or holy place in the hope of such a manifesta­tion of the deity: this may be the explanation of Am. 2:8, “they lay themselves down beside every altar.”“ (Scott *Re­le­vance* 44)
   5. “One can see how those who had a reputation as good dreamers would be much sought after as interpreters of the divine. In Deut. 13:1 a “dreamer of dreams” is almost another name for a prophet, and Jer. 23:32 speaks of those who “pro­phesy lying dreams.”“ (Scott *Re­le­vance* 44)
3. **Urim and Thummim**
   1. “The answer to a question put to the priest was obtained by the use of an *ephod*,which appears to have been a sacred vestment with a pouch, out of which the sacred lots called *Urim* and *Thummim* were cast [Exod 28].” (Scott *Re­le­vance* 42)
   2. “While there is no evidence that the early prophets made use of these priestly instru­ments of divination, it is to be remembered how closely they were associat­ed with the priest­hood [see immediately above].” (Scott *Re­le­vance* 42)
   3. “. . . the answer of the sacred lots could be only yes or no (or, no answer): further elabora­tion [as in 2 Sam 5:23-24] required someone who could “speak for Yah­weh” [cf. the word *nabi*] as one who was his confidant and could interpret his will. This is the meaning of Samuel’s vision (or, strictly speaking, “audition”): Samuel hears what Yahweh is about to do; he is “established to be a prophet of Yahweh . . . for Yahweh revealed himself to Samuel in Shiloh *by the word* of Yahweh” [1 Sam 3:21].” (Scott *Re­le­vance* 43)
4. **prophecy as divination**
   1. priest-prophets
      1. “. . . the early pro­phets . . . were associat­ed with the priest­­hood.” (Scott *Re­le­vance* 42)
      2. “In the Pentateuch, Moses is represented not only as a prophet, receiving and speaking the word of Yahweh, but as a (priestly) Levite by birth [Exod 2:1 ff, 19:3-6] . . .” (Scott *Re­le­vance* 42)
      3. “Aar­on, the priest, is the recipient along with Moses of the word of Yahweh [Exod 2:1 ff, 19:3-6; Num 12:2].” (Scott *Re­le­vance* 42)
      4. “Samuel, the first character in the post-conquest story of Israel to be called a prophet, had ministered as Eli’s assis­tant in the temple at [42] Shiloh [1 Sam 3].” 42 In 1 Sam 3:21 he “receives his inaugu­ral revela­tion in a temple, as hap­pened long afterwards in the case of Isaiah [Isa 6:1].” (Scott *Re­le­vance* 42-43)
      5. “The prophets referred to [in 1 Sam 28:6-25] were . . ., together with the other methods men­tioned, . . . associated with the various local temples.” (Scott *Re­le­vance* 42)
      6. “Elijah the prophet built an altar at Mount Carmel in the course of his contest with the prophets of Baal, and offered sacrifice [1 Kgs 18:32 ff].” (Scott *Re­le­vance* 42)
      7. Jeremiah is one “of the priests that were in Ana­thoth” (Jer 1:1). (Scott *Re­le­vance* 43)
      8. Ezekiel is called “the priest” (Ezek 1:3). (Scott *Re­le­vance* 43)
   2. clairvoyance
      1. In 1 Sam 9:8-10 “Saul and his servant go to Samuel the Seer to ask their way . . .” (Scott *Re­le­vance* 42)
      2. In the early source behind 1 Samuel, Samuel is “a local clair­voyant priest who for a small fee would assist in the finding of lost animals [1 Sam 9:5-8].” (Scott *Re­le­vance* 44) (In the later source he depicted as a national leader, 1 Sam 7:3-17. Scott *Re­le­vance* 44 n. 14)
      3. “Two points in the narra­tive may be specially noted: Yahweh “uncov­ers the ear” of Samuel, i. e., he mani­fests himself by audition rather than (or, as well as) by vision; and Samuel promises Saul a message “in the morning,” i. e., after there has been opportunity for a further dream revela­tion in the course of the night.” (Scott *Re­le­vance* 44)
   3. ecstatic trance
      1. “Many kinds of abnormal human behavior were ascribed by the Hebrews, as by other peoples, to spirit possession . . .” (Scott *Re­le­vance* 46)
      2. Balaam: “The visions of the Seer came not only in dreams during sleep, but also in the “second sight” of the ecstatic trance. Of this state Balaam’s self-descrip­tion in Num. 24:15-16 is a classical example: as one “who hears the words of God, who shares the most High’s knowledge, who has a vision of the Almighty, prostrate, but with his eyes open.” This abnormal mental state was attributed to possession by the deity . . .” (Scott *Re­le­vance* 44)
      3. “Perhaps the distinc­tion between the dreamer and the ecstatic explains the two different words translated “seer”: *ro*’*eh*,used of Samuel [1 Sam 9:9], and (appar­ently) of Zadok the priest [2 Sam 15:27]; and *hozeh*,used of “the prophet Gad, David’s seer” [2 Sam 24:11], and (contemp­tuously) of Amos [7:12].” (Scott *Re­le­vance* 44)
      4. “. . . an Egyptian traveller named Wen Amon [had] an experience . . . about 1100 god seized one of his youths and made him possessed; he cried: Bring up the god. Amon is the one who has entered into him.”“ See ANET p. 26. (Scott *Re­le­vance* 45)
      5. the prophets of Baal at Carmel: “The repeated cult cry and the limping dance about the altar of Baal, were characteristic of this orgiastic form of religion, which the Israelites found in Canaan. Its ultimate origin has been traced to Thrace, whence it spread into Greece, and also into Asia Minor, Syria and Canaan.” 46 “See E. A. Leslie: *Old Testament Religion*,1936, pp. 116-118.” (Scott *Re­le­vance* 46, 46 n. 24)
      6. “. . . possession by the deity . . . might be deliberately induced by fasting, music or the use of intoxicants [1 Kgs 19:5-8, 2 Kgs 3:15, Mic 2:11].” (Scott *Re­le­vance* 44)

## Pre-Classical Ethical Prophets

1. **introduction**
   1. “But there is also a distinction to be made between a higher and a lower level among “proph­ets” (a distinction which time was to underline), between those who stood in the line of Moses and those who stood nearer to the old seers and ecstatics. In Num. 12:6-8 Yahweh says to Aaron and Miriam: “If either of you were a prophet, I Yahweh would make myself known unto him in a vision, I would speak with him in a dream. My servant Moses is not so . . . with him do I speak mouth to mouth, plainly, and not in riddles.” (Scott *Relevance* 45)
   2. That ecstatic prophecy was “a by-way and not the highroad of prophecy . . . is clear from the history of the prophetic movement in the Old Testament [and] was recog­nized by St. Paul [1 Cor 14:2-19] . . .” (Scott *Relevance* 46)
   3. “. . . these early [ethical] prophets were independent . . . of the general mass of diviners and prophets so-called, and of the official cultus and its ministers . . .” (Scott *Relevance* 56)
   4. “But the exception­al men among them [the prophetic guilds] acted indepen­dent­ly, and it was they and not the “madmen of the spirit” who stood in the line of Moses and were the ancestors of the great prophets of the classical peri­od. The difference was in moral charac­ter and spiritual insight, as is plain . . . in the distinction drawn by the classical prophets between them­selves and those who prophesied for a living.” (Scott *Relevance* 48)
      1. Amos 7:14-15, “I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, 15 and the Lord took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’”
      2. Mic 3:5, 11, “Thus says the Lord concerning the prophets who lead my people astray, who cry “Peace” when they have something to eat, but declare war against those who put nothing into their mouths. . . . 11 Its rulers give judgment for a bribe, its priests teach for a price, its prophets give oracles for money; yet they lean upon the Lord and say, “Surely the Lord is with us! No harm shall come upon us.””
         1. “cry Peace”: “i. e., prophesy prosperity when their mouth is filled . . .” (Scott *Relevance* 49)
      3. Isaiah knows “the prophet that teaches lies . . .” (Scott *Relevance* 49)
      4. Jer 14:14, “And the Lord said to me: The prophets are prophesying lies in my name; I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds.”
2. **the emergence of ethical prophecy** (Scott *Relevance* 55)
   1. introduction
      1. Ethical prophecy emerges especially in “instances of the intervention from time to time in national affairs by pro­phet­ic champions . . .” (Scott *Relevance* 55)
   2. Moses
      1. Moses “was called a prophet by later men [53] of the prophetic lineage [Deut 18:15, 18].” (Scott *Relevance* 53-54)
   3. Deborah
      1. Deborah was a “prophetess” (Jgs 4:4-7). (Scott *Relevance* 54)
   4. Jephthah, Samson, and Gideon
      1. “Like other “judges” of Israel, such as Jephthah and Sam­son, Gideon was empow­ered by the spirit of Yahweh [Jgs 6:34].” (Scott *Relevance* 54)
   5. Samuel
      1. “Samuel, last of the “judges,” was foremost of the prophetic line [that] includ­ed” Nathan, Gad, Ahijah, and Elijah. (Scott *Relevance* 54)
      2. “Samuel himself, according to 1 Sam. 15:22, affirmed that . . . “to obey is better than sacrifice” . . . there is no good reason to doubt that we have here a sound tradition . . .” (Scott *Relevance* 55)
      3. O. Plöger (*ZAW* 63 (1951) 157 ff) “points to the coincidence of the loss of the ark (where Moses had received Yahweh’s word) and the emergence of prophecy in Sam­uel.” (Scott *Relevance* 55 n. 57)
   6. Nathan
      1. 2 Sam 12:6, “
   7. Gad
      1. “2 Sam. 24:1 says that the impulse to number the people came to David from Yahweh, but 1 Chr. 21:1 says the instigator was Satan.” (Scott *Relevance* 56 n. 59)
   8. Ahijah
      1. 1 Kgs 11:29 ff
   9. Jehu ben Hanani
      1. 1 Kgs 16:1-4, “
      2. Amos 7:9, “
   10. Elijah
       1. 1 Kgs 18:16 ff, “
       2. 1 Kgs 21:17 ff, “
   11. Micaiah ben Imlah
       1. 1 Kgs 22:7 ff, “
3. **teachings of the pre-classical ethical prophets**
   1. “Thus we may observe, prior to the “writing proph­ets,” the emer­gence of some of their characteristic teachings in a succession of men . . .” (Scott *Relevance* 56)
   2. “. . . ethical obedience was stressed as the central factor in Israel’s distinc­tive reli­gious heritage.” (Scott *Relevance* 56)
   3. God was “in the process of making history . . . he was com­mit­ted by the require­ments of his own nature, his consis­tent historic purpose, and the special relation­ship in which he stood to Israel. . . . Yahweh was seen to be actively concerned [for] his people.” 56 The “great prophets . . . felt their task to be the *making* as well as the interpreta­tion of history, for they believed themselves to be instru­ments of the Maker and Master of history . . .” (Scott *Relevance* 54)
   4. “The function of his prophets was not to satisfy human inquistiveness, but to declare his will . . .” (Scott *Relevance* 56)

## Pre-Classical Prophecy: Groups

1. **sons of the prophets**
   1. “. . . the spirit of God came upon him [Saul] also, and he ‘prophe­sied’ as he went along . . . and he also stripped off his clothes and he also ‘proph­esied’ before Samuel, and fell down and lay naked all that day and all that night.” (1 Sam 19:23-24.) (Scott *Relevance* 45-46)
   2. “Saul’s was not an individ­ual experi­ence, but a contagion received upon meeting a company of these dervish “proph­ets” . . .” 46 “When Saul caught the contagion “God gave him another heart”; i. e., he be­came delirious (since in Hebrew usage the heart is the seat of the intelli­gence and will rather than of the emotions).” (Scott *Relevance* 46-47)
   3. The “prophe­sy­ing” of these proph­ets in 1 Sam 10:5 ff, 19:20 ff “was not in intelligi­ble speech, but resem­bled rather the “speaking with tongues” [of Acts 2].” 46 “Like the others, Saul “prophe­sies”—but the verb has no object. These “sons of the prophets” did not give intelligi­ble oracles; they just “proph­esied,” like the Corin­thian Chris­tians [1 Cor 14:19] . . .” (Scott *Relevance* 47)
   4. “When one of these groups first appears in 1 Sam. 10:5, it is called a “string” or “band” of prophets; which may mean (picturesquely) that they were marching in single file, or (more probably) that they were a “bound” or “pledged” band.” (Scott *Relevance* 46)
   5. “The analogy [46] of other groups of Yah­weh devotees, such as the Recha­bites, and the immediate association of Saul with these “sons of the prophets” after he had been set apart to deliver Israel, suggest that they were a religio-patriotic movement, making use of the dervish technique in the militant service of Yah­weh. The refer­ence here [1 Sam 10:5] to musical instruments indicates that they sought to arouse warlike fervor in themselves and others, some­what after the fashion of a military band.” (Scott *Relevance* 46-47)
   6. “We see also that they were leav­ing the high-place or sanctuary under the influ­ence of the spirit, “prophe­sy­ing” or shouting in frenzy.” (Scott *Relevance* 47)
2. **prophetic guilds**
   1. “There is a gap of two hundred years before these “sons of the prophets” are men­tioned again in our records. By that time the prophetic guilds appear to have become settled monastic communities, living by mendi­cancy, or on fees for services rendered, or by the king’s bounty. They erected community buildings, shared a common table (though some were married), and were under the “rule” of one they called “Master,” such as Elijah or Elisha [2 Kgs 6:1-2, 4:38, 4:1, 3:11, 2:3].” (Scott *Relevance* 47)
   2. “Their activities were conducted largely among the ignorant and super­stitious mass of the people, who credited them with power to call fire from heaven [2 Kgs 1:10], to vanish [1 Kgs 18:12], to cure poisoned springs [2 Kgs 2:16], to curse objects of their ill-will [2 Kgs 2:­19-22], to multiply food [2 Kgs 2:24], to revive the dead [2 Kgs 4:42-44], to heal leprosy [2 Kgs 4:32-37] and to make iron [47] float [2 Kgs 5:1 ff] [2 Kgs 6:6].” (Scott *Relevance* 47-48)
   3. “Analogous to these prophetic guilds are the large groups of prophets who appear acting in concert, at various points in the history of the twin king­doms: the hundred prophets of Yahweh hidden by Obadiah from Jezebel’s fury [1 Kgs 18:4], the eight hundred prophets of Baal and of the Asherah who ate at Jezebel’s table [1 Kgs 18:19], the four hundred prophets to whom Ahab appealed on the eve of battle [1 Kgs 22:6], and the bodies of prophets associated with the priests at the covenant-making of Josiah [2 Kgs 23:2], and later, in the accusation against Jeremiah [Jer 26:7-8, 11]. “A sort of profes­sional prophecy emerged, . . . bound to the interests of the State and the King.” [C. Kuhl, *The Prophets of Israel* (1960) 21.] As a rule these spoke with one voice.” (Scott *Relevance* 48)
3. **cultic prophets**
   1. “The original home of prophecy was the cult, and both in form and substance the preaching of the prophets was greatly affected by the life and worship of Israel’s great sanctuaries.” [R. E. Clements, *Prophecy and Covenant* (1965) 7-8.] (Scott *Relevance* 49)
   2. “With the great prophets such a close connec­tion with the cultus was excep­tional; but that bodies of “official prophets” continued to be associ­ated with the temple priest­hood, is clear [Jer 26:8, 11, 16; Lam 2:20; Zech 7:2-7].” (Scott *Relevance* 43)
   3. “There can be little doubt that prophets belonged to the permanent staff of the Jerusalem temple.” [J. Lindblom, *Prophecy in Ancient Israel* (1962) 80.] 49 See “A. R. Johnson, *The Cultic Prophet in Israel*,2nd ed., 1962 . . .” (Scott *Relevance* 49 n. 35)
   4. “Repeated references are found to their prophesying in the Jerusalem temple and at other shrines”: 1 Sam 3:20-21; 1 Kgs 14:2, 18:20; Isa 6:1-13; Jer 7:2; Amos 7:10-17. (Scott *Relevance* 49)
   5. “Priests and prophets are associated as temple personnel, and often are denounced together by the canonical prophets for abuse of their sacred offices.” 49 See Isa 28:7-8; Jer 23:11, 27:16; Mic 3:11; Zech 7:2-3. (Scott *Relevance* 49 n. 37)
   6. “. . . the differentiation of function between priest and prophet was not original. Pro­phets such as Samuel and Elijah offered sacrifice. On the other hand the priest­hood was responsi­ble not only for service at the altar and for divination through use of the sacred lots Urim and Thum­mim, but also for verbal *torah* or teaching on religious matters. This comprised both rulings on ceremonial matters as in Hag. 2:10-13, and instruction in the covenant tradition and in conduct befitting the people of Yahweh’s covenant [Deut 26:1-11, 33:8-10; Mal 2:4-11]. The distinc­tion between priest and prophet was not fully worked out before the setting up of the priest-ruled Temple state after the return from the exile, when the temple prophets were reduced to a subordinate status as mem­bers of the Levitical temple choirs.” 50 This last point is “illustrated in the Chronicler’s ascription to king David of the organization of the Temple worship and personnel as it existed in his own [time] (4th cent.).” (Scott *Relevance* 50, 50 n.)
      1. “The question arises as to the relationships of the classical prophets with their colleagues on the temple staffs, particularly in view of the former’s denigra­tion of cultic worship as insuf­ficient in itself apart from moral obedience to Yahweh [Isa 1:10-17; Jer 7:1-15; 21-28; Amos 5:21-26]. It is evident from the stories of Amos’ dispute with the priest-in-charge at Bethel [Amos 7:10-17], of Isaiah’s vision when posted during worship so close to the temple proper that he could hear the vibration of the great doors in their sockets [Isa 6:1-4], and of Jeremi­ah’s controversy with the priests and proph­ets in the Temple [Jer 26:1-19, 24; 36:5-6], that all three might (and presumably often them apart was *what they said* when their turn came to speak. The priest of Bethel was outraged, not by Amos’ presence, but by his daring to speak Yahweh’s word against Israel, her sanctuaries and her king. Jeremiah’s oppo­nents were similarly outraged when he presumed to predict for the Jerusalem temple the fate that had long ago befallen Eli’s and Samuel’s temple at Shiloh. In Jer. 28 there is a later significant sequel to the story in chap. 26. A prophet Hanani­ah from Gibeon challenges Jeremiah by announc­ing as a Word from Yahweh the return of the first exiles within two years. He dramatizes his message by breaking the wooden yoke worn by Jeremi­ah to symbolize *his* word that all nations had been put by Yahweh under Baby­lon’s yoke. In this case there was no protest by priests, prophets and congre­gation. What they wanted and expected from a prophet in the temple was re-assurance, just as Ahab had wanted prophetic support from his four hundred court prophets (1 Kings 22:1-28). Then, too, [50] a lone voice had been raised to set Yahweh’s will to work against the wishes and vain hopes of men.” (Scott *Relevance* 50-51)
   7. cult prophets’ oracles in the Psalms
      1. “Further evidence for the participa­tion of cultic proph­ets in the temple services comes from the Psalms.” (Scott *Relevance* 51)
      2. H.H. Rowley (“The Proph­ets and the Cult.” In *Worship in Ancient Israel*. 1967. 161): “it is undeni­able that there are passages in the psalms which have the form of proph­etic oracles.” (Qtd. in Scott *Relevance* 51)
      3. “The oracular style differs from the in­struc­tional manner of the priests’ pictur­esque lan­guage. “He who sits enthroned in the heavens laughs, Yah­weh has them in derision. . . . You shall break them as with an iron rod and dash them in pieces like a pottery vessel [Ps 2:4, 9].” (Scott *Relevance* 51)
      4. “In Ps 60 the supplication from the depths of national defeat in vv. 1-4 (EVV) is fol­lowed in vv. 6-8 by an oracular promise of Yahweh’s aid, prefaced by the words—”God has spoken in his sanctuary.” It is hard to see this as other than an oracle of *šhālôm* or victory, of the kind against which Jeremiah protested.” (Scott *Re­le­vance* 51)
      5. In Pss 12:5 and 110:1, “the prophets’ messenger formula “says Yahweh” is actually used to introduce an oracle, and there are other references to the utterance of Yahweh’s Word in worship.”
         1. Pss 12:5, “
         2. Pss 81:5, “
         3. Ps 85:8, “
         4. Ps 95:7, “
         5. Ps 110:1, “
         6. Ps 50:1 (“The mighty one, God the Lord, speaks and summons the earth from the rising of the sun to its setting”) “is followed in v. 7 with the common oracular form of introduc­tion [“Hear, O my people, and I will speak”] . . . That what follows is a prophetic oracle uttered in the course of a service of worship in the Temple can hardly be gainsaid.” (Scott *Relevance* 51)
      6. 2 Kgs 9:4, 11, “So the young man, the young prophet, went to Ramoth-gilead. . . . When Jehu came back to his master’s officers, they said to him, “Is everything all right? Why did that madman come to you?” He answered them, “You know the sort and how they babble.””
      7. Jer 29:26, “The Lord himself has made you priest instead of the priest Jehoiada, so that there may be officers in the house of the Lord to control any madman who plays the pro­phet, to put him in the stocks and the collar.”
      8. Hosea 9:7, “The days of punishment have come, the days of recompense have come; Israel cries, “The prophet is a fool, the man of the spirit is mad!” Because of your great iniquity, your hostility is great.”
      9. In Curzon’s *The Drums of Kairwan* (23 ff), “the author’s experience with a dervish sect in Tunisia . . . recalled to him the story of the prophets of Baal at Mount Car­mel.” (Scott *Relevance* 46)
4. **conclusions**
   1. “In so far as Israel’s prophets were ecstatic, it is not because they were ecstatic that we are any longer interested in them, but because of the content of the oracles that came from their lips.” (Rowley *Growth of the Old Testament* 80)
   2. “In so far as Israel’s prophets were cultic persons, it is not because they were attached to the cultus that we are interested in them, but because of the ethical and spiritual penetration of the message they proclaimed.” (Rowley *Growth of the Old Testament* 80)

## The Classical Prophets

1. **introduction**
   1. “. . . 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)
   3. “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 . . .” (Scott *Re­le­vance* 54-55)
2. **immediate causes of classical prophecy**
   1. “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.” Quotation from J. Lindblom, *Prophecy in Ancient Israel*,1962, p. 320. (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.” (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.” (Scott, R.B.Y. “Isaiah XXI 1-10: The Inside of a Prophet’s Mind.” *Vetus Testamentum* II 3 (1952) 278-81.) (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. 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. Jgs 6:36-40, cf. 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.” (Scott *Re­le­vance* 208)
      1. Jer 38:1-4, “Gedaliah son of Pashhur, Jucal son of Shelemiah, and Pashhur son of Malchiah heard the words that Jeremiah was saying to all the people, 2 Thus says the Lord, Those who stay in this city shall die by the sword, by famine, and by pestilence; but those who go out to the Chaldeans shall live; they shall have their lives as a prize of war, and live. 3 Thus says the Lord, This city shall surely be handed over to the army of the king of Babylon and be taken. 4 Then the officials said to the king, “This man ought to be put to death, because he is discouraging the soldiers who are left in this city, and all the people, by speaking such words to them. For this man is not seeking the welfare of this people, but their harm.”
      2. see Isa 30:1-5, 31:1-3; Amos 3:10
   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. 40).
   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)

## Amos (c 760-750 bc)

**Situation**

He prophecied during the long and peaceful reign of Jeroboam II (786-746 bc), at the height of Israel’s geographic expansion and prosperity.

**Biography**

Amos was a shepherd (1:1); 7:15 preserves a reference to his call.

He was a Judahite (1:1), but addressed his prophe­cies to the northern kingdom of Israel. His brief prophetic career was mainly at the royal shrine of Beth­el (7:­10­-17) and perhaps Samaria (3:9, 4:1, 6:1).

His conflict with the priest Amaziah (7:10-17) led to his banishment from Bethel. “Amos perhaps returned to Judah and wrote down the essence of his public preaching in substantially its present form.” (*New Ox­ford* 1170 ot)

**Outline**: see *Handouts on the Prophets* 98.

**Major Themes**

denunciation of social injustice

denunciation of empty rituals

denunciation of reliance on military might

Amos is first to use the theme, “the Day of the Lord” (5:18).

Amos is first to use the prophetic term, “remnant” (5:15).

**Integrity**: some passages seem exilic and are probably deu­teronomistic editing.

sayings against Tyre, Edom, and Judah (1:9-12, 2:4-5)

references to David’s hut collapsing and to a re-es­tab­lish­ment of Israel

the doxol­ogies (4:13, 5:8-9, 9:5-6)

the conclu­sion (9:11-15)

## Hosea (750-730 bc)

**Situation**

War with Assyria has broken out. Damascus (capital of Aram, NE of Israel) falls to Assyria in 731; Sam­aria (cap­ital of Israel) falls in 721.

Four kings are assassinated in the decade after Jeroboam II’s reign (746-736).

**Biography**

Hosea was a northerner addressing the northern kingdom of Israel just after Amos.

Hosea married the prostitute Gomer. She bore three children (perhaps not Ho­sea’s, 2:4-5), then left him. Hosea brought her back publicly (3:1-5).

**Outline**: see *Handouts on the Prophets* 98.

**Major Themes**

denunciation of social injustice

There is increasing religious and moral corruption.

Hosea insists, more than Amos, on the evils of Canaanite religion (e. g., Hos 2).

denunciation of empty rituals (e. g., 6:6)

God’s redeeming love

“For the first time, God’s relationship with Israel is described in terms of marriage . . .” (*New Jerusalem* 1181)

“The underlying theme of all his preaching is divine love misun­derstood by the people on whom it is lavished” (*New Jerusalem* 1181)

“The wedding imagery of God’s love for his people is taken up by Jeremi­ah, Ezekiel and [second] Isaiah. . . . Christian mys­ticism has ex­tended the application to the individual soul.” (*New Jerusalem* 1181)

Hosea continues the anti-monarchical tradition (see 1 Sam 8, 10:17-24, 12; cf. 1 Sam 9:1-10:16, the pro-monarchical tradition) (in class, read 1 Sam 8:4-9 and 1 Sam 9:15-16, 10:1).

Hosea continues the wanderings-as-golden-age tradition (2:14; 8:4, 10b)

**Integrity**: “Hosea’s prophecies, though collected in Israel, received their final form in Judah after one or two revisions. Traces of this editorial work appear” in 1:1, 1:7, 5:5, 6:11, 12:3, 14:10 (the latter is exilic or post-exilic). (*New Jerusalem* 1181)

## Micah (750-701 bc)

**Situation**

Assyria conquers Israel in 721. Assyria makes Judah a vassal state in 701.

**Biography**

According to the *New Oxford* (1190 ot), “Micah was a younger contemporary of Isaiah.” But Isaiah wrote “In the tradition of Amos, Hosea, and Micah, contemporaries whose work he seems to know . . .” (*New Oxford* 866 ot)

Micah is a peasant, from Moresheth (a small village SW of Jerusalem). “Of the life of Micah and the circumstances of his call we know nothing.” (*New Jerusalem* 1182)

**Outline**: *New Jerusalem* (1182) has:

first arraignment of Israel (1:2-3:12, doom oracles)

promises to Zion (4:1-5:14, salvation oracles)

second arraignment of Israel (6:1-7:7, doom oracles)

hopes (7:8-20, salvation oracle)

(This arrangement is later editorial work. *New Jerusalem* 1182)

**Major Themes**

denunciation of social injustice

denunciation of empty rituals (e. g., 6:6-8)

the fall of Jerusalem (3:9-12) (not prophesied in Amos, Hosea, or Isaiah)

messianic prophecy (5:1-5) (see Matt 2:6, John 7:42)

on false prophets (2:6-11, 3:5-8)

lawcourt image (1:2, 6:1-5)

**Integrity**: some passages seem post-exilic.

small salvation-oracle additions (2:12-13; 4:1-5 [=Isa 2:2-5; “in nei­ther con­text does it seem original,” *New Jerusalem* 1182]; 4:6-7; 5:4-5 [thus Metzger, *New Oxford* 1190 ot; *New Jerusalem* 1182 says it’s original]; 5:6-7)

conclusion (7:8-20)

## First Isaiah (Isa 1-39) (742-701 bc)

**Situation**: Isaiah’s career had four periods.

reign of Jotham (742-735) (Isa 1-5): Isaiah is mainly concerned with moral corruption in prosper­ous Judah.

reign of Ahaz (735-715) (Isa 5:26-29; 7:1-11:9 [the “Book of Emmanuel”]; 17:1-6; 28:1-4): Aram and Israel attack Judah for not allying against As­syria; Judah appeals to Assyria, which hastens the fall of Aram and Israel (Sam­aria falls in 721). Isaiah discouraged the appeal to Assyria, but “After the failure of his mission to Ahaz, Isaiah withdrew from public affairs, *see* 8:16-18.” (*New Jerusalem* 1167)

early reign of Hezekiah (715-711) (Isa 14:28-32; 18; 20; 28:2-22; 29:1-14; 30:8-17): Hezekiah appeals to Egypt against Assyria. Isaiah discouraged the appeal to Egypt. After Ashdod rebels against but falls to As­syria in 711, Isaiah relapses into silence.

later reign of Hezekiah (711-687) (Isa 1:4-9; 10:5-15, 27b-32; 14:24-27; 28:23-29; 29:15-24; 30:1-7; 30:18-33; 31-32): When Hezekiah rebels against Assyr­ia in 705, Isaiah again prophe­sies. When Hezekiah defends Jerusalem against Sennacherib, Isaiah supports him. The capital survives, but Judah becomes a vassal state in 701.

**Biography**

Born c 765 (*New Jerusalem* 1167). He may have been a priest (6:1-8). Died after 701.

His prophetic call was in 742; his career lasted till 701. Apparently he prophsied only where he lived, in Jerusalem.

He seems to know the work of Amos, Hosea, and Micah (*New Oxford* 866 ot).

“Brilliance of style and freshness of imagery make his work pre-eminent in the literature of the Bible . . .” (*New Jerusalem* 1168)

**Outline**: “The book has been put together from various collections of sayings.” (*New Jerusalem* 1168) “The final arrangement is similar to that of Jeremiah (Greek ver­sion) and of Ezekiel: sayings against Jerusalem and Judah, ch. 1-12; sayings against the nations, ch. 13-23; promis­es, ch. 24-35.” (*New Jerusalem* 1168) Metzger, *New Oxford* (866 ot) has:

Isaiah’s memoirs (1:1-12:6)

against foreign and domestic enemies (13:1-23:18)

Isaian Apocalypse (24:1-27:13)

Judah’s intrigue with Egypt (28:1-32:20)

eschatological oracles (33:1-35:10)

historical appendix (36-39)

**Major Themes**

main theme (see call, 6:1-13): “the fall of Israel and of Judah as punish­ment for the nation’s infidelity.”

denunciation of social injustice

denunciation of empty rituals

denunciation of reliance on military might

concept of God (see Isa 6: “His concept of God has a note of exultation in t but also of awe: God is the Holy, the Strong, the Mighty One, the King. Human beings are creatures defiled by sin . . .,” *New Jerusalem* 1168)

messianic prophecies (2:1-5, 7:10-17, 9:1-6, 11:1-9, 28:16-17)

on false prophets (2:6-11, 3:5-8)

lawcourt image (1:2, 6:1-5)

**Integrity**: some passages seem exilic or post-exilic.

13-14, on Babylon (exilic)

24-27, the Isaian Apocalypse (post-exilic)

33, a “prophetic liturgy” (*New Jerusalem* 1168) (post-exilic)

34-35, the Little Apocalypse (influenced by 2 Isaiah) (post-exilic)

36-39, an historical appendix (added from 2 Kgs 18-19)

38:9-20, “a thanksgiving psalm attributed to Hezekiah” (post-exilic)

## Zephaniah (635-621 bc)

**Situation**

According to 1:1, Zephaniah prophesied during the reign of Josiah (640-609 bc). But “His attacks on alien manners, 1:8, and on the worship of false gods, 1:4-5, his rebuke of court officials, 1:8, his silence about the king, all point to a period before the religious reform [in 621 bc], during the minority of Josiah, be­tween 640 and 630, thus immediately before the beginning of the ministry of Jeremiah.” (*New Jerusalem* 1183)

Vassalage to Assyria, along with the syncretistic reigns of Manasseh (687-642) and Amon (642-640), make nationalist and Yahwist hopes arise at the weakening of Assyria.

**Biography**

1:1 traces Zephaniah’s ancestry back to Hezekiah, probably the king by that name (715-687 bc). “Zephaniah’s intimate knowledge of Jerusalem and its court circles, his failure to denounce the king personally, and the absence of any concern with the poor of the land, may support the inference that he was of royal descent.” (*New Oxford* 1211 ot)

**Outline**: *New Oxford* has (1211 ot):

doom oracles

the day of the Lord (i. e., doom on Judah) for syncretism (1:2-2:3)

against other nations (2:4-15)

against Jerusalem (3:1-7) and the nations (3:8)

salvation oracles

conversion of the nations (3:9-10)

a righteous remnant in Israel (3:11-13)

Jerusalem restored (3:14-20)

**Major Themes**

the day of the Lord

syncretism

**Integrity**

2:11 and 3:9-10 are “alien to their contexts, and inspired by Deutero-Isa­iah . . .”

3:14-15 and 3:16-18a may be inauthentic.

3:18b-20 are exilic.

**Influence**

Zephaniah’s description of the day of the Lord inspired Joel’s description of it (Joel 2:28-3:21).

Zephaniah is quoted in the NT only at Matt 13:41.

## Nahum (615-612 bc)

**Situation**

After the death of Ashurbanipal (c 630 bc), the Assyrian Empire crumbled quickly under the assaults of the Medes (N of Persia) and the Chaldaeans (S Babylonians). Asshur, the capital, fell in 614; Nineveh fell in 612.

**Biography**

Nothing is known of Nahum; even his village (Elkosh, 1:1) is unknown.

**Outline**: *New Jerusalem* has (1183, 1556-1557):

alphabetical psalm on God’s wrath to the wicked (1:2-8)

short prophetic passages contrasting Assyria’s punishment with Judah’s salvation (1:9-2:1)

destruction of Nineveh (2:2-3:19)

**Major Themes**

exultation over the fall of Nineveh

God’s judgment on Assyria for mistreatment of subject nations (1:11, 2:1)

“But through this violent nationalism, where there is no anticipation of the gospel whatever, . . . run the ideals of justice and faith.” (*New Jerusalem* 1184)

**Influence**: “. . . Isa 52:7 borrows the image of Na 2:1 to apply it to a uni­versal and more spiritual salvation.” (*New Jerusalem* 1184)

## Habakkuk (608-598 bc)

**Situation**

*New Oxford* dates Habakkuk to 608-598 bc. *New Jerusalem* dates Habakkuk to 605-597 bc. Either way, it is the height of the Baby­lonian em­pire.

But Habak­kuk identifies neither the be­sieged nor the oppres­sors. “Given that the oppressors are the Assyri­ans, God’s instrument against them would be the Chal­daeans, 1:5-11, and the date of the prophecy would be shortly after the fall of Nineveh in 612.” (*New Jerusalem* 1184) “If, however, the book refers throughout to the Chal­daeans, named in 1:6, God has made use of them to punish his people . . . If this inter­pretation is correct, the book, should be dated between the bat­tle of Carchemish in 605 (which made Nebuchadnezzar mas­ter of the Middle East) and the first siege of Jerusalem in 597.” (*New Jerusalem* 1184)

**Biography**

Nothing is known of Habakkuk. Like Nahum, he was an older contemporary of Jeremiah.

**Outline**: Metzger, *New Oxford* 1205 ot has:

dialogue between prophet and God (1:2-2:5) (*New Jerusalem* says 1:2-2:4)

five woes against a nation (2:6-20) (*New Jerusalem* says 2:5-20)

a psalm on God’s final triumph (3:1-19)

**Major Themes**

theodicy (justifying God’s ways to man)

1:13—why is God “silent when the wicked swallow those more righ­teous than they”?

“To this perennial question the prophet receives an answer that is eter­nally valid: God is still sovereign, and in God’s own way and at the proper time will deal with the wicked; “but the righteous shall live by their faith” (2.4).” (*New Oxford* 1205 ot)

“Habakkuk sounds a note new to the teaching of the prophets [1184] . . . Judah indeed has sinned, but why should [God] choose the savage Chaldaeans to wreak his vengeance? Why must the bad be punished by the worse? . . . This is the problem of evil posed at international level . . . to him comes the divine answer: by paradoxical ways Almighty God prepares the final triumph of uprightness; trusting in God, the life of the upright will be secure, *see* 2:4 . . .” (*New Jerusalem* 1184-1185)

faith (2:4; cf. Rom 1:17, Gal 3:11, Heb 10:38)

**Integrity**: historical allusions in the three sections suggest different peri­ods of origin; but they are united by their common theme.

## Jeremiah (c 627-587 bc)

**Situation**

Jeremiah lived before, during, and after the Babylonian exile, 587 bc.

**Last Rulers of Judah**

Josiah (640-609): religious reformer; dies opposing Necho at Me­giddo.

Jehoahaz (609): after 3 months, replaced with his broth­er by Pharaoh Necho.

Jehoiakim (609-598): Josiah’s son, Jehoahaz’ brother.

Jehoiachin (598-597): after 3 months, surrenders to Nebuchadnezzar; deport­ed to Babylon.

Zedekiah (597-587): Josiah’s son, Jehoiachin’s uncle; appointed by Nebu­chad­nez­zar.

Gedaliah (587): appointed governor by Babylon­ians.

[Jehoiachin (561) is pardoned by Evil-Merodach.]

**Events**

612: Babylonians capture Nin­eveh; be­come the domi­nant Near-East­ern pow­er.

605: Babylonia defeats Egypt at Carchemish (Jer 46:2) and seizes Syria.

600: Judah rebels with Eygpt’s back­ing.

597: Nebuchadnezzar cap­tures Jerusalem; first depor­tation.

589: Judah rebels again.

587: Babylonians recapture and destroy Jerusalem and the temple; sec­ond de­portation (the “Babylonian exile” proper).

581: third deportation (Jer 52:30).

**Biography**

Jeremiah was the son a priest of the village of Anathoth (near Jerusalem). He dic­tated oracles to his aide, Baruch.

627: call of Jeremiah.

609: the Temple Sermon (Jer 26).

605: (battle of Carchemish) prophecy of 70 years of exile (Jer 25:1, 11).

594: Jeremiah and Hananiah (Jer 28).

588: Jeremiah arrested for sedition (Jer 37).

587: Book of Consolation (Jer 30-31).

587: Gedaliah (his friend) assassinated; Jeremiah taken to Egypt by Jews fearing reprisals (Jer 42-45). Probably he died in Egypt.

**Outline**: *New Oxford* (960 ot) has:

against Judah and Jerusalem (under Josiah and Jehoiakim) (1:4-20:18)

against Judah and Jerusalem (under Zedekiah) (21:1-25:14)

against foreign nations (25:15-38)

Baruch’s biography of Jeremiah (26-45) [*New Jerusalem* 1172-1173 subdivides as fol­lows:]

26-29, mostly salvation oracles in prose

30-31, salvation oracles in verse (the “Book of Consolation”)

32-35, mostly salvation oracles in prose

36-45, Jeremiah’s sufferings after the siege of Jerusalem

against foreign nations (46-51)

historical appendix (52)

**Major Themes**

denunciation of social injustice

denunciation of Canaanite religion

Jeremiah’s confessions (laments: 11:18-12:6; 15:10-21; 17:14-18; 18:18-23; 20:7-13; 20:14-18)

personal religion (“His warm religion makes Jeremiah not unlike Hosea, who influenced him; his conception of the Law as an ‘inward’ force, his respect for the function of love in true religion, his concern for the person of the individual, show affinities with Deuteronomy.” *New Jerusalem* 1171)

messianic prophecies

**Integrity**

The chronological sequence of the third-person biographical narratives is: 19:1-20:6; 26; 36; 45; 28-29; 51:59-64; 34:8-22; 37-44.

The MT and LXX traditions differ considerably, in small and large matters. For example, the LXX has: against Judah and Jerusalem (1-25:14); against for­eign na­tions (25:15-38 + 46-51); and Bar­uch’s memoirs with historical appen­dix (26-45 + 52). Both recensions have been found at Qumran in Hebrew.

Jer 50-51 is exilic. Some passages against foreign nations are post-ex­ilic. Jer 52 = 2 Kgs 24:18-25:30.

“The book as we have it now is in a state of disorder, the outcome of a pro­tracted compilation, the stages of which are very hard to sort out.” (*New Jerusalem* 1172)

**Influence**

“His influence may be seen in Ezekiel, in Deutero-Isaiah and in several of the Psalms.” (*New Jerusalem* 1171)

“. . . his life of renunciation and of suffering in the service of God, which may well have contributed to the portrait of the servant in Is 53, makes Jere­miah an antetype of Christ.” (*New Jerusalem* 1172)

## Lamentations (c 550 bc)

**Situation**

The five psalms that comprise Lamentations are laments over Jerusalem after its destruction in 587 bc. They are attributed to Jeremiah because of 2 Chr 35:25 (“Jeremiah also uttered a lament for Josiah, and all the singing men and singing women have spoken of Josiah in their laments to this day. They made these a custom in Israel; they are recorded in the Laments”). But those laments are for Josiah († 609 bc); “The thought and diction are sufficiently unlike Jeremiah’s to make his authorship unlikely” (*New Oxford* 1047 ot); and Jeremiah “could never have said that the voice of prophecy was silenced, 2:9, [nor] have praised Zedekiah, 4:20, or put his trust in Egyptian help, 4:17.” (*New Jerusalem* 1173)

**Outline** (*New Oxford* 1047 ot)

1 communal lament (dirge for the dead, in *qinah* [3:2] meter)

2 communal lament (dirge for the dead, in *qinah* [3:2] meter)

3 individual lament

4 communal lament (dirge for the dead, in *qinah* [3:2] meter)

5 a liturgy for “time of national trouble,” like Pss 74, 79. (*New Oxford* 1047 ot)

1-4 are alphabetic acrostics (the 22 verses in each chapter begin with the 22 letters of the Hebrew alphabet), and 5 has 22 verses.

**Major Themes**

“The common theme of all the poems is the agony of the people, the apparent desertion of Zion by God, and the hope that God will yet restore a humbled and repentant Israel.” (*New Oxford* 1047 ot)

“They are apparently the work of a single author, who with great pathos describes the mourning of city and people; but from this darkness shines a ray of unconquerable trust in God and of whole­hearted repentance . . .” (*New Jerusalem* 1173)

**Integrity**

Some passages seem post-exilic. (*New Jerusalem*)

“Lamentations may be the work of one or several authors . . .” (*New Oxford* 1047 ot)

## Ezekiel (593-571 bc)

**Situation**: same as Jeremiah’s.

**Biography**

Ezekiel was a priest (1:3); the temple was his main interest (Ezek 8, 10, 40-43).

His call came in 593 bc (1:2), and the latest oracle is 571 (29:­17). (If the “thirtieth year” of 1:1 means the thirtieth year after his call, then his ministry lasted till 563.)

“As the text stands, Ezekiel’s whole ministry is among the exiles in Babylon . . . it is surprising that the sayings of the first section [4-24] seem to be ad­dressed to people living in Jerusalem . . . Hence the hypothesis of a two­fold ministry: Ezekiel remaining in Palestine and preaching there until the fall of Jerusalem in 587 and joining the Babylonian exiles only after this event. [But] it would be odd for neither Ezekiel nor Jeremiah to refer to each other’s activity if they were preaching together in the capital [and] re­proach­es addressed to the people of Jerusalem were useful lessons for the exiles . . . The hypothesis of a twofold ministry no longer commands much support.” (*New Jerusalem* 1175)

“There are several . . . periods of dumbness, followed by the authorisation to [speak], 3:26; 24:26-27; [29:21]; 33:21-22.” (*New Jerusalem* 1443)

**Style**

Symbolic actions: has more than any other prophet. (“The elabo­rate­ness of his sym­bolic actions is in marked contrast to the simplicity of those of his pre­de­cessors.” *New Jerusalem* 1175)

Fantastic visions: there are “only four formal visions but these occupy a substantial part”: 1-3; 8-11; 37; 40-48. (*New Jerusalem* 1175)

Allegories: vine, 15; whoring wife, 16; eagle, 17; Oholah and Oholibah, 23; shipwreck of Tyre, 27; Egypt as crocodile, 29 and 32; cedar tree, 31.

“In the inno­vative­ness with which he employed the language of vision, he laid the ground­work for the symbolic universe of apocalypticism.” (*New Oxford* 1057 ot)

“In contrast to this gift of pictorial imagination, . . . Ezekiel’s style is monotonous . . .” (*New Jerusalem* 1176) Some repeated phrases:

“Then you shall know that I am the Lord”

“For they are a rebellious house”

sword, famine, pestilence

“Son of Man”

**Outline**: *New Jerusalem* 1174 has:

1-3 call narrative

4-24 doom oracles

25-32 oracles against foreign nations

33-39 salvation oracles

40-48 constitution of the restored community

Ezek 1-24, since they warn of impending catastrophe, are before 587, just as 33-48 are after 587. Ezek 25-32 date from 587-585 (though 29:17-21 is from 571).

**Major Themes**

denunciation of social injustice

denunciation of Canaanite religion

throne chariot (1-3; 8:2-4; 9:3; 10; 11:22-25; 43:1-12)

individual retribution (3:16-21, ) (“As a priest he was responsible for deciding cases of law and morals, hence the casuistic tendency of his teaching, ch. 18,” *New Jerusalem* 1175)

veneration of the Law (4:14; 5:6-7; 11:12; 20; 40-48). “Ezekiel’s work belongs to the Priestly tradition just as that of Jeremiah belongs to the deuteronomic.” *New Jerusalem* 1175)

messianic age: eternal covenant, 16:59-63; covenant of peace, 34:25; new heart, 11:18-20, 36:26; new temple and new land, 28:13-19; 40-48 (of the messiah, little is said: David as shepherd, 34:22-24; David as prince, 37:24)

**Integrity**

“The original collection was rewritten and expanded by an editor, but Ezeki­el’s distinctive prose and poetry may be recognized through­out the book.” (*New Oxford* 1057 ot)

There are numerous doublets—e. g., 3:17-21 = 33:7-9; 18:25-29 = 33:17-20.

Disruptions (“the result of disciples’ combining and supplementing the docu­ments or recollections at their disposal,” *New Jerusalem* 1174):

3:26, 24:27, and 33:22g belong together.

1:4-28 + 3:10-15 are interrupted by 2:1-3:9.

8:1-18 + 11:1-21 are interrupted by 9:1-10:22.

10:18-22 + 11:22 are interrupted by 11:1-21.

Later editing is especially great in 40-48.

## Obadiah (c 585 bc)

**Situation**

“The Edomites had taken advantage of the destruction of Jerusalem to invade southern Judaea. (See also Ps 137:7, Jer 49:7-10, Lam 4:21-22, Ezek 25:12-14 and 35:1-3, Mal 1:2-5.)

The memory of these events was [for Obadiah] still very much alive . . .” (*New Jerusalem* 1187)

**Biography**

None of the other eleven “Obadiahs” in the Old Testa­ment is the prophet, so no­thing personal is known of him.

**Outline**: Obadiah is the shortest book in the Old Testament.

Verses 1-14 against Edom

15-18 against foreign nations

19-21 ingathering, domination of Edom

**Major Themes**

Edom’s gloating

Israel’s revenge at the Day of the Lord

**Integrity**

Obad 1-9 = Jer 49:7-22.

Obad 19-21 are a later addition.

## Second Isaiah (Isa 40-55) (550-525 bc)

**Situation**

In 539 bc, Cyrus, king of the Persians, conquered Babylon, ending the domi­nance of the Babylonian Empire. He permitted the Jewish exiles (descendants of the deportations of 597, 587, and 581) to return from Babylon to Judah.

2 Isaiah “preached in Babylon between the early victories of Cyrus in 550 bc presaging the collapse of the Babylonian Empire, and the liberating edict of 538 allow the first group of Jews to return to their homeland.” (*New Jerusalem* 1169) (The Metzger, *New Oxford* [866 ot] says by contrast that the prophecies began “immediately before the fall of Babylon (October 29, 539 b.c.) . . .”)

**Biography**

Nothing personal is known of 2 Isaiah, not even his name; he was “an anonymous upholder of the Isaian tradition . . .” (*New Jerusalem* 1169)

That Isa 40-55 were not spoken or written by 1 Isaiah is “shown by the differ­ences in histori­cal back­ground, literary style, and theo­logical emphases.” (*New Oxford* 866 ot) “Not only is his [1 Isaiah’s] name never mentioned in this section, but the historical setting is about two centuries later: Jerusalem has been cap­tured [42:22-24], the people are captives in Babylon [43:14, 47:1-15, 48:14], Cyrus has already made his appear­ance and is about to be the in­strument of their deliv­erance [44:­28, 45:1].” (*New Jerusalem* 1168-1169)

“It would not, of course, be impossible for God in his omnipotence to trans­port a prophet into the distant future . . . and change his thoughts and imag­es. But this would presuppose a split in his personality and a disregard of the contgemporaries to whom he had been sent which would be unique in the Bible, and contrary to the very nature of prophecy which touches the future only in function of the present.” (*New Jerusalem* 1169)

**Outline**

40-48 “the control of God over history and his action within it” (*New Oxford* 882 ot n.)

49-55

**Major Themes**

salvation: “From its opening words, ‘Console my people, console them’, 40:1, it has be­come known as the ‘Book of the Consolation of Israel’. And that in­deed is its principal theme.” (*New Jerusalem* 1169)

cosmogony: “The author’s interest in cosmogony was unique up to his time; it is used to emphasize the concept of God as exclusive cre­ator and lord of all . . .” (*New Oxford* 866 ot)

monotheism: “Monotheism is dogmatically affirmed. . . . Emphasis is laid on the fathomless wisdom and providence of God. Religious universal­ism receives clear expression for the first time.” (*New Jerusalem* 1169) There are many anti-idols passages (e. g., 40:18-20, 42:17).

history: “Second Isaiah emphasizes the significance of historical events in God’s plan, a plan that extends from creation to redemption . . .” (*New Oxford* 866 ot) 2 Isaiah emphasizes “the joint themes of God the Creator and God the Saviour.” (*New Jerusalem* 1169)

new creation: God’s “ultimate glorious manifestation will be accompa­nied by a new cre­ation.” (*New Oxford* 866 ot)

new exodus: “A new Exodus, more marvellous than the first, is about to bring the people home to a new Jerusalem . . .” (*New Jerusalem* 1169)

Servant Songs: 42:1-4 (+ 5-9?); 49:1-6; 50:4-9 (+ 10-11?); 52:13-53:12. The Servant regathers the people, preaches the true faith (to the na­tions as well), expiates the people’s sins by his own death, and is glo­rified by God. (For more on Second Isaiah’s four “Suffering Servant” songs, see below, pp. 148-154.)

## Third Isaiah (Isa 56-66) (c 530-510 bc)

**Situation**

3 Isaiah confronted “the sobering realities of life in the restored communi­ty.” (*New Oxford* 866 ot)

**Biography**: see “Integrity” below.

**Outline**: *New Oxford* (866 ot) has:

56-59

60-62 (probably a later addition)

63-66

**Major Themes** (*New Oxford* 866 ot)

“comforting assurance to Zion’s afflicted”

“growing emphasis on cultic matters”

The “direct ‘I-thou’ relationship of Second Isaiah gives way to a more trans­cendent concept . . .”

**Integrity**: If Isa 56-66 are the work of one man, then 3 Isaiah would have been a contem­po­rary of Haggai and Zechariah (c 520 bc). But “It is gener­al­ly re­garded today as being a composite collec­tion, [probably] the work of Second Isaiah’s disciples . . . the final product of the Isaian tradition.” (*New Jerusalem* 1170)

56-59 mostly 400s bc

60-62 exilic (like 2 Isaiah)

63:7-64:11 exilic

66:1-4 520 bc

65 c. 520s? 332-165?

66:5-24 c. 520s? 332-165?

## Haggai (520 bc)

**Situation**

Cyrus’ edict (538 bc) permitted the Jews to return to Palestine; he even en­couraged them to rebuild their temple. Though rebuilding probably began under governor Shesh­bazzar, by 520 it had ceased. Zerubbabel (grand­son of Jehoia­chin) was by then governor of Judah, and Josh­ua was high priest.

**Biography**

(NOAB OT 1163 is referring to Joel; but it says, “priesthood and services that, like Haggai and Zechariah, he can be considered a “cultic prophet,”” etc.)

Haggai “was so much interested in its [the temple’s] priesthood and services that . . . he can be considered a “cultic prophet,” that is, a proph­et who could exercise his ministry within the life of the temple, even using liturgi­cal forms, and whose message may have been transmitted through priestly cir­cles. As such, [he] helps to mark a notable change in Old Testament proph­ecy. Taking the characteristic forms of classical prophecy, he expands their apoca­lyptic and liturgical dimensions.” (*New Oxford* 1163 ot)

Assisted by Zechariah, Haggai urged Zerubbabel and Joshua to resume the re­building, and the new temple was dedi­cated in 515 bc. His five oracles date from August through December, 520 bc.

**Outline**: Metzger, *New Oxford* (1217 ot) has:

1:1-15a neglect of the temple has caused punishment

1:15b-2:9 the new temple was be more splendid than the old

2:10-14 an offering by a defiled people is unclean

2:15-19 the founding of the temple will cause blessing

2:20-23 Zerubbabel will be the messiah

**Major Themes**

Zerubbabel and Joshua must rebuild the temple.

Then the messianic age will dawn, with Zerubbabel as messiah.

## 1 Zechariah (Zech 1-8) (520-518 bc)

**Situation**

Same as for Haggai (p. 86; see Ezra 5:1, 6:14). The introduction is dated October-November, 520, two months after Haggai’s first oracle.

**Biography**

Nothing is known of Zechariah beyond his situation. Ezekiel has strongly in­flu­enced upon him (fantastic visions, angelic interventions, dialogues with God, priestly in­ter­ests). Like Haggai, he was probably a “cultic proph­et” (*New Oxford* 1163 ot) (see Haggai, “Biography,” p. 86).

**Outline**

1:1-6 call to repentance

1:7-6:8 eight night visions

1:7-17 four (?) horsemen

2:1-4 four horns and four smiths (Protestant: 1:18-21)

2:5-9 measurer (Protestant: 2:1-5)

[2:10-17 exhortations] (Protestant: 2:6-13)

3:1-7, 9 Joshua in clean clothes

4:1-14 lampstand and two olive trees

[4:6-10a sayings on Zerubbabel]

5:1-4 flying scroll

5:5-11 woman in basket

6:1-8 four chariots

6:9-15 Zerubbabel crowned

7 Israel’s sins and the exile

8:1-19 God’s return to Zion; prosperity

8:20-23 worship by nations (later addition)

**Major Themes**

Zerubbabel and Joshua must rebuild the temple. (“Like Haggai, Zechariah was preoccupied with the rebuilding of the Temple. But he lays more stress on national restoration and the irreproachable moral conduct that this demands; and his eschatological expectation is more urgent.” *New Jerusalem* 1186)

Then the messianic age will dawn, with Zerubbabel (3:8, 6:12) and Joshua (4:14, 6:13) ruling.

See Jer 33:17-18, “For 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.”

In Zech 6:9-15, “editors later substituted the name of the High Priest Joshua when hopes placed in Zerubbabel had evaporated and all political power had passed to the priesthood.” (*New Jerusalem* 1185)

Zechariah hints at vicarious atonement (see Isaiah’s “Servant Songs” below, p. 150).

Zech 9:9-10 (riding on an ass) (no sufferings men­tioned, but hum­ble)

Zech 12:8-10 (him whom they have pierced)

Zechariah may mean Josiah, or God; but John 19:37 etc. in­terprets it of Jesus.

## Malachi (500-450 bc)

**Situation**

“The contents of this book make it possible to date it; it is later than the renewal of worship in the new Temple, 516, and earlier than the prohibition of mixed marriage under Nehemiah, 445 [see Ezra 9:1-5, 10:1-5], probably fairly near this second date. The enthusiasm aroused by Haggai and Zechariah has subsided, and the commu­ni­ty is content to drift.” (*New Jerusalem* 1187) Consequently, the Persians are in charge (539-332 bc).

**Biography**

Nothing is known of Malachi, though he was probably a cultic pro­phet (*New Oxford* 1233 ot). Even the name (“Malachi” means “my messenger”) is probably based on 3:1, “I am sending my messenger to prepare the way . . .” (cf. 2:7, “a priest . . . is the messenger of the Lord”).

Instead of the oracular style, Malachi six times uses a question-and-answer method: (1) Yahweh or Malachi states something; (2) the priests or people question it; (3) Yahweh or Malachi respond, mixing doom and salvation.

**Outline**

1:1-5 introduction

1:6-2:9 corruption of the priesthood

2:10-17 mixed marriages and divorce

3:1-5 day of the Lord (“I send my messenger”)

3:6-12 temple tithes

3:13-4:3 day of the Lord (4:1-3 Prot. = 3:19-21 Cath.)

4:4 keep the Law (= 3:22 Cath.)

4:5-6 I will send you Elijah (= 3:23-24 Cath.)

**Major Themes**

faithfulness to the covenant (2:4, 5, 8, 10, 14; 3:1), especially the Law

insistance on devotion to the temple

insistance on a pure priesthood (2:1-9)

against mixed marriages and divorce (2:10-16)

emphasis on sin, judgment, and repentance (again, a priestly interest)

the day of the Lord (3:1-5, 4:1-3)

to this concept he adds that of a forerunner (3:1-7, 4:5-6; cf. Mark 1:2, Matt 11:10, Luke 1:16-17, 7:27)

**Integrity**

4:5 and 6 are later additions.

2:11b-13a (marriage to an alien god) is probably a later addition.

## Joel (400-350 bc)

**Situation**

Joel is no doubt post-exilic, “on the following grounds: the ab­sence of any reference to a king, the allusions to the Exile and also to the Temple as already re­built, and the affinities with Deuteronomy and the later prophets, Ezekiel, Zephaniah, Malachi, and Obadiah who is quoted in 3:5. The book was probably written in about 400 bc.” (*New Jerusalem* 1188) Consequently, the Persians are in charge (539-332 bc).

**Biography**

None of the other eleven “Joels” in the Old Testa­ment is the pro­phet, so no­thing personal is known of the prophet. Like Haggai, Zechariah, and Malachi, he was proba­bly a “cultic pro­phet” (*New Ox­ford* 1163 ot) (see Haggai, “Biography,” p. 86).

**Outline**

1:2-2:27 locust plague

3-4 day of the Lord (here = messianic age) (Protestant: 2:28-3:21)

“Ch. 1-2 have the characteristics of a penitential liturgy [but are] a literary imitation of liturgical forms. The book is not a transcript of a sermon given in the Temple, but a written composi­tion intended to be read. It marks the end of the prophetic movement.” (*New Jerusalem* 1188)

**Major Themes**

locust plague

day of the Lord (1:15; 2:1-2, 10-11; 3-4)

## Jonah (400s-300s bc)

**Situation**

The setting is some time prior to the fall of Nineveh, 612 bc. But the book was probably writ­ten c 400s-300s bc (“the fourth cen­tury,” *New Jerusalem* 1188).

It shows the influence of Jeremiah and 2 Isaiah.

It opposes particularism.

Jon 3:3 suggests that Nineveh no longer exists.

The language reflects the Persian period.

Though some have argues from Jesus’ reference to Jonah (Matt 12:40-41) that the book must be historical, Jonah is surely fictitious: its date is too late to de­rive from the historical Jonah; no conversion of the Assyrian empire to Yahweh is otherwise attested; the miracles (storm, choice of Jonah by lot, fish, one-day plant) are practi­cal jokes by God; and the obvious irony is not typical of history.

**Biography**

A prophet named Jonah had been court prophet Jeroboam II (2 Kgs 14:25). Noth­ing is known of him; his name has been used by the author of the short story, “Jonah,” now in our Bibles. The Jonah of the short story is “a recalcitrant prophet who flees from his mission and sulks when his hearers repent.” (*New Oxford* 1186 ot)

**Outline**

1:1-3a Jonah rebels

1:3b-16 sea storm

2:1-11 psalm from the belly of the fish

3:1-10 conversion of Nineveh

4:1-11 Jonah sulks; God answers

**Major Themes**

universalism (see Gen 12:3; Isa 42:6-7, 49:6)

“All the characters in the story are likeable . . . except the only Israelite on the stage . . .” (*New Jerusalem* 1189)

“We are on the threshold of the New Testament . . .” See, e. g., Rom 3:29-30a, “Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30since God is one . . .” (*New Jerusalem* 1189)

God’s mercy

“God is indulgent to his rebellious prophet . . .” (*New Jerusalem* 1189)

He “pardons at the first sign of repentance . . .” (*New Jerusalem* 1189)

His “decrees of destruction are always conditional.” (See Jer 18:7-10.) (*New Jerusalem* 1189)

**Integrity**

The book “has taken older material from the realm of popular legend . . . Its two parts, chs 1-2 and 3-4, are now united in having in com­mon a cen­tral char­acter (Jonah), a similar plot (the ironical conversion of the heathen), and an identical theme (the breadth of God’s saving love).” (*New Oxford* 1186 ot)

“The psalm, 2:3-10, . . . which has no connection either with the plight of Jonah or with the doctrine of the book, was added later.” (*New Jerusalem* 1188)

## Isaiah 24-27 (Isaian Apocalypse) (200s-100s bc)

**Situation**

These chapters were probably written during the Greek period and then inserted into the other­wise completed book of Isaiah. This date is based on the chap­ters’ apocalypticism, the reference to resurrec­tion (26:19), the developed an­gelology (24:21), guardian angels of nations, etc..

**Outline**

overthrow of an unnamed power at the end of time (note purifi­cation by flood­ing)

the Jews’ deliverance and future glory

**Major Themes**

denunciation of social injustice (e. g., 24:6-9)

overthrow of an unnamed power

the endtimes (chaos and corruption yield to joy and prosperity; no more death, 25:8; resurrec­tion, 26:19)

## 2-3 Zechariah (c 332-200s bc)

**Situation**

Alexander the Great and his Greek army conquered (in order): Asia Minor, Isra­el (in 332 bc), Egypt, Assyria, Babylonia, Persia, and northwest India. Isra­el remained in vassalage to Greek overlords from 332-165 bc.

**Biography**

1 Zechariah was not the author of Zech 9-14. 9:1 has a new title, and 9-14 differ in many ways: ora­cles are no longer dat­ed and ­named; Zerub­babel, Josh­ua, and the rebuilding the temple are not mentioned; Assyr­ia and Egypt symbol­ize all op­pres­sors; and the style differs.

Within Zech 9-14, “Two distinct sections [9-11 and 12-14] can be discerned, each with its own title [9:1, 12:1]; the first is almost entirely in verse, the second al­most entirely in prose.” (*New Jerusalem* 1186)

Hence “A Deutero-Zechariah and Trito-Zechariah have been postulated, but the fact of the matter is that these two sections are themselves composite.” (*New Jerusalem* 1186) That 2 and 3 Zechariah are relat­ed (similar apo­calyp­ticism, “shep­herds” in 10:2-3, 11:4-14, 13:7-9, etc.) also makes their iden­tifation as indi­vid­uals questionable. But “Since the eschatological and messianic themes found in the [Zech 1-8] are here [9-14] further elaborated, the authors are spiri­tual dis­ciples of Zechariah.” (*New Oxford* 1220 ot) Thus, “2 Zecha­riah” and “3 Zech­a­riah” re­main use­ful terms for distinguishing 9-11 and 12-14 from 1-8 and from each other.

**Date of 9-11**

Though 2 Zechariah “refers to his­torical events which are diffi­cult to identi­fy, [they] were almost certainly composed in the final decades of the fourth century bc, [since] appli­cation of 9:1-8 to Alex­an­der’s con­quest seems the most tenable.” (*New Jerusalem* 1186) See also the reference to Greece in 9:13.

**Outline**: *New Oxford* (1226-1232 ot) has:

9-11 restoration of Israel (mostly poetry)

9:1-8 destruction of enemies before the messianic age

9:9-10 prince of peace

9:11-17 ingathering

10:1-12 God controls nature (1-2) and history (3-12)

11:1-3 fall of tyrants

11:4-17 the two shepherds

12-14 the day of the Lord (mostly prose)

12-13:6 idolatry purged

13:7-9 shepherd stricken, sheep scattered

14 final war and victory

**Major Themes**

Jerusalem’s apocalyptic trials and triumphs (in 3 Zechariah)

messianism (9:9-10 = Matt 21:5) (10:3-11:3) (ch. 12, esp. 12:10 = John 19:37, Rev 1:7)

**Integrity**: 9-11 and 12-14 “are themselves composite.” (*New Jerusalem* 1186)

## Daniel (167-165 bc)

**Situation**

Apocalyptic works (see pp. 124-129) appear in times of national emergency. They are “interpreta­tions of current history [and] predictions of a future where tribulations and sorrows will give place to triumph . . .” The author lived under the persecution of Antiochus Epiphanes, 167-164 bc. He tells stories set in Babylon “just before and just after the Persian conquest, which ullustrate how fathful Jews, loyally practicing their religion, were enabled by divine aid to triumph over their enemies. These were traditional tales, which were already written down and collected in the late third or early second century . . .” (*New Oxford* 1126 ot) But the author used them to encourage his fellow sufferers in Antiochus’ persecution.

**Biography**

“Daniel” or “Danel” is a righteous sage in Ezek 14:14-20 (14:14, “even if Noah, Daniel, and Job, these three, were in it [a sinful land], they would save only their own lives by their righteousness”) and 28:3 (God says to the prince of Tyre, “You are indeed wiser than Daniel; no secret is hidden from you”). “Danel” also ap­pears in Ugaritic (“a close linguistic relative of biblical Hebrew,” Blaiklock and Har­ri­son, *In­ternational Dic­tionary* 460) in “North Canaanite clay-tablet texts found at Ras Shamra” (*New Oxford* 1126 ot), the ancient Ugarit (fl. c 2000-1100 bc) (Blaiklock and Harrison, *In­ter­national Dictionary* 460).

**Date**

The book was not written during the 500s-400s bc: Belshazzar was the son of Nabonidus, not of Nebuchadnezzar, and was never king; no Darius the Mede is known; the Hebrew uses Persian loan­words; and “the instruments in Nebuchadnezzar’s orchestra are given names transliterated from the Greek.” Also, “The dates given in the book agree neither among themselves nor with history [and] seem to have been placed at the chapter heads . . .” (*New Jerusalem* 1178)

In Dan 11, “The wars between the Seleucids and Ptolemies and a portion of the reign of Antiochus Epiphanes are described with a wealth of detail quite unnecessary for the author’s purpose. This account bears no resemblance to any of the Old Testament prophecies . . . But from 11:40 onwards the tone changes and . . . is reminiscent of the other prophets.” (*New Jerusalem* 1177)

**Style**

The tales (Dan 1-6) “have affinities with a type of wisdom literature” (e. g., Gen 35-50, Tobit). (*New Jerusalem* 1179)

“The visions in the second part unfold the revelation of a divine secret, explained by angels and concerning the future, in a deliberately enigmatic style; this ‘sealed book’, 12:4, is the first mature apocalypse . . .” (*New Jerusalem* 1179)

**Outline**

1-6 tales

1 Daniel and his 3 friends

2 Nebuchadnezzar’s dream of the composite statue

3 3 friends in the furnace

[Between 3:23 and 3:24 (Protestant numbering) occur three apocryphal/deuterocanoni­cal passages:

prayer of Azariah (verses 1-22 in the *New Oxford*,24-45 in the *New Jerusalem*);

three young men in the furnace (prose introduction; 23-27 in the *New Oxford*,46-50 in the *New Jerusalem*); and

song of the three young men (28-68 in the *New Oxford*,52-90 in the *New Jerusa­lem*).]

4 Nebuchadnezzar’s madness

5 Belshazzar’s banquet

6 Daniel in the lions’ den

7-12 visions

7 four beasts

8 ram and male goat

9 seventy weeks prophecy

10 the last days

11-12 interpretation of unfolding history

13-14 tales

13 Susanna

14 Bel and the Dragon

**Major Themes**

apostasy: “The aim of the book was to sustain faith and hope among the Jews persecuted by Anti­ochus Epiphanes.” Daniel too was tempted to desert the Law (Dan 1) and commit idolatry (Dan 3, 6). (*New Jerusalem* 1178)

eschatology: “when the wrath of God is satisfied, 8:19; 11:36, the time of the end will come, 8:17; 11:40, when the persecutor will be destroyed, 8:25; 11:45.” (*New Jerusalem* 1178)

Son of man: the Son of man, “whom 7:18, 21-27 identify with the community of Saints, is also its head, the ruler of the eschat­ological kingdom, but he is not the Davidic Messiah. Jewish tradition came to regard the Son of man as a person” (*New Jerusalem* 1178).

divine plan: angels reveal “the hidden plan of God” (*New Jerusalem* 1178).

resurrection: 12:2, “Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

**Integrity**

1-2:4a are Hebrew; 2:4b-7:28 are Aramaic; 8-12 are Hebrew; and the three additions (in ch. 3, ch. 13, and ch. 14) are in Greek. Scholars agree that all of these sections date to the 200s bc; but:

“Whether [the ch. 3 additions] were first composed in Hebrew or in a highly semitized Greek is debated; the balance is in favor of Hebrew originals.” (*New Oxford* 174 ap)

For ch. 13, “most scholars have thought in terms of a Semitic original . . .” (*New Oxford* 179 ap)

And “The original [of ch. 14] may have been in either Hebrew or Aramaic.” (*New Oxford* 183 ap)

Thus, though the shorter recension of Daniel (our Hebrew/Aramaic version) obviously existed in Hebrew/Aramaic, the longer recension (our Septuagint version, which is entirely in Greek) also probably existed at some point in Heb­rew/Aramaic. Each recension “has its own integrity, especially if read through from beginning to end.” (*New Oxford* 174 ap) Which of the two was the original form of Daniel “will probably not be determined without further discovery of early manuscript evidence.” (*New Ox­ford* 174 ap). Nevertheless, references, “literary devices and habits of thought are consistent throughout the book,” so a single author is likely. (*New Jerusalem* 1177)

## Baruch (200-50 bc)

**Situation**

The book is attributed to Baruch, Jeremiah’s friend and secretary (Jer 32:12, 36:4, 43:3, 45:1), who lived during the events of 587 bc. But Baruch would not have made the historical errors pres­ent in Bar 1:1-14. Since Bar 1:15-2:19 is largely a rewriting of Dan 9:4-19, Baruch must have been written after Daniel (c 165 bc). The work “would have well served Jewish communities [during] suffering and repression.” (*New Oxford* 161 ap)

200-60 bc (*New Oxford* 161 ap)

c 50 bc (*New Jerusalem* 1173)

Jer 43:1-7 says that Baruch was taken with Jeremiah to Egypt, but later tradition said that Baruch had gone to Babylonia, and Bar 1:1-14 say that the book was written in Babylon and sent to Jerusalem to be read at temple liturgies.

**Letter of Jeremiah** (**Bar 6**)

Bar 6 was originally an independent composition. Some say Bar 6:3 (“when you have come to Bab­ylon you will remain there . . . seven generations”) suggests a date around 317 bc (*New Oxford* 169 ap). 2 Macc 2:1-3 alludes to Bar 6: “One finds in the records that the prophet Jeremiah ordered those who were being deported to take some of the fire, as has been mentioned, 2and that the prophet, after giving them the law, instructed those who were being deported not to forget the commandments of the Lord, or to be led astray in their thoughts on seeing the gold and silver statues and their adornment. 3And with other similar words he exhorted them that the law should not depart from their hearts.” 2 Macc 15:37 (“from that time the city has been in the possession of the Hebrews”) indicates that 2 Maccabees is prior to 63 bc (Metzger *New Oxford* 228 ap); so Bar 6 must have existed before 63 bc.

**Biography**

The book is an instance of pseudepigraphy. There is evidence for more than one author (see “integrity” below), but they are unknown.

**Outline**

1-3:8 confession of sins

1:1-14 introduction

1:15-3:8 a corporate confession of sin (based on Dan 9:4-19)

3:9-5:9 poems

3:9-4:4 praise of Wisdom, identified as the Law (based on Job 28)

4:5-29 Jerusalem addresses the exiles

4:30-5:9 Baruch reminds Jerusalem of the messiah (based on Isa 51:17-52:10, 54, 60-62)

6 the Letter of Jeremiah (based on Jer 10:11, Jeremiah’s only Aramaic verse)

**Major Themes**

against idolatry (see also Pss 115:4-8, 135:15-18; Isa 40:18-20, 41:6-7, 44:9-20, 46:1-7, etc.). In Bar 6, “The idolatry here attacked is late Babylonian.” (*New Jerusalem* 1173)

Baruch tells us how Diaspora Jews sustained their religious life: “contact with Jerusalem, prayer, devotion to the Law, thirst for retribution, messianic hope.” (*New Jerusalem* 1174)

**Integrity**

In the Septuagint the sequence is: Jeremiah, Baruch 1-5, Lamentations, Letter of Jeremiah; in the Vulgate (and KJV), the sequence is: Jeremiah, Baruch 1-6, Lamentations. (Metzger *New Oxford* 169 ap, *New Jerusalem* 1173)

“Different names for God are used in the confession and in the poems.” (*New Oxford* 161 ap)

The first and second poems differ in “tone and style” (*New Oxford* 161 ap).

“Most of Baruch is made up of pastiches of biblical passages copied or paraphrased (from, e. g., Dan 9, Job 28, and Isa 40-66).” (*New Oxford* 161 ap)

According to *New Oxford* (161 ap), both the prose (1:1-3:8) and the poetry (3:9-5:9) were pro­bably originally in Hebrew; the Letter of Jeremiah was probably originally in Aramaic or Hebrew (a few say Greek) (*New Oxford* 169 ap). But according to the *New Jerusalem* (1173), “The introduc­tion was written in Greek; the prayer, 1:15-3:8, clearly goes back to a Hebrew original, as may the other parts. . . . The Letter, apparently written in [1173] Hebrew, is of the Greek period . . .” A fragment of Baruch among the Dead Sea Scrolls dates on paleographic grounds to c 100 bc. (*New Jerusalem* 1173-1174)

## The End of Prophecy

1. **Prophecy will return**. (Stuhlmueller “Post-Exilic Period” 337-43)
   1. Mal 4:5‑6 (Mal 3:22-24), “Lo, I will send you the prophet Elijah before the great and terrible day of the Lord comes. 6 He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.”
2. **Prophecy will be the gift of all**. (Stuhlmueller “Post-Exilic Period” 337-43)
   1. Joel 3:1‑5, “For then, in those days and at that time, when I re­store the fortunes of Judah and Jerusalem, 2 I 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, 3 and cast lots for my people, and traded boys for prostitutes, and sold girls for wine, and drunk it down. 4 What are you to me, O Tyre and Sidon, and all the regions of Phil­is­tia? Are you paying me back for something? If you are paying me back, I will turn your deeds back upon your own heads swiftly and speedily. 5 For you have taken my silver and my gold, and have carried my rich treasures into your temples.”
3. **Prophecy**’**s absence is felt**. (Stuhlmueller “Post-Exilic Period” 337-43)
   1. Ezek 7:26, “Disaster comes upon disaster, rumor follows rumor; they shall keep seeking a vi­sion from the prophet; instruction shall perish from the priest, and counsel from the el­ders.”
   2. Lam 2:9, “Her gates have sunk into the ground; he has ruined and broken her bars; her king and princes are among the nations; guidance is no more, and her prophets obtain no vision from the Lord.”
   3. 1 Macc 4:45c-46, “So they tore down the altar, 46 and stored the stones in a convenient place on the temple hill until a prophet should come to tell what to do with them.”
   4. 1 Macc 9:27, “So there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them.”
   5. 1 Macc 14:41, “The Jews and their priests have resolved that Simon should be their leader and high priest forever, until a trustworthy prophet should arise . . .”

# Part 4: Major Teachings of the Prophets

## Ethical Monotheism

1. **henotheism**
   1. “There was . . . a tendency to assume while worshiping one god that he was supreme, or even unique, among the gods . . . This tendency was noticed by Max Müller and was given the identifying name kath­enotheism (one-by-one theism), which has since been shortened to henotheism . . . The term . . . may denote either . . . worshiping one god while re­cog­niz­ing the propriety of other per­sons or tribes worshiping another god or . . . the god that is being adored is regarded either as [64] the only god or as the supreme of all gods.” (Organ, *Hinduism* 64-65)
   2. The Israelites acknowledged other gods “as real divinities, even if subsidiary to Yahweh . . .” (Scott *Relevance* 125)
   3. “The same men who prostrated themselves [to] star-gods, prostrated themselves also before Yahweh and swore by Milcom, the Am­mon­ite king-god.” (Scott *Relevance* 200)
   4. Israel’s worship of foreign deities “was doubtless facilitated to some degree by the thought that they were subordinate to Yahweh, or operated in areas with which he was not directly concerned. He was the God of the nation as such, of its historic tradition, of its battles and its king. He did not seem to be concerned with the [196] problems of the individual cultivator. Israel “*did not know* that it was I who gave her the grain, the wine and the oil” (Hos. 2:8). So the farmer and the herdsman brought their offer­ings to the local shrine, but also made their appear­ance periodically at the temple of Yahweh.” (Scott *Relevance* 196-97)
   5. “. . . the prophetic revolution [was] the assertion that he [Yahweh] was not merely the national god, the leader in battle, but was *superior* to the other gods in their own spheres.” (Scott *Relevance* 204)
   6. “The jealousy of Yahweh . . . meant that he must be worshipped alone or he could not be worshipped at all . . .” (Scott *Relevance* 205)
2. **ethical monotheism**
   1. “It was long customary to say that ethical monotheism first found expression in Israelite religion through the eighth century prophets. But this, if anything, is the consequence rather than the burden of their message. The doctrine first becomes explicit in the sixth century introduction to Deuteronomy and the contemporary 2 Isaiah [cf. Deut 4:35, 39; Isa 43:10-11, 45:5].” (Scott *Relevance* 117)
   2. “The incomparable nature of Yahweh, his personal and unique relationship with Israel, and the prophets’ own immediate experience of God as a personal confronta­tion, made inevita­ble a doctrine of ethical monotheism . . .” (Scott *Relevance* 117)
   3. “Elijah’s challenge, “If Yahweh be God, follow him; but if Baal, then follow him” [1 Kgs 18:21]—called for more than a choice between rival claims to allegiance. It meant a decision as to the meaning of the idea of “god,” for Yahweh was not just the better of two deities of the same sort.” (Scott *Relevance* 117)
   4. “Yahweh’s purpose was evident in the connection, visible to the moral conscious­ness, between the community’s sins and its experienced calamities [Amos 4:6] . . . and its content [was] known from the “prophetic” tradition of Yahweh’s ethical characteristics.” (Scott *Relevance* 127)

## Concept of God

1. **introduction**
   1. “For all Israelites, belief in Yahweh as the God with whom as a people they stood in a peculiar and unique relationship was fundamental.” (Scott *Relevance* 115)
   2. “There is consequently no argument needed for the existence of Yahweh, nor as to his personal concern for the people of his covenant. His attributes of might and justice, faithfulness, mercy and truth were vivid in the common tradition.” (Scott *Relevance* 116)
2. **the** “**holy**”
   1. “God is near, but he also is . . . inexpressibly different. . . . his intercourse with men after the fashion of a man [is] probably necessary for human apprehension of deity. But “I am God, and not man . . .” [Hos 11:9].” (Scott *Relevance* 121)
   2. “The word “holy” marks the gulf between man and God, between the weak and the power­ful, between the familiar and the mysterious, between the transitory and the eternal. “In biblical language ‘holy’ is best understood as meaning ‘divine,’ ‘wholly other.’” [Helmer Ringgren, *Israelite Religion* (1966) 74.] But *Yahweh*’*s* “holiness” has the distinctiveness of his own character. It is the glory and moral majesty of *his* person, whose righteous will has been made known . . . “the Holy One shows his divinity *by righteousness*.” [Isa 3:16]” (Scott *Relevance* 121)
3. “**distinctive elements in the prophetic consciousness of God**” **(**Scott *Relevance* 119)
   1. First, “. . . Yahweh as a personal will . . . settled the course of history, not by predeter­min­ing events but by exhibiting before men a way of life that must be chosen or rejected.” (Scott *Relevance* 118)
   2. Second is the “love” of God.
      1. “Only in the height and depth of human experience can its [God’s love’s] meaning be glimpsed, as in the agony of a husband’s unrequit­ed devotion [Hos 2:2-4], in a father’s yearning over his infant son [Isa 1:2-3, Hos 11:1-4], and over that same son when grown to man’s estate and become wayward [Hos 11:8-9]. [119] . . . Religion becomes [with the prophets] responsive­ness within a di­vine-human relationship, personal in its terms [Mic 6:8].” (Scott *Relevance* 119, 129)
      2. “. . . men and nations are confronted by a will of righteous­ness, with which they strug­gle, but that a heart of unquenchable kindness yearns over them in their way­ward­­ness.” (Scott *Relevance* 210)
      3. wrath
         1. “The anger of Yahweh at sin is not the cold anger of a judge uphold­ing law, but the passion­ate anger of a master whose goodness has been flouted, of a guardian whose helpless wards have been maltreated.” (Scott *Relevance* 119)
   3. Third: God is the “the Lord of history and of common experience” (Scott *Relevance* 119)
      1. “Though he is the Lord of nature, it is as the Lord of history and of common experience that his essential nature can be . . . most clearly grasped. He is not a static cosmic framework of beauty, truth and goodness, nor an impersonal force making for righteousness through the mechanical enforcement of the moral law. [119] . . . he reveals himself most really not in holy words, mystic ecstasy or material phenomena, but in the moral groundwork of experience.” (Scott *Relevance* 119-20)
      2. “A man discerns God’s presence in the ethical choices and decisions which he must make . . . con­scious experience is for the individual what history is for the nation, the sphere of moral decisions [120] . . . the nation *as such* had adopted a way of life which expressed its central life-direction as clearly as did the “habit pattern” of an individual.” (Scott *Relevance* 120, 124)
   4. Fourth: God’s goodness
      1. “*To seek God* and *to seek goodness* are the same, though this does not mean that religion is an ethical system and nothing more. It means, rather, that the dedication of life to goodness is the way in which the devotion to God which *is* religion must be expressed. And what is goodness? It is justice, kindness and integrity, which are the reflected light of Yahweh’s justice, his kindness and his faithfulness. “It has been told you, O man, what goodnesws is, and what it is that Yahweh expects of you: to do justice, and to love kindness, and to behave humbly in the presence of your God” [Mic 6:8].” (Scott *Relevance* 212)
      2. God “is *God* because his power and his purpose are good [see Isa 1:17].” (Scott *Relevance* 212)

## Concept of the Human Person

1. **contrast to God**
   1. “The thought of the prophets is centered on God to such a degree that what they have to say of the nature of man is largely by way of contrast. As Yahweh is “God and not man” [Hos 11:9], so man is “flesh and not spirit” [Isa 31:3].” (Scott *Relevance* 122)
   2. “The distinction between the divine and the human is both metaphysical and ethical. As part of the natural world man is “flesh.” The life of the flesh is the life of ordinary experience and physical satisfactions; it is inherently weak, and subject to corruption and death. “Spirit,” on the other hand, is not a constituent part of man’s nature; it is a mysterious onset of [divine] power . . .” (Scott *Relevance* 122)
2. **parts of a human person**
   1. animated body
      1. “The Hebrews thought of man as an animated body rather than as an incar­nate soul. [122] . . . Man reveled in the material and sensual satisfactions of life; he desired its fulness measured in age, in honor, in prosperity and in progeny.” (Scott *Relevance* 122, 124)
   2. *ruah*
      1. “His life is a breath-soul [*ruah*], and when the breath [122] leaves the body the real man is no more. For in the grave—or Sheol—to which he is gathered with his fathers, his shade persists as little more than the echo and memory of a man whose real immor­tality is in his posterity.” (Scott *Relevance* 122-23)
   3. emotions and will
      1. Man has “kidney and heart” (Jer 11:20), i.e., “emotions and con­scious voli­tion.” (Scott *Relevance* 123)
   4. “The highest human power is the capacity to distinguish good from evil, and to know, trust and obey God.” (Scott *Rele­vance* 123)
      1. Isa 5:20; Jer 9:23, 24; Hos 4:1; Amos 3:10; 5:4, 14
3. **corporate personality**
   1. “The traditional feeling of family and tribal solidarity persisted too in the prophets’ thought, though it was through intense individual experiences like those of Hosea and Jeremiah that an understanding of the integrity, freedom and responsibility of the individual was to emerge alongside of social consciousness.” (Scott *Relevance* 123)
   2. The nation is a “corporate unit, with a corporate personality of its own. It was not simply a poetic metaphor for Isaiah to speak of the “daughter Zion,” nor did the prophets attack an abstraction when they arraigned the nation for its sins.” (Scott *Relevance* 124)
   3. “The nation had set its heart on the wealth and buildings of its cities, its military power and alliances, the luxury of its court circle and the elaborateness of its sanctuar­ies. . . . Only when these were taken away would they learn that family feeling for the neighbor and an ethic of solidarity rooted in religion, are indispensable to a people.” (Scott *Relevance* 124-25)

## Emphasis on Personal Religion

1. The prophets said, in effect: “the Lord of life and history, has spoken to *me*. He has met *my* need and taken *my* part [Jer 4:8, 11:20 ff, 20:7 ff] [222] . . . however strongly we emphasize (as the pro­phets teach us we must emphasize) the social aspect and conse­quences of religion, we can­not . . . forget the tryst which every soul has with its Maker.” (Scott *Relevance* 222-23)
2. “The God we meet in the pages of Amos, Isaiah and Jeremiah can only be described as a vigorous and vivid personality, majestic indeed, and divinely “other” than man, and yet meeting him in the commerce of mind with mind and of will with will.” (Scott *Relevance* 223)
   1. “His good­ness and his mercy, his righteousness and his wrath are not dogmas received on authority, nor deductions from one central doctrine. Neither are they inferences from immediate [223] experience. Rather they are elements of the experience itself.” (Scott *Relevance* 223-24)
   2. “God is known as one man knows another, with the inde­scrib­able differences that the “other” is God . . ., the Supreme *Person*,. . . his mind and purpose our spiritual environ­ment. The parallel­ism of the two greatest com­mand­ments . . . declare that the relationship of man to God is *similarly personal* with that of a man to his neighbor . . .” (Scott *Rele­vance* 224)
3. “It was through the experience of men like Hosea and Jeremiah that there came into our tradition knowledge of the inner freedom of spirit . . .” 237 The personal emphasis in religion is especially evident in Jeremiah; see 1:4-10; 10:23-24; 11:18-20; 12:3; etc. (Scott *Relevance* 212)
4. “To honor him is not to ascribe to him honorific titles, but to accept as a sacred obligation the direction he gives to life; to trust in his goodness and to expect the triumph of his righteousness.” 211 “He is honored . . . solely by the honoring of his law (i. e., instruction) and the heeding of his messengers.” (Scott *Relevance* 213)
5. True obedience “is not the obedience of one who *must* do what he neither cares about nor under­stands, but the ready response of the heart . . .” (Scott *Relevance* 213)
6. “To *know* him as he desires to be known goes beyond the simple apprehension of his existence, and even of his nature, historic purpose and imminent action as external facts. It is . . . a glad meeting with another for whom one has affection and respect.” 212 “Those who know God in this way *know how* to do right; it is natural to them to do so. “Did not [Josiah], as he ate and drank, do what was just and right? He defended the cause of the poor and needy; then all was well. Was not *that* knowing me? [Jer 22:15-16]” asks Yahweh.” (Scott *Relevance* 213)
7. **trust**
   1. “. . . religion is essen­tially a relationship between a God who speaks and acts, and a commu­nity whose part it is to hear and obey in trust and loyalty . . .” (Scott *Relevance* 134)
   2. “. . . loyal trust in Yahweh . . . is the first essential of prophetic religion.” (Scott *Re­levance* 203)
   3. “Pro­phetic religion . . . means leaning the weight of life upon the Lord (Is. 10:20) . . .” (Scott *Relevance* 210)
   4. Trust creates peace in a person (Isa 7:4, 9). (Scott *Relevance* 214)

## Revelation

1. “The possibility of revelation is not argued for; it is taken for granted.” 126 “The messen­gers of Yahweh were on common ground with their hearers when they spoke of him as a God who had revealed himself supremely to Israel on certain great occa­sions in the past, and who from time to time still made known his will through priestly oracle and prophetic word.” (Scott *Relevance* 126)
2. “Revelation was thus both a present experience and an objective element in the histori­cal tra­di­tion. It had its place also in the cult [Jer 2:8, 18:18; Hos 8:12; Mic 3:11].” (Scott *Relevance* 127)
3. Israel “acknowledged his initiative in her historic past [but] Yahweh had become a figure of tradition rather than a fact of life [116] . . . The religion to which Yahweh was only a name or a tradition was ineffective. It was poles apart from the prophets’ own overwhelm­ing apprehen­sion of God as a present and active participant in life.” 116, 126 “Israel claimed to know her God . . . by past revelation and experience. What Hosea emphasizes is that she does not know him as a present reality and a vital factor in her belief and behavior [Hos 4:6, 8:2].” (Scott *Relevance* 128)
4. *Some* form of the decalogue [Exod 20:3-17; Exod 34:14-26; Lev 19:3-18; Deut 5:7-21, 27:15-26] “appears to have been part of the temple ritual from early times . . . In any case, the service of Yahweh had certain definite ethical associations which were believed to derive from ancient revelation.” (Scott *Relevance* 128)
5. “In addition to this there was the recollection of a succession of national leaders and prophetic witnesses who had maintained the continuity of the religio-national tradition down to the present . . .” (Scott *Relevance* 128)
6. “Yahweh, who is the theme of Hebrew prophecy, is primarily the Lord of history. He is the Lord of Nature, too, but . . . the interest in Yahweh’s creative activity is subordin­ated to the interest in His redemptive work. God is not described in metaphysical terms, as He is in Himself. The prophets bear witness to Him as the great Intruder in human affairs.” Quotation from N. W. Porteous, in *Record and Revelation*,ed. H. W. Robin­son, 1938, p. 238. (Scott *Relevance* 130)
7. “It is axiomatic that the God of Christianity had “of old time spoken unto the fathers in the prophets.” That he spoke is not all; *what* he spoke has become part of the deposit of revelation. Nevertheless, [God expressed himself,] not in mysteries, but in a *word*,the intelligible articulation of reality. . . . It is *pertinent* truth, deriving its immediate significance from the moment and circumstance of its utterance . . .” (Scott *Relevance* 224)

## Election and Covenant

1. The prophets constantly allude to “the tradition of the covenant people’s history [Isa 28:14 ff; Jer 2:6-7, 11:3-5; Hos 6:7, 8:1, 12:9-13; Amos 2:9-10, 3:1-2; Mic 6:1-5] . . .” 120 The name of Moses is, indeed, mentioned only by Jeremiah (unless Mic. 6:4 be original) among the pre-exilic prophets. But there are fairly numerous allusions to the period of the Exodus, the Wanderings and the Conquest [e. g., Jer 2:2-3, 7:21-26, 11:7-10, 34:13; Hos 9:10, 11:1, 12:13; Amos 2:9-10, 3:1, 5:25] . . .” (Scott *Re­le­vance* 120, 127)
2. “The primary obligations of Israel were those of loyalty and obedience. These were to be expressed in the exclusive worship of this unique God of the nation, the heeding of his messen­gers, and the faithful embodiment of his ethical standards in social life. That this was the covenant doctrine of the prophets is evident from their repeated denuncia­tions of syn­cretistic worship and social corruption . . .” (Scott *Re­le­vance* 132)
3. “Even the cumulative experience of history, in which punishment and restoration tes­tified to Yahweh’s patience as well as to his righteousness, gave no assurance that he would go on indefinitely tolerating breaches of his covenant. . . . Thus there was nothing necessary or final about Israel’s election, should she fail to serve the divine purpose. [Yahweh] had in his sover­eign freedom selected Israel to be the medium for his self-disclosure.” (Scott *Re­le­vance* 132)
4. “In two notable ways the prophets affirm their certainty that Yahweh’s purpose to create a people for himself and like himself will triumph in the end. Isaiah’s teaching about the “Rem­nant” [Isa 1:27, 6:13, 7:3, 8:15] and Jeremiah’s proclamation of the New Cove­nant [Jer 31:31] are eschatol­ogi­cal doctrines. That genuine and spontaneous recognition of Yahweh in the common life which was to have been the essence of the old covenant, and of which the empirical nation had shown itself incapable, must in the end be real­ized, because Yahweh is God. [133] Isaiah saw its beginnings in the small circle of his disciples. Jeremiah, apparently as a result of his disappointing experi­ence of Josiah’s reform, learned with Paul that what the Law could not do God could *and therefore would* do. The New Covenant was the fulfilment of the Mosaic covenant as the prophets discerned its central meaning:—a real, experiential knowledge of God which has become the creative power and norm of human life.” (Scott *Re­le­vance* 133-134)
5. “Israel asserted her claim to Canaan on the basis of a religious tradition that Yahweh had promised the land to the patriarchs and to Moses.” (Scott *Re­le­vance* 29)
6. “Yet the prophets who uttered the divine judgment were not merely destructive critics of society, with no alternative to propose. They re-affirmed, as a basis for Israel’s life, the *covenant*,whose denial had evoked their denunciations. [Hence] Their references . . . to the period of Moses and the wilderness . . .” (Scott *Re­le­vance* 188)
7. “This nation was not like other nations who shared the civilization of the settled lands; it had come into being through Yahweh’s choice and his acts of [188] deliverance and revelation. It was pledged to him and to a way-of-life that corresponded to his nature.” (Scott *Re­le­vance* 188-189)
8. “The covenant was, in fact, not a single fixed and written code, but a living tradition which as formulated variously at different periods. . . . it moulded the codes of civil and ecclesiasti­cal law so that at least two of them were known as “the words (or terms) of the covenant” [Exod 34:28, Deut 29:1].” (Scott *Re­le­vance* 190)

## Concept of History

1. “Theology has always been aware of the fundamentally historical nature of the Christian revelation . . . In this area of thought the contribution of the Hebrew prophets is indispens­able. It was they who first clearly discerned in history moral meaning, coherence, and movement in relation to an end transcending the experienced present. They knew the present not merely as the determined consequence of the past, but as a significant moment containing within itself something of both past and future, and vibrant with the presence of the living God. Time became for them something more than mere duration, and gained depth fand meaning through events which marked God’s presence and activity. Historical consciousness emerged in the recognized commerce of a divine will with the morally responsible decisions of men, and in the correlation of a divine purpose and human destiny.” (Scott *Relevance* 226)
2. “Though they were not able to bring their audiences (except for small groups of disci­ples) to share that apprehension [“the prophets’ own overwhelming apprehension of God as a present and active partici­pant in life,” 126], they did continually appeal to ac­knowl­edged facts of the national religious tradition, to the moral obligations of the covenant, and to the meaning for a sinful people of the calamities which had already come [Isa 30:1 ff; 12-15; Jer 7:21-28; Hos 11:1-2; Amos 2:9-12, 4:6-12].” (Scott *Relevance* 126)

## Sin

1. **deeper sense of sin**
   1. There came to exist a “deeper understanding in prophetic thought of what constitutes sin . . .” (Scott *Relevance* 225)
   2. “Hence one of the major contributions of the great prophets is their redefinition of sin, and the sense of dreadful reality with which they invest it.” (Scott *Relevance* 134)
   3. “The full horror of [sin] is symbolized in prophetic language by the revulsion of nature itself against man’s uncleanness. “How long shall the land mourn?” [Jer 12:4] . . . The unnatural perversity of Israel puts her lower in the moral scale than the dumb beasts: “The ox knows its owner, and the ass its master’s manger, but Israel knows not, my people does not understand” [Isa 1:3].” (Scott *Relevance* 137)
2. **sin vs**. **ritual fault**
   1. “The nature of sin is defined by the nature of the Deity . . .” (Scott *Relevance* 134)
      1. “If the nature of God be conceived as such that he will be satisfied with offerings and cultic honors meticulously performed, then failure here disrupts the normal relation­ship, and is sin. This is the stage and kind of religion represented in David’s word to Saul: “If it be Yahweh that has stirred you up against me, let him smell an offering” [1 Sam 26:19].” It is a stage from which the religions of the ancient East—apart from Isra­el—never really emerged.” (Scott *Relevance* 134)
      2. “But if religion is essen­tially a relationship between a God who speaks and acts, and a community whose part it is to hear and obey in trust and loyalty, then sin is any act or attitude or failure [134] of man which disrupts that relationship. It *may* be a transgres­sion with respect to cultic obligations . . .” (Scott *Relevance* 134-135)
   2. “Sin was . . . sharply and profoundly distinguished from cultic faults. . . . Ritual means were provided to remove the condition [of ritual uncleanness] . . . there was this analogy [be­tween sin and] ritual fault, that it was a condition of man over against the “holiness of Yahweh . . . [But God’s] “holiness” had become for them [the prophets] something more than the myserious and dangerous power of Divinity. It had taken on the quality of Yah­weh’s ethical personality.” (Scott *Relevance* 136)
3. **original sin**
   1. Righteous persons become more sensitive to sin (Jer 11:20, 20:12, 23:9-10, 25:31) [211], but sin­ners become spiritually dull (Isa 1:2-3, 6:9-10, 28:9-10; Jer 2:27; Hos 13:6; Amos 4:6-11). (Scott *Relevance* 210)
   2. “The resultant spiritual condition is corruption, perversion, instability, callous­ness, degenera­cy. [Sin] is a state of moral uncleanness resulting from such acts and giving rise to them.” (Scott *Relevance* 136)
   3. “The terms used are suggestive: *ra*’ and *resha*’ denote a state of habitual wicked­ness; ment or moral standard; *ḥaṭṭath*—defection from good. All are used of this general spiritual condition of guilt and estrange­ment from God, as expressed in a state of mind and a habit of life. “The *ḥaṭṭ*’*ath* of Judah . . . is engraved upon the tablet of their heart” [Jer 17:1]; “I . . . declare unto Jacob his *pesha*’ and to Israel his *ḥaṭṭ*’*ath*” [Mic 3:8].” The evil purpose and its concrete consequences belong together [Mic 2:1-2].” (Scott *Relevance* 136)
4. **sin as pride**
   1. The prophets point out the sin of pride in the various classes: Isa 8:19, 31:1-3, 30:1-2; Jer 11:12-13; Hos 5:13; Amos 4:4, 5:26; Mic 3:10. (Scott *Relevance* 187)
   2. “Before this living Lord of life, this “Other” who is sovereign, the pride of man must be abased, the hollowness of his pretensions be revealed, his material satisfactions be dissolved like smoke . . .” (Scott *Relevance* 121)
   3. “Sin is disloyalty, unfaithfulness, mistrust, self-sufficient pride, disobedience. Its root is an ultimate scepticism about the reality of Yahweh’s presence and power, or a total misconcep­tion of his nature . . .” (Scott *Relevance* 135)
   4. “The underlying principle of particular sins “is repeated defined as disobedience, rebel­lion, estrangement from God, love of evil.” (Scott *Relevance* 136)
5. **sin as injustice**
   1. “The love of good means . . . to “seek out the right, restrain violence, obtain justice for the orphan, take the part of the widow” [Amos 5:15].” (Scott *Relevance* 212)
   2. “. . . sin is present wherever a human spirit is denied its birthright of [225] freedom in the life of full community with God and man. Every form of social order must be judged by its spiritual consequences . . .” (Scott *Relevance* 225-26)
   3. “With the rotting away of the social bond of confidence in one another, in life and in God, the nation is disintegrating.” (Scott *Relevance* 137)
   4. “The particular sins mentioned [by the prophets] constitute a woeful list characteristic of unregen­er­ate human societies generally: treachery, exploitation, oppression, cruelty, angry strife, greed of money, luxury and [135] power; dishonesty, venal justice, lying, violence, murder.” (Scott *Relevance* 135-136)
6. **sin as idolatry**: “The one sin peculiarly directed against Yahweh is idolatry, the overt idolatry of polythe­ism and its image-worship, and the covert idolatry that used Yahweh’s name in worship whose form and quality made it really the worship of Baal. For the rest, the sins against whcih the prophets inveigh are sins against men. These are sins also against God . . .” (Scott *Relevance* 135)

## Cultic Worship

1. Before the prophets, religion was for the most part thought of as “the working re­lation­ship (through function­aries) of a people to its god. The prophets sought to transform this cor­por­ate religion . . .” (Scott *Re­le­vance* 222)
2. “We have the prophets to thank for the great insight that religion is not a specialized activity of man’s life, but a quality and attitude in all his activities, a total way of living governed by the orientation of his spirit toward God. This total response demands, indeed, the spe­cialized activities of prayer and worship, but it is not to be equated with them, still less with their conventional forms.” (Scott *Re­le­vance* 221)
3. “Religion is not a species of “religious” behavior independent of the moral life. It is not to be equated with a cult of ritual and sacrifice operated by a priesthood on behalf of the community, and expected to influence the deity in man’s favor in proportion to the effort and expense involved.” 208 “. . . religion is not to be equated with its operative mecha­nism and estab­lished organi­zation, with a particu­lar formulation of its theology or of its moral code, nor yet with the historic culture with which it has come to be associated.” 220 Isaiah “rejects not only sacrifices but *prayers* by men [214] who will not cease to do evil.” (Scott *Re­le­vance* 208, 220, 214-15)
4. “. . . religion nevertheless requires some form of corporate expression in cult worship, pleasing to God beacuse it genuinely serves the ends of religion in social life.” 220 Micah 6:6-8 (“7Will the Lord be pleased with thousands of rams? . . . 8what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”) is “The most famous passage in the Book of Micah . . . the point of the passage is missed if it is taken as obviating the need for assembling to worship God. It declares that *this*,not the other, is the sacrifice which one must have to offer, *when* he comes before Yahweh and bows himself before the Most High God.” (Scott *Re­le­vance* 214)
5. “. . . conflict is eventually inevitable between religious institutions that are by nature conserva­tive, and prophetic spirits alive to the demands of religion for a present that is always new. For religious like other institutions tend to develop a vested interest in their own survival, and this may oppose the very purpose of which they are meant to be the instruments.” (Scott *Re­le­vance* 220)
6. “The classical prophets [except Ezekiel, which makes him different from earlier proph­ets] lay down no requirements as to the *forms* of worship . . . The offering which God requires is a life just, merciful and humble before him. Worship, to be acceptable, must be the token and occasion of such an offering.” (Scott *Re­le­vance* 221)

## Social Justice

1. **conservatism**
   1. “The prophets’ message concerning society was not evolutionist or reformist but revolu­tion­ary. *They were social revolutionaries because they were religious conserva­tives*,seeking to revive the essential ethics and social creativity of historic Yahwism.” (Scott *Re­le­vance* 185)
   2. “In relation to the central relgious tradition of their people they are radically conserva­tive.” (Scott *Re­le­vance* 59)
2. **justice and righteousness**
   1. justice (*mishpaṭ*)
      1. According to the prophets, “. . . society [must] be so ordered as to make possible and to support a way of life which is *good* in the eyes of Yahweh. This good and right way of life is the *mishpaṭ*,of which Amos says: Hate evil, but love good and establish justice (*mishpaṭ*) . . .” (Scott *Re­le­vance* 171)
      2. But *mishpaṭ* seems to have another meaning, for Scott writes at another point, “The tradition of Moses was in their [the priests’] keeping, and the *mishpaṭ*,or code, of the commu­ni­ty . . .” [Scott *Relevance* 178])
   2. righteousness (*sedaqah*)
      1. “The foundations upon which the economic and political structure must be reared are ethical and religious—a *right-ness* of human relationships by Yahweh’s standards, and the depend­able *justice* which maintains this norm in social life.” (Scott *Relevance* 180)
      2. “They assessed economic and social situations by their effect on the essential being of man, in his personal relationships with other men and with God.” [217] “They concerned themselves with political and economic issues because of their human consequences.” (Scott *Relevance* 217, 233)
3. **political justice**
   1. “It was through the experience of men like Hosea and Jeremiah that there came into our tradition knowledge of the inner freedom of spirit, which creates the demand for civil and religious liberties.” (Scott *Relevance* 237)
   2. “As a matter of historical record, Christianity has contributed much to the development of the democratic idea and its institutions. Its [Christianity’s] doctrines of the equality of all men before God, of human brotherhood, of the emancipating power of the Gospel, of the subordina­tion of all earthly authorities to God and his righteousness, and of property as held in trust—have given ever fresh impulses to the democratic movement. Much of this came into Christianity from the Hebrew prophets [235] . . ., through the intermin­gling of the Hebrew-Christian and classical traditions.” (Scott *Relevance* 235-36)
4. **economic justice**
   1. “The principal mainspring of economic activity cannot rightly be self-interest, if the supreme commandments are that man should love God with his whole being and his neighbor as himself.” (Scott *Relevance* 233) See also the discussion of Canaanite religion’s influence on Israel’s social order (Scott *Relevance* 23).
   2. “But as Jesus said of the man who thought he had found security in bigger barns, life has no final security at all apart from God. “Blessed is the man whose *confidence* is Yahweh” [Jer 17:7] . . .” (Scott *Relevance* 234)
   3. In modern states “universal political rights are largely nullified by economic inequality.” (Scott *Relevance* 235)
5. **persons denounced**
   1. leaders
      1. “The weight of denunciation falls upon the chief beneficiaries of the existing system: the king and those who exercise authority; fat priests, greedy professional prophets and parasitic “wise men”; those who live in luxury heedless of the destitute at their door, heartless creditors, sumptuous householers, greedy land-owners.” See Isa 3:1-3, 13-15; Hos 4:4-6, 5:1; Amos 4:1, 6:1-7; Mic 3:5-6, 11. (Scott *Relevance* 181)
      2. “The very suggestion of change is resented by the beneficiaries of an established social order, just as the exposure and rebuke of sin is resented by sinners.” (Scott *Re­levance* 207)
      3. “On the political side, the ethics of Yahwism would invest with authority rulers who are instruments of social justice, and who “maintain the right” in the commu­nity of their neighbors. As Jesus long afterwards expressed it: “The so-called rulers of the nations dominate them, and their great men tyrannize over them; but it is not to be so among you” [Mark 10:42-43].” (Scott *Relevance* 189)
   2. commoners
      1. “The prophets’ language is often such as would arouse resentment among the powerful, and class-feeling among the victims of injustice and exploitation.” (Scott *Relevance* 186)
      2. Yahweh “is the Great Ally of the wronged and dispos­sessed [Isa 3:15].” (Scott *Rele­vance* 185)
      3. “But with anger against the oppressors and pity for the victims the prophets combine rebuke of popular apathy and degeneracy.” See Isa 1:10, 9:16; Hos 4:9. (Scott *Relevance* 182)
6. **God**’**s creation of social justice in history**
   1. Yahweh’s ultimate “purpose is to create *communi­ty*,an order of relation­ships with and among men in which his righteous­ness can find fulfilment.” 185-186 “Thus, in the light of their essentially theological view of Israel’s history, the prophets hold that the nation is constitut­ed not by its political structure centered in the king, his judges and officials, his army and his laws; nor by the official cult with its priest­hood; nor yet by its economic organiza­tion and institutions. The nation is the people, constituted as such by the covenant and characterized by the social ethic “written in” to the cove­nant.” (Scott *Relevance* 185-86, 190)
   2. “. . . God is at work in history to create for himself a people in whose hearts are his laws. Particular forms of society and govern­ment will prosper or perish according as they embody justice and right, sustain personal dignity and foster personal freedom and true community among men.” 238 “Yahweh him­self, they declared, is in the struggle for social justice.” (Scott *Relevance* 138, 185)
7. **universalism**
   1. The prophets’ enunciated “man’s social responsibility before God—a respon­si­bility not only to the neighbor next door but to *all* his neighbors . . .” (Scott *Relevance* 219)
   2. “. . . writers of books like Ruth and Jonah and certain of the Psalms were con­strained to protest a new rigidity and exclusiveness in the name of a universal, prophetic faith.” See Ruth 1:4, 4:13-17; Jonah 4:11; Ps 51:15-17. (Scott *Relevance* 194)
8. **present relevance of the prophets**’ **social-justice teaching**
   1. “To read the prophetic books is to feel [237] . . . that social and economic justice, within and between nations, *is* the concern of religion, and every man *is* his brother’s keeper.” (Scott *Relevance* 237-38)
   2. “Among the vast majority of our people there is little concern for, and less agreement on, the really important issues which should determine social policy: what life is for, and what are its abiding satisfactions; the priority of values; the proper motivating force of economic activity; the moral basis of civil rights and duties . . .” (Scott *Relevance* 232)
   3. They [the prophets] knew that man is made for the shared life of community. Their intuitive appre­hension of truth still commands the assent of the religious mind . . .” (Scott *Re­levance* 217)
   4. “But it is easier to see in a general way that the prophets are relevant to our modern social problems than it is to be more specific.” (Scott *Relevance* 237)

## Judgment

1. “They were not always messengers of doom, but the pre-exilic canonical prophets were much more often messengers of doom than of peace. But that was because they found so little loyalty to God amonst those around them . . .” (Rowley *Growth of the Old Testament* 82)
2. People “have brought [137] punishment inevitably upon themselves. *They* have done it, but it is also *his* act, the effect of his unrecognized presence. “Behold, I will melt them and test them, for how else should I do?” [Jer 9:7] . . .” (Scott *Relevance* 137-38)
3. “Only the seriousness of sin in Yahweh’s eyes can explain the awful force of his reaction against it. His anger is hurt and indignant wrath. “I will meet them as a bear bereaved of her whelps” [Hos 13:8] . . .” (Scott *Relevance* 138)
4. “Nothing man can do will automatically change this condition [original sin], though his repentant turning to God may pave the way for the divine forgiveness. But God must act, in punishment or in restoration.” (Scott *Relevance* 136)
   1. Isa 1:10-15, “
   2. Amos 4:4-5, “
   3. Amos 5:21-24, “
5. “There can be no escape but by an uncovenanted mercy . . .” (Scott *Relevance* 138)
6. “We may see in the terror and desolation of war, not only a revelation of God’s judgment on the wrong choices and evil purposes of men, but also God’s summons to man to repent, and to find life through losing it . . .” (Scott *Relevance* 227)
7. “The prophets’ syllogism is simple: “If you are responsive and obedient, you shall eat the best of the land; but if you refuse and are rebellious you shall taste the sword” [Isa 1:19-20].” (Scott *Relevance* 188)
8. Yahweh’s judgment “will be felt by every constituent element of the social order . . . The monarcy and the royal establishment,the temple priesthoods with all the paraphernalia of their cult-services, the cities and palaces which are the outward and visible sign of wealth and power, the judges and elders who have betrayed their trust, the army boastful of its prowess—each will be struck down in a way appropriate to rebuke its pride.” (Scott *Relevance* 187)
   1. Amos 7:9, 8:3, 6:11, 2:14-16
   2. Hos 1:4, 5:1
   3. Isa 32:14, 30:16-17
   4. Mic 1:6, 3:5-12; Jer 22:13-19

## Salvation

1. “The day of Yahweh shall be darkness and not light.” [Amos 5:18] “. . . the cult prophets fostered an expectation that Israel’s future was to be *shalom*—victory, well-being—or, in Amos’ term, “light.” (Scott *Relevance* 139)
   1. “Oracles proclaiming disaster to Israel’s enemies unaccompanied by any criticism of Israel herself, as in Obadiah, Nahum, and Ps. 60:6-8 . . . may with probability be attributed to these spokesmen of a religious [139] nationalism.” (Scott *Relevance* 139-140)
   2. “Indeed, in Amos 1-2 a series of such oracles is introduced to show with remorseless logic that Yahweh’s judgment must fall on the *sinful* nation, whether alien or not.” (Scott *Relevance* 140)
2. “But the coming of Yahweh meant a new outpouring of his mercy as well as of his righteous judgments. He would sift out the good . . . Isaiah here touches on his well-known doctrine of “the Remnant” [Isa 7:3, 8:16-18, 10:20-21, 30:15] . . .” (Scott *Relevance* 140)
3. “Yahweh’s healing mercy will be present even in his judgment. When the nation’s pride is broken his anger will vanish and his love will be like refreshing dew on the sun-baked earth [Hos 14:5a].” (Scott *Relevance* 141)
4. Jer 31:3bc, “I have loved you with an everlasting love; therefore I have continued my faithfulness to you.”
5. Jeremiah predicted a new covenant (Jer 31:31-34—see Heb 8:6-13, 10:16-17, 12:24; Gal 4:22-31). “As von Rad puts it [*Old Testament Theology*,1962, 1.128], the prophets share “the convic­tion that Israel’s previous history with Yahweh has come to an end, and that he will start something new with her . . . the hitherto existing saving ordinances have lost their worth . . .”“ (Scott *Relevance* 141)
6. “While undoubtedly the pictures and promises of restoration to folow punishment are chiefly the work of anonymous prophets from the period after the doom had fallen, the classical pre-exilic [190] prophets give more than a hint [of salvation to come] . . . Amos, indeed, sees nothing but the approaching storm. But Hosea looks to the day [of salvation] . . . Isaiah particularly [Isa 1:8-9, 8:16-17, 10:20-21], but also Zechaniah [2:3, 9] (and Micah? [if Mic 7:18 is origi­nal]), speak of the *remnant* . . . Jeremiah declares that . . . in the days to come he [Yahweh] would set himself to build and to plant under the terms of a *new covenant*,written in men’s minds [Jer 31:31-33].” (Scott *Relevance* 190-191)
7. “The later eschatology of blessing is primarily social rather than individual, for the commun­ity is the corollary of the covenant. It is not a heavenly existence but a real social order in this world that they contemplate . . .” (Scott *Relevance* 191)

## Eschatology

1. “A final point of relevance of the Hebrew prophets for Christian theology is their eschatol­ogy. For obvious reasons their oracles have little bearing on the eschatol­ogy of the individu­al and of the Church [227] . . . Their importance is that they introduce ethical and religious standards into the conviction of social destiny. Social eschatology may be the rationalization of a nation’s will-to-power by the myth of a Herrenvolk, or the less vicious but equally fallacious liberal myth of perpetual progress, or the mind-picture of the inevitable triumph of the proletariat in the class struggle. In none of these is there the recognition, indispens­able to the religion of the prophets, that *judgment must precede salvation*. . . . the Day of the Lord will be darkness before it will be light.” (Scott *Relevance* 227-28)
2. “. . . the community must accept moral responsiblity before God for the direction and goal of its common life. For it is the on-going community rather than the individual which is the carrier of history and the trustee of destiny. The individual tends to evade his share of this common responsibility because of the felling that the community was before him and will be after him, and he himself is helpless. But the living historical consciousness, necessary to every vital and self-conscious community, can exist only through common awareness of social purpose and meaning­ful ends, as well as of meaningful beginnings and historical experience. There is the need for a religious eschatology of the community, to set beside its history.” (Scott *Relevance* 228)
3. “In this eschatology principles and values which direct and motivate social life will be made clear and vivid. But—as the prophets further insist—these are not to be relegated to a remote future for which responsibility can be shifted to generations yet unborn. [228] . . . the moral principles are already paramount which must emerge definitvely in the End. Hence . . . every day becomes Judg­ment Day.” (Scott *Relevance* 228-29)
4. “From the prophets we learn that there must be corporate repentance for social sin and the defects of accepted morality, as well as personal repentance.” (Scott *Relevance* 230)
5. “It is Hosea particularly who brings redeeming love into the prophetic message, and 2 Isaiah whose voice thrills with exultation at the “good news” of God.” (Scott *Relevance* 231)

# Part 5: Apocalyptic

## Apocalyptic (Scott)

Scott, R.B.Y. *The Relevance of the Prophets*. 1944. Rev. ed. 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 . . .” 5 See 4 Ezra 7:50, “The Most High has not made one world (or: age) but two.” 5 “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 appproaching 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. 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)
9. Apocalyptic books are usually written in a time of adversity and persecution. (Scott *Relevance* 5)
10. They are written to provide “the consolation of a great hope in the God who works behind the scenes of history.” (Scott *Relevance* 5)
11. “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)
12. The scribes’ teaching “that the period of inspiration had closed” caused a new interest in prophetic predictions that could not be literally fulfilled. (Scott *Relevance* 6)
    1. Jer 25:11-12 spoke of the 70 years of Babylonian exile.
       1. Jer 25:11-12, “This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. 12 Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, says the Lord, making the land an everlasting waste.”
    2. The 70 years be­come in Dan 9:2, 24 “seven­ty weeks of years,” down to Macca­be­an times.
       1. Dan 9:2, 24, “in the first year of his [Darius’] reign, I, Daniel, perceived in the books the number of years that, according to the prophet Jeremiah, must be fulfilled for the devastation of Jerusalem, namely, seventy years. . . . 24 Seventy weeks are decreed for your people and your holy city: to finish the transgres¬sion, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.”
13. “Thus the calculation of times and seasons began . . .” [6] Unlike the apocalyptist, the prophet “gives no time-schedule for his predictions . . .” (Scott *Relevance* 6, 9)

## Apocalyptic (Stuhlmueller)

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

As a fully developed literary form, apocalyptic may be defined as “an exilic and post-exilic development of prophetic style, in which heavenly se­crets about a cosmic struggle and eschatol­ogical victory are revealed in sym­bolic form and explained by angels to a seer who writes down his message under the pseudonym of some ancient personage.” (Stuhlmueller “Post-Exilic Period,” 343)

Some elements of apocalyptic style can be found in germ in the early prophets: the heavenly vision of God’s throne and court in Isa 6, the cosmic imagery of such visions as Amos 9:1-3, or the day-of-the-Lord theme in Zeph 1:14-18.

But the basic style was established by Ezekiel. He shows a marked in­terest in Israel’s most ancient, most mythological traditions: cherubim (Gen 3:24, Ezek 1-3); Noah, Danel, and Job (Ezek 14:14, 28:3); paradise (Gen 2-3, Ezek 28:11-19); giants (Gen 6:1-4, Ezek 38-39); Gog and Magog (Gen 10:2, Ezek 38-39). This interest may be related to Ezekiel’s priestly status (Ezek 1:3); apocalyp­tic’s favorite sotries are from the primitive history narratives of the priestly source of the Pentateuch: creation, the flood, the assumption of Enoch (Gen 5:24), the mysterious names of patriarchs in Gen 1-11, the covenant with all men (Gen 1:26, 9:1-17).

Also, though Ezekiel retains the trappings of the typical oracle (“thus says the Lord,” etc.), many of Ezekiel’s messages are visions rather than oracles. Again, visions are found in earlier prophets (e. g., the five visions of Amos 7:1-9, 8:1-3, 9:1-4; the call of Isaiah in Isa 6; etc.), but not in such profusion or with angelic interpreters, trumpets, etc.

Thirdly, Ezekiel uses symbolism more extensively than any previous pro­phet. Isaiah might give a parable (Isa 5) and show symbolic actions (Isa 8:1-4), as might Jeremiah (Jer 1:11-15), but Ezekiel’s allegories are developed and intricate (Ezek 16), and his symbolic actions are more baroque (Ezek 4-5:5).

Instances of apocalytic during the four centuries after Ezekiel (chiefly 1 Zechariah [Zech 1-8], 2 Zechariah [Zech 9-11], 3 Zechariah [Zech 12-14], and the “Isaian Apocalypse” [Isa 24-27, c 200s-100s bc]) do not exceed the bounds of apocalyptic style set by Ezekiel. With the book of Daniel (c 165 bc), however, apocalyptic reaches its full flowering.

The author of Daniel attributed his work to a man who had presumably lived three centuries earlier during the Babylonian exile; Daniel thus makes stan­dard the practice of pseudonymity. The author may have chosen a pseudonym because he was writing “resistance literature” during the Maccabean revolt, but more importantly, he ensured the acceptance of his interpretation of pres­ent history by presenting it as a prophecy or vision given to an authoritative figure several centuries earlier.

Daniel established the full apocalyptic style: the vision form; interest in ancient persons and events; God seen in transcendent majesty; a profusion of angels, one of whom interprets for the seer; weird signs and symbols; heav­enly secrets of the final age, with its cosmic wars, great reversals from total destruction to total renewal, and the final paradisal kingdom.

With Daniel, the extra-canonical books of *1 Enoch*, *Jubilees*, *Testaments of the Twelve Patriarchs*,and *Psalms of Solomon* represent apo­calyptic’s golden age. The only apocalyptic writing in the New Testament is the last book of the Bible, the Apocalypse or Revelation (though passages occur in Matt 24:­4-36/Mark 13/Luke 21:8-36, Luke 17:20-37, 1 Thess 4:13-18, and 2 Thess 2:1-12).

## Prophecy and Apocalyptic Contrasted

Stuhlmueller, Carroll. *New Paths through the Old Testament*. New York: Paulist, 1989. 337-43 (“Post-Exilic Period”).

|  |  |
| --- | --- |
| **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. |

## Some Conventional Symbols in Apocalyptic

Stuhlmueller, Carroll. *New Paths through the Old Testament*. New York: Paulist, 1989. 337-43 (“Post-Exilic Period”).

1. **body parts**, **clothes**

eyes = knowledge

hands = power

legs = stability

white hair = majesty

mouth = divine oracle

long robe = priesthood

crown, ring = royalty

2. **animals**

lion = royalty

ox = strength

eagle = swiftness

dragon = evil

lamb = sacrifice

horn = power

wings = agility

3. **colors**

white = joy, victory

blood red = martyrdom

scarlet = luxury, magnificence

4. **numbers**

4 = corners of the world

7, 40 = perfection

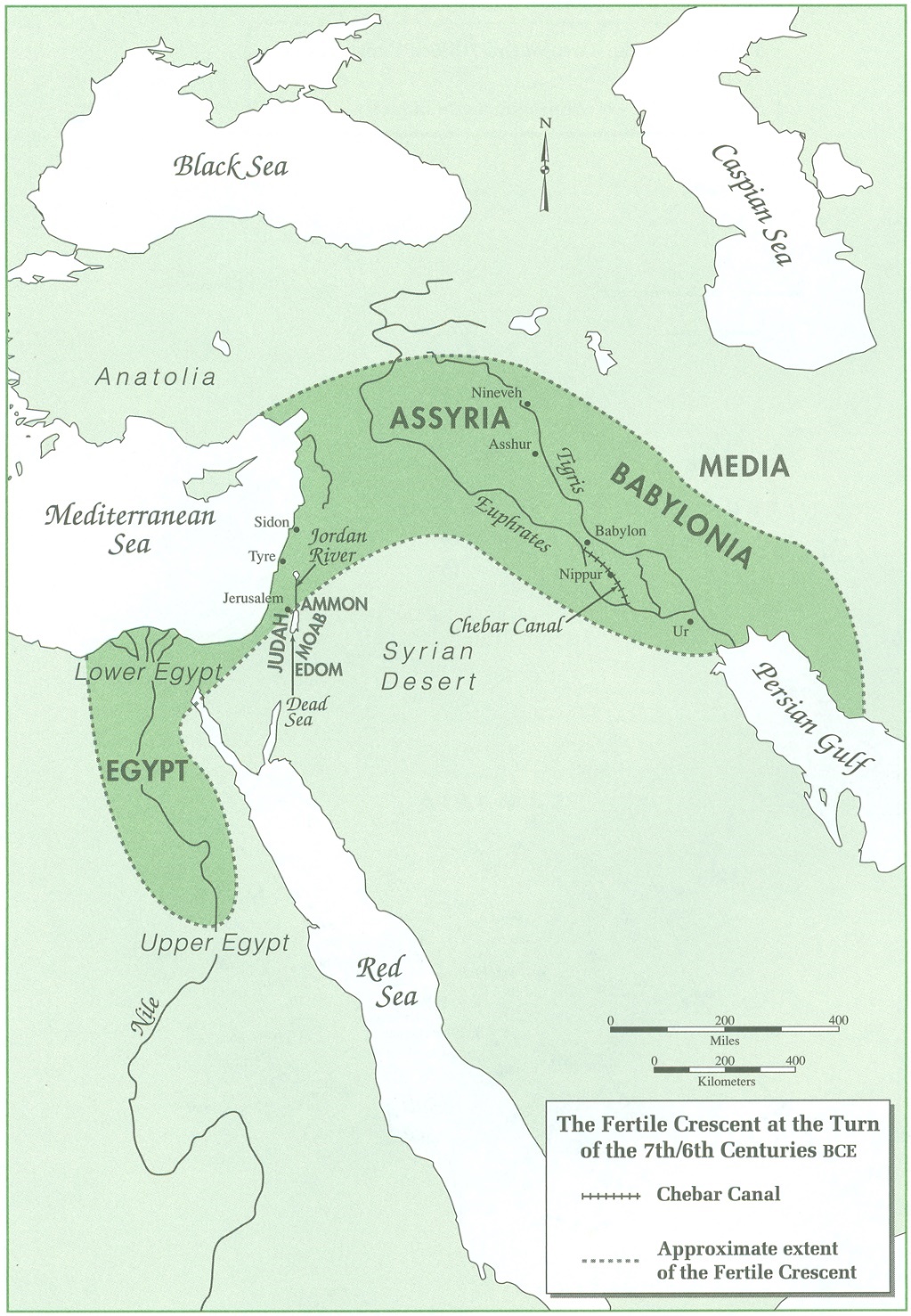
12 = new Israel

1000 = multitude

# Part 6: Appendices

## Map of the Ancient Near East

Miller, Patrick D. “The Book of Jeremiah.” In Keck, Leander E., gen. ed. *The New Interpreter*’*s Bible*. Nashville: Abingdon, 1994-2004. 13 vols. 6.557.



## The Books of the Old Testament in Canonical Order

**LEGAL and HISTORICAL BOOKS**

**Pentateuch**

Genesis Gen

Exodus Exod

Leviticus Lev

Numbers Num

Deuteronomy Deut

**Deuteronomistic History**

Joshua Josh

Judges Judg

Ruth Ruth

1 Samuel 1 Sam

2 Samuel 2 Sam

1 Kings 1 Kgs

2 Kings 2 Kgs

**Chronicler**’**s History**

1 Chronicles 1 Chr

2 Chronicles 2 Chr

Ezra Ezra

Nehemiah Neh

**Three Stories**

Tobit Tob

Judith Jdt

Esther Esth

**Maccabean History**

1 Maccabees 1 Macc

2 Maccabees 2 Macc

**WISDOM LITERATURE**

Job Job

Psalms Pss

Proverbs Prov

Ecclesiastes Eccl

(= Qoheleth) Qoh

Song of Songs Cant

Wisdom Wis

Sirach Sir

(= Ecclesiasticus) Ecclus

**PROPHETIC BOOKS**

**Major Prophets**

Isaiah Isa

Jeremiah Jer

Lamentations Lam

Baruch Bar

Ezekiel Ezek

Daniel Dan

**Minor Prophets**

Hosea Hos

Joel Joel

Amos Amos

Obadiah Obad

Jonah Jonah

Micah Mic

Nahum Nah

Habakkuk Hab

Zephaniah Zeph

Haggai Hag

Zechariah Zech

Malachi Mal

THE BOOKS OF THE OLD TESTAMENT IN HISTORICAL ORDER

[Note: In the legal and historical books, dates of the sources used by the com­pilers of the histories are giv­en. 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**

**Pentateuch**

oral traditions ?-1000

J (Yahwist) 950

E (Elohist) 850

JE combined 700

D (Deuteronomist) 650

P (Priestly source) 550

final form of Pentateuch 400

**Deuteronomistic History**

oral traditions 1225-1000

Succession Narrative 900

(2 Sam 9-20,1 Kgs 1-2)

Elijah-Elisha cycles 800

(1 Kgs 17-2 Kgs 10)

other prophet tales 922-700

(Ahijah, Isaiah, etc.)

court annals (1 Kgs ?

11:41, 14:19, 14:29)

**Chronicler**’**s History**

Pentateuch 400

Deutic. History 550

military source ?

early source ?

(Ezra 1-4:5)

Aramaic source ?

(Ezra 4:6-6:18)

memoirs of Ezra ?

(Ezra 7:11-9:5)

memoirs of Nehemiah ?

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

**ALL OTHER BOOKS**

Psalms 1000-200

Proverbs 1000-200

Amos 760-750

Hosea 750-730

1 Isaiah (Isa 1-39) 746-701

Micah 742-701

Zephaniah 640-630

Nahum 615-612

Habakkuk 605-597

Jeremiah 626-585

Ezekiel 593-571

Lamentations 550

2 Isaiah (Isa 40-55) 550-538

Haggai 550

1 Zechariah (Zech 1-8) 520-518

3 Isaiah (Isa 56-66) 450

Malachi 475-445

Obadiah 450

Job 450

Joel 400

Ruth 300s

Jonah 300s

2 Zechariah (Zech 9-11) 332-300

3 Zechariah (Zech 12-14) 200s

Song of Songs 200s

Ecclesiastes 250

Tobit 200s

Esther 330? 200?

Isaian Apocalypse (Is 24-27) 200s-100s

Sirach 190

Daniel 165

Baruch 150

Judith 150-100

2 Maccabees 124

1 Maccabees 110

Wisdom 100-50

# An Outline of the Scriptures

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

neighbor

coals on enemy’s head

26 the stupid

the sluggard

the deceitful

27 nagging wife

possessions

28 good and bad rulers

29 good and bad rulers

**sayings of Agur**

30 Job-like sayings

possessions

numerical proverbs

**sayings of Lemuel**

31 wine and women

**conclusion**

the ideal wife

**QOHELETH**

1 all is vanity

cycle of nature

2 pleasure

wealth

wisdom

despair

3 a time for all

work, eat and drink

men and beasts die

4 injustice

better unborn

companions help

5 vows

wealth

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

**conclusion**

books

fear God: there is no more to

man

**SONG OF SONGS**

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

**WISDOM**

**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

**idolatry**

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

quail

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

exodus

**SIRACH**

**preface**

for Egyptian scripture scholars

law, prophets, and writings

problems of translation

**sayings**

1 immeasurable Wisdom

fear of the Lord

patience

2 patience in testing

3 honor parents

gnosis

4 help the poor

devotion to Wisdom

too-modest speech

5 presuming on mercy

duplicitous speech

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

company with enemies

13 company with rich men

14 misers

indulge innocent pleasures

the ancient sentence, death

camp near Wisdom

15 Wisdom nourishes the wise

free will

16 godless sons

God’s mercy and anger

“God takes no notice”

creation

17 creation of man

God notices deeds

repentance

18 God’s compassion for all

do good without scolding

penitence

passions

19 gossip

unwise cleverness

appearance

20 silence

chance

a fool’s gift

lies

pleasing the great

21 repentance

instructing wise and foolish

wise and foolish at the door

22 daughters

stupid men

keeping friends

23 prayer to control tongue

oaths

vulgar talk

hot lust

adulteress

24 Wisdom settles in Israel

Wisdom ends hunger and thirst

25 wisdom in old age

ten happy men

a bad wife

26 good and bad wives

27 dishonesty in business

debate

birds of a feather

betraying secrets

wrong recoils

28 as we forgive, so God

quarreling

gossiping

29 loans

treasure in heaven

surety

decent poverty

30 discipline your son

health and disease

mirth and sorrow

31 greed for gold

gluttony

wine

32 manners at feast

speech by youths

rely on the law

33 double predestination

retain property

discipline your slave

34 dreams and omens

lapsing after penance

35 real and ideal sacrifices

prayers

actions judged by intentions

36 prayer against enemies and for

Israel

marriage

37 shallow friends

advice

gluttony

38 doctors

mourning

craftsmen and professionals

39 the scribe

providence and retribution

elements and ministering winds

40 natural evil

good survives

“better still”

begging

41 death

a good name survives

list of true shames

42 list of false shames

daughters

God’s glory in creation

43 God’s glory in creation

**praise of the fathers**

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,

Adam

50 Simon the high priest

three hated nations

I, Jesus ben Sirach

51 thanksgiving psalm

I sought wisdom

invitation to students

**ISAIAH**

**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

gifts of Spirit

paradise

ingathering

12 draw water with joy from the

springs of deliverance

*threats to nations*

13 Babylon: apocalypse

Babylon: Sheol all astir

Assyria: plan will occur

Philistia: flying serpent

15 Moab: migration

16 Moab: sanctuary sought in

Israel

17 Damascus: gleanings

18 Ethiopia: tall and smooth

19 Egypt:

Nile dry and stinking

where are wise men?

highway from Egypt to

Assyria

20 Egypt and Ethiopia: Isaiah

naked

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:

this your busy city?

Harlot’s song

*apocalypse of Isaiah*

24 earth shattered

scare, pit, trap

25 banquet on Zion

26 poor rejoice

law

bodily resurrection

fart

new passing-over

27 Leviathan

vineyard

ingathering

*threats and promises*

*to Judah and Israel*

28 garlands

topers

cornerstone

short bed

parable of the farmer

29 Ariel

starving dreamer

prophecy a sealed book

“who sees us?”

poor rejoice

30 reliance on Egypt

false prophets

land made fertile

storm theophany

31 reliance on Egypt

spurn idols and Assyria will

fall

32 a righteous king

healings

idle women

peaceful kingdom

spirit poured out

33 endless burning

*promises to Zion*

34 apocalypse of Edom

Edom a birdland

35 flowering desert

the Way of Holiness

*historical supplement*

36 Rab-shakeh’s speech

Egypt a splintered cane

each man under his own vine

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

new Exodus

44 spirit outpoured

construction of idols

false prophets

45 Cyrus

pot and potter

God not hidden in void

every knee shall bend

46 Bel and Nebo captive

construction of idols

I reveal the end from the

beginning

47 Babylon: from queen to slave

astrologers dispersed

48 events foretold, events kept

secret

Cyrus

no rest for the wicked

49 Servant Song 2: named from

womb, arrow, light to nations

land renewed

can mother forget child?

50 any deed of divorce?

Servant Song 3: lash, spit;

walk in dark and trust

51 apocalypse of judgment

Rahab

why then fear man?

cup of wrath

52 herald’s feet on mountains

return in procession

53 Servant Song 4: ugly, pierced

for sins, resurrected

54 sing aloud, barren woman

covenant like Noah’s

city of jewels

55 come, thirsty and hungry

covenant like David’s

my thoughts are not your

thoughts

my word shall not return

fruitless

**third Isaiah**

56 foreigner and eunuch

house shall be house of prayer

watchmen are lazy dogs

57 lascivious woman

straight highway

58 justice is required fast

sabbath

59 snake eggs and cobwebs

righteous armor

60 Jerusalem’s sunrise

sons and wealth march to

Jerusalem

God will be sun and moon

61 good news to the humble

priestly people

clothed like flowers

62 Hephzibah and Beulah

holy people

63 striding in stained garments

exodus remembered

why harden hearts?

64 why not rend heavens?

65 God, appealing, is ignored

the God of Fate, of Amen

living 100 years

wolf and lamb together

66 where build Me a house?

loathsome rites

painless birth

fiery chariot

Diaspora

messianic age

hell

**JEREMIAH**

**call**

1 called before birth

to uproot and plant

almond and cauldron

**threats to Judah and Jerusalem**

*mostly under Josiah*

2 wilderness honeymoon

cracked cistern for living water

camel in heat

3 lascivious sisters

ark outdated

ingathering

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

queen of heaven

Topheth

8 exhumed bones

birds know to return

God is sick at heart

9 lying

summon mourners

boast of Me

10 lifeless idols, living God

11 covenant broken

Judah an olive tree

Anathoth threatens Jeremiah

12 why do the wicked prosper?

racing men and horses

13 linen girdle

can leopard change spots?

14 drought

famine, sword, pestilence

false prophets

15 a man doomed to strife

16 Jeremiah not to marry or feast

swearing by exodus and

ingathering

17 trusting man and God

the heart is the most deceitful

thing

loads through gates on sabbath

18 God the potter of nations

plots against Jeremiah

19 jar shattered

Jerusalem like Topheth

20 Peshhur puts Jeremiah in stocks

pent-up word burns

better stillborn

*mostly after Jehoiakim*

21 Zedekiah’s envoys

Booklet on Kings

famine, sword, pestilence

choose life or death

22 kings enter through gates

Shallum’s tyranny

Jehoiakim like dead donkey

Coniah, signet-ring

23 shepherds

Messiah

Booklet on Prophets

false prophets

the burden of the Lord

24 two baskets of figs

25 seventy years

*threats to nations*: *introduction*

nations drink cup

God roars, shepherds howl

*promises of restoration and*

*biographical narratives*

Jeremiah and the false prophets

26 Jerusalem like Shiloh

Jeremiah’s death demanded

Micah recalled

the prophet Uriah killed

27 yoke of wood

list of false fortunetellers

temple vessels deported

28 Hananiah prophesies prosterity

yoke of iron

29 letter to exiles

marry and plant

false prophets with exiles

Book of Consolation

30 men in labor pains

wound past healing

branch of David

31 return like exodus

Rachel weeping

Ephraim, rocking in grief, is

tamed

individual responsibility

law written on the heart

restoration of Judah

32 Jeremiah buys plot

eternal covenant

33 Branch of David

eternal covenant

miscellaneous

34 Zedekiah to die peacefully

slaves fed and reclaimed

calf of the covenant

35 Rechabites

**Jeremiah**’**s sufferings**

36 Jeremiah’s two scrolls

37 Jeremiah accused of treason

Jeremiah imprisoned

38 Jeremiah in mud pit

Zedekiah’s secret consultation

39 Jerusalem sacked

Zedekiah blinded

Jeremiah to Residence

40 Jeremiah to Gedaliah in Mizpah

41 Gedaliah and pilgrims murdered

42 Jeremiah tells remnant to

remain

43 Jeremiah to Tahpanhes

Egypt will fall to Assyria

44 cakes for queen of heaven

45 prophecy for Baruch

**threats to nations**

46 Egypt: Carchemish, Egypt

reassurance to Israel

47 Philistia: remnant of Caphtor

48 Moab: disturbed wine

49 Ammon, Edom, Damascus,

Kedar and Hazer, Elam

50 Babylon: hanging sword

51 Babylon: battle-axe, vomiting

**fall of Jerusalem**

52 Jerusalem falls

Zedekiah blinded

vessels deported

Jehoiachin favored

**LAMENTATIONS**

1 Zion a filthy rag

2 God played the enemy

false prophets

3 Jacob walled in

God does not willingly afflict

4 a starving city

5 Israelites slaves

**BARUCH**

1 Baruch reads book

money sent to Jerusalem

Moses foretold curses

2 Jeremiah foretold exile

Moses foretold exile

3 Israel forsook Wisdom

giants

creation

4 the Law is wisdom

take heart, my people

ingathering

5 straight paths

6 they are not gods, do not fear

**EZEKIEL**

**call**

1 throne chariot in Babylon

2 commission

3 scroll eaten

warner’s responsibility

**judgment oracles to Judah**

4 signs: tile, lying bound, grain

diet

5 sign: hair

6 oracle to hill shrines

sword, famine, plague

7 day of the Lord

sword, famine, plague

8 temple abominations

9 destroyers of idolaters

10 throne chariot in temple

11 pot and meat

heart of flesh

12 signs: exile, shaking while

eating

visions not over

13 false prophets and prophetesses

14 prophet and consultor both

guilty

Noah, Danel, Job

sword, famine, beasts, plague

15 burnt vine

16 neglected birth

lascivious queen

sisters, Samaria and Sodom

new covenant

17 faithless vine

broken covenant with Babylon

18 individual retribution

19 lions

burnt vine

20 idolaters past and present

ingathering

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

[Here insert:

CLAUS WESTERMANN’S *BASIC FORMS OF PROPHETIC SPEECH*: A SUMMARY

MUST WE SWALLOW JONAH?]

# Messianic Prophecies in the Old Testament

MESSIANIC PROPHECIES IN THE OLD TESTAMENT

1. **introduction**
   1. “Messiah”
      1. “Messiah” is the English transliteration of Hebrew *meshiach*.
         1. *Meshiach* meant “anointed one.” Two types of leader were anointed with oil in the Old Testament.
            1. kings at their coronations
            2. priests at their ordinations
      2. The Greek for *meshiach* is χριστός, *christos*. Hence, when Jesus is called “Christ,” he is being called “Messiah.”
   2. The oracles of the Old Testament prophets can generally be classified as threats or promises.
      1. Many of the prophetic promises refer to an idealized future time in which the people Israel will be unusually blessed: the “messianic age.”
      2. Promises which refer to a personal agent of deliverance—a “messiah”—are messianic in a narrow sense.
      3. Hence, there are “mes­si­anic-age” prophecies and “messianic” prophecies.

prophecies of 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. Cf. 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, 7:25-26; 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. Cf. 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. Cf. 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**
      1. 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.”
   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. Cf. Jer 31:35-37, 32:38-40, 33:14-26.
   3. **a covenant like Noah**’**s**
      1. 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.”
      2. **a covenant like David**’**s**
         1. 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.”
      3. **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. Cf. Isa 54:10, Heb 13:20.
      4. **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. Cf. Jer 24:7, Jer 31:31-34, Ezek 11:18-20.
      5. **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. Cf. Deut 10:16, Jer 4:4, 9:26, Ezek 44:9, Rom 2:28-29.
      6. **a new spirit**
         1. Joel 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. Cf. 1 Sam 16:13, Isa 32:15, 61:1-4, Ps 51:10-11, Ezek 36:26-28, 37:14, 39:29.
      7. **a new name**
         1. Jer 23:5 (= 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. Cf. Isa 1:26, 62:2, Zech 8:3, Rev 2:14, 3:12.
      8. **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. Cf. 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. Cf. Isa 32:15-18, 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. Cf. 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. Cf. 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. Cf. 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. Cf. 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. Cf. 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. Hos 1-3, “Hosea’s Marriage”: Hos 1:2-3, 2:13-14, 3:1-5, “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.” 3So he went and took Gomer daughter of Diblaim . . . **2** 13I will punish her for the festival days of the Baals, when she offered incense to them and decked herself with her ring and jewelry, and went after her lovers, and forgot me, says the Lord. 14Therefore, I will now allure her, and bring her into the wilderness, and speak tenderly to her. . . . **3** 1The Lord said to me again, “Go, love a woman who has a lover and is an adulter­ess, just as the Lord loves the people of Israel, though they turn to other gods and love raisin cakes.” 2So I bought her for fifteen shekels of silver and a homer of barley and a measure of wine. 3And I said to her, “You must remain as mine for many days; you shall not play the whore, you shall not have intercourse with a man, nor I with you.” 4For the Israelites shall remain many days without king or prince, without sacrifice or pillar, without ephod or teraphim. 5After­ward the Israelites shall return and seek the Lord their God, and David their king; they shall come in awe to the Lord and to his goodness in the latter days.”
      2. Cf. Isa 54:1-8, Jer 2:33-3:14, 3:20, Ezek 16, Ezek 23.
   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. Cf. Isa 50:1, 61:10, 66:7-14, Eph 5, Rev 21.
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. Cf. Isa 40:9-11, Jer 31:8, Ezek 34:11-16, 37: 24-28, Zeph 3:12,19, Matt 11:2-5, Luke 4:16-21.
8. **the nations and Israel**
   1. **Israel as a kingdom of priests**
      1. Exod 19:5-6a, “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.”
      2. Cf. 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.”
      2. Cf. 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. Cf. 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. Cf. Isa 2:2 (= Mic 4:1).
   2. **a holy mountain**
      1. Zech 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.”
      2. Cf. 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. Cf. 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. Cf. Ezek 28:13-19, Rev 21:18-21.
   5. **a new temple and a new land**
      1. Ezek 40-48: 40:2-5, “He brought me, in visions of God, to the land of Israel, and set me down upon a very high mountain, on which was a structure like a city to the south. 3When he brought me there, a man was there, whose appearance shone like bronze, with a linen cord and a measuring reed in his hand; and he was standing in the gateway. 4The man said to me, “Mortal, . . . declare all that you see to the house of Israel.” 5Now there was a wall all around the outside of the temple area.” Ezekiel is taken to the outer court (40:17), the inner court (40:32), the nave (41:1), the buildings opposite the temple (42:1), etc. 43:10, “As for you, mortal, describe the temple to the house of Israel, and let them measure the pattern; and let them be ashamed of their iniquities. 11When they are ashamed of all that they have done, make known to them the plan of the temple, its arrangement, its exits and its entrances, and its whole form—all its ordinances and its entire plan and all its laws; and write it down in their sight, so that they may observe and follow the entire plan and all its ordinances.”
      2. Cf. Jer 31:38-40, Zech 14:8.

prophecies of the messiah

1. **introduction**
   1. In addition to prophecies concerning a messianic age—described in images of a new paradise, of a saved remnant, of a new covenant and heart and spirit, etc.—there are a number of prophecies that look forward to the coming of a person who will usher in the messianic age.
2. **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; cf. 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, “Nathan’s oracle”: 2 Sam 7:4-5, 16-19, 29: “But that same night the word of the Lord came to Nathan: 5Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? . . . 16Your house and your kingdom shall be made sure forever before me; your throne shall be established forever. 18In accordance with all these words and with all this vision, Nathan spoke to David. 18Then King David went in and sat before the Lord, and said, “Who am I, O Lord God, and what is my house, that you have brought me thus far? 19And yet this was a small thing in your eyes, O Lord God; you have spoken also of your servant’s house for a great while to come. May this be instruction for the people, O Lord God! . . . 29now therefore may it please you to bless the house of your servant, so that it may continue forever before you; for you, O Lord God, have spoken, and with your blessing shall the house of your servant be blessed forever.””
      2. Nathan’s oracle is reflected in some of the royal psalms.
         1. Ps 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.’” Selah . . . 36His line shall continue for­ever, and his throne endure before me like the sun.”
         2. Cf. 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. Cf. 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.
   5. It was in this situation that God gave to Isaiah several messianic revelations.
      1. Emmanuel
         1. Isa 7:10-17, Again the Lord spoke to Ahaz, saying, 11Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven. 12But Ahaz said, I will not ask, and I will not put the Lord to the test. 13Then Isaiah said: “Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? 14Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. 15He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. 16For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted. 17The Lord will bring on you and on your people and on your ancestral house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria.””
         2. Isa 7:9-10
      2. prince of peace
         1. Isa 9:1-7, “But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 2The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined. 3You have multiplied the nation, you have increased its joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. 4For the yoke of their burden, and the bar across their shoulders, the rod of their oppres­sor, you have broken as on the day of Midian. 5For all the boots of the tramping warriors and all the garments rolled in blood shall be burned as fuel for the fire. 6For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counselor, Mighty God, Everlast­ing Father, Prince of Peace. 7His authority shall grow continually, and there shall be endless peace for the throne of David and his kingdom. He will establish and uphold it with justice and with righteousness from this time onward and forever­more. The zeal of the Lord of hosts will do this.”
      3. shoot of Jesse
         1. Isa 11:1-10, “A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. 2The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. 3His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; 4but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. 5Righ­teousness shall be the belt around his waist, and faithful­ness the belt around his loins. 6The 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. 10On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.” (Cf. 11:10-16.)
      4. a king shall reign
         1. Isa 32:1-5, “eousness, and princes will rule with justice. 2 Each will be like a hiding place from the wind, a covert from the tempest, like streams of water in a dry place, like the shade of a great rock in a weary land. 3 Then the eyes of those who have sight will not be closed, and the ears of those who have hearing will listen. 4 The minds of the rash will have good judgment, and the tongues of stammerers will speak readily and distinctly. 5 A fool will no longer be called noble, nor a villain said to be honorable.”
      5. 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.
   6. Prophets other than Isaiah also spoke of a Davidic messiah.
      1. Betlehem of Ephrathah
         1. Micah 5:2-5a, “But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days. 3Therefore he shall give them up until the time when she who is in labor has brought forth; then the rest of his kindred shall return to the people of Israel. 4And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they shall live secure, for now he shall be great to the ends of the earth; 5and he shall be the one of peace.”
      2. a righteous branch
         1. Jer 23:5, “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.”
         2. Jer 33:14-15, “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.”
      3. covenant with day and night
         1. Jer 33:20-22, “Thus 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.
         2. Jer 33:23-26, “The 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.”
         3. 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.”
         4. 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.”
   7. But in 587 bc, the Babylonians conquer Judah and exile the king.
      1. The anointed of Yahweh is taken prisoner by pagans.
         1. Lam 4:20, “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.””
      2. The covenant seems broken; the special promise to David seems to have been revoked.
         1. Ps 89:38‑39, 49, “But now you have spurned and rejected him; you are full of wrath against your anointed. 39 You have renounced the covenant with your servant; you have defiled his crown in the dust. . . . Lord, where is your steadfast love of old, which by your faithfulness you swore to David?”
   8. 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.
      1. 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.”
      2. Cf. Zech 3:8, 4:6-10,14, 6:9-14.
      3. Yet Zerub­babel seems to have faded out of history soon after these prophecies.
   9. 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.
   10. 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)
       1. Ps Sol 35 and 36
3. **a priestly messiah**
   1. 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 9:25a, “from the time that the word went out to restore and rebuild Jerusalem until the time of an anointed prince, there shall be seven weeks”). 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).
   2. Jer 33:17-18 refers to two figures: “For 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.” See further Jer 33:20-22 (above, p. 146).
   3. Some of the Dead Sea Scrolls say there will be two messiahs, one the royal, conquering messiah of Davidic descent (and therefore of the tribe of Judah), and the other 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.” (Van­der­Kam *Dead Sea Scrolls Today* 117-18)
      1. Manual of Discipline 9:11, “there shall come the Prophet and the Messiahs of Aaron and Israel.” (Vermes, *Dead Sea Scrolls* 74)
      2. Rule of the Congregation 2:11-22, “the Priest-Messiah . . . shall come at the head of the whole congregation of Israel with all his brethren, the sons of Aaron the Priests . . . And then the Messiah of Israel shall come, and the chiefs of the clans of Israel shall sit before him . . .” (Vermes, *Dead Sea Scrolls* 102)
      3. “This pattern of both a secular and a priestly leader of the end time is re­peated in a relatively large number of Qumran texts of diverse types: rules, com­mentaries (con­tinuous and thematic), and eschatological works.” See, e. g., Damascus Doc­u­ment 14:19. (Van­der­Kam, *Dead Sea Scrolls Today* 117)
4. **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. characteristics of the servant
      1. Isa 42:1-4 (speaker: God; addressee: presumably Israel)
         1. a servant
         2. a chosen one
         3. God’s spirit is on him
         4. brings justice to the Gentiles
         5. compassionate
            1. will not damage a bruised reed
            2. will not extinguish a smoldering wick
         6. not ostentatious
         7. a teacher
      2. Isa 49:1-6 (speaker: servant; addressee: Israel)
         1. “my servant, Israel”
         2. past misfortune, present trust
         3. redeems Israel
         4. arrow in quiver
         5. chosen from womb
         6. a judge (“mouth a sword”)
         7. a teacher (“light to the Gentiles”)
      3. Isa 50:4-9 (speaker: servant; addressee: Israel)
         1. encourager (“sustain the weary”)
         2. ear open to God
         3. shamed
            1. “turned back to smiters”
            2. “did not hide from shame and spit­ting”
         4. will be vindicated
         5. “vindication is near”
         6. a deeper trust in God
      4. Isa 52:13-53:12 (speaker: Israel; addressee: unknown)
         1. shamed to mutilation
         2. will be exalted
            1. “lifted up”
            2. “very high”
         3. “we”
         4. plain in appearance
         5. “a man”
         6. vicarious atonement (1 [see Gen 12:2-3]) by means of death
         7. silence
         8. past tense
         9. “see his off­spring”: prosperity (if death is figurative) or resurrection (if death is lit­­er­al)
   3. possible identities of the servant
   4. historical Israel
      1. In 49:3 the servant is Israel (“You are my servant, Israel”).
      2. Elsewhere 2 Isaiah refers to Israel as the servant of Yahweh.
         1. 41:8-9, “But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; 9you 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” . . .”
         2. 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.”
         3. 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.”
         4. 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.”
         5. 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!””
      3. But the servant has a mission to Israel (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”“). Also, the unidentified speakers of the last song are best understood as Israel.
   5. an ideal Israel
      1. The prophets spoke of a “purified remnant” in the future (see p. 138); 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.
   6. an individual whose specific identity is indeterminate
      1. The servant has a mission to Israel (49:5, “the Lord . . . formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him”).
      2. “We” of the last song is probably Israel.
   7. a specific, historical individual
      1. The servant may be an individual on whom messianic hopes res­ted. Perhaps he is the king; the liturgy of the Mesopotamian and Canaanite new year festivals included the ritual suffering of the king as the cultic represtative of the dying and rising god of fertility. Perhaps he is Jehoi­achin, or Zerubbabel.
      2. Yet, though the servant is described in such kingly roles as bringing judgment (42:3) and being a light and medium of salvation (49:6), he seems to be more of a prophet.
   8. a prophet
      1. Speech is his weapon.
         1. Isa 49:2, “He made my mouth like a sharp sword.”
      2. He is a teacher.
         1. Isa 50:4a, “The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word.”
      3. He is called from the womb.
         1. Isa 49:1, “The Lord called me before I was born, while I was in my mother’s womb he named me”; cf. Jer 1:5, ““Before I formed you in the womb I knew you, and before you were born I conse­crated you; I appointed you a prophet to the nations.”
      4. He is perse­cuted.
         1. Cf. Jer 11:19-22, “I was like a gentle lamb led to the slaugh­ter. And I did not know it was against me that they devised schemes, saying, “Let us destroy the tree with its fruit, let us cut him off from the land of the living, so that his name will no longer be remembered!” 20But you, O Lord of hosts, who judge righteously, who try the heart and the mind, let me see your retribution upon them, for to you I have committed my cause. 21Therefore thus says the Lord concerning the people of Anathoth, who seek your life, and say, “You shall not prophesy in the name of the Lord, or you will die by our hand”—22therefore thus says the Lord of hosts: I am going to punish them.”
      5. The servant may be 2 Isaiah himself, or a future prophet.
   9. The servant may be both an individual and the community.
      1. Often in the Old Testament one comes across the concept of a “corporate per­son­ality,” in which an individual who heads and represents a group exhibits in his character and experiences the character and experiences of the group.
      2. Thus all mankind participates in Adam’s fall; Jacob (renamed “Israel,” Gen 32:28) is archetypical of his descendants; Jesus is both head and whole of the “body of Christ” (1 Cor 12:12).
      3. “Servant” (literally “slave”) is often used of Moses (Exod 14:31, Num 12:7), David (2 Sam 3:18, Ps 89:4), Elijah (1 Kgs 18:36), and other prophets (1 Kgs 14:18, 2 Kgs 9:7). So “the title may be conceived as suggesting either a collective ideal figure who combines all these leaders or an ideal individual figure who possesses all the gifts of charismatic leadership” (McKenzie, *Dictio­nary* q. v. “Servant of the Lord”)
   10. If one interprets the Bible as a whole, then the New Testament interprets the servant as an ideal individual: Jesus.
       1. The servant brings judgment and righteousness to the whole earth; he is a light (mediator) of salvation to the earth; he is a teacher who is opposed; he dies with an evil reputation (presumably his execution), yet he is innocent; he does not resist his sufferings; his death merits salvation for others (vicarious atonement).
       2. The servant songs are quoted in Matt 3:17//Mark 1:11//Luke 3:22 (Jesus’ bap­tism), Matt 12:18-21, Luke 2:32, 22:37, Rom 4:25, 15:21.
       3. Probably the servant songs ­are also the background of references to:
          1. Jesus’ passion 1 Cor 15:3-5
          2. “for you” and “for many” in the Matt 26:28//

eucharistic formula Mark 10:45, 1 Cor 11:23-25

* + - 1. Jesus takin the form of a slave Rom 8:34, Phil 2:6-11
      2. Jesus giving himself as a ransom Matt 20:28//Mark 10:45, 1 Tim 2:6
      3. the son of man suffering Mark 9:12
      4. dying for our sins 1 Pet 2:21-25
      5. expiation for our sins Rom 3:25, 1 John 2:2, 4:10
      6. laying down his life John 10:11, 15, 17, 1 John 3:5
    1. “Servant” permitted Jesus to assume a role which fell into none of the existing categories of charismatic leader and savior. Apparently the apostles found the concept of salvation through vicarious suffering as difficult to understand as the mass of Judaism.
  1. vicarious atonement elsewhere
     1. In addition to the last servant song (especially Isa 53:4-6, 8, 10-12), two passages from Zechariah suggest the theme of vicarious atone­ment.
     2. Zech 9:9-10
        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. Though this passages does not speak of sufferings, the humble estate of the king is similar to that of Jesus’ condition, who “humbled himself” (Phil 2:8, cf. Matt 21:5, John 12:14-15).
     3. Zech 12:8-10
        1. Zech 12:8-10, “On that day the Lord will shield the inhabitants of Jerusalem so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the Lord, at their head. 9And on that day I will seek to destroy all the nations that come against Jerusalem. 10And I will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem, so that, when they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.”
        2. As in the servant songs, the identity of the central figure is uncertain. “The one whom they have pierced” may refer to the “good shepherd” of Zech 11 (himself an uncertain figure) or perhaps to Josiah; or the phrase may refer to God himself, pained at heart by Israel’s former disloyalty.
        3. The passage is explicitly referred to in John 19:37 (“And again another passage of scripture says, “They will look on the one whom they have pierced”“) and probably Rev 1:7 (“Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen”). It is probably implicit in passages referring to Jesus as an “only child” (John 1:14, 3:16, Col 1:15) or a “first-born” son (Luke 2:7).

1. “**Son of man**”
   1. “Son [or daughter] of man” in ordinary Hebrew simply indicated an individual mem­ber of the human species; it merely meant “the man” or “a man.” This is the phrase’s meaning in Ps 8:4 (“Psa 8:4 what are human beings that you are mindful of them, mortals that you care for them?”), where “son of man” parallels “man.”
   2. In Ezekiel, the phrase occurs ninety-three times; it is the angel-guide’s usual manner of directly addressing Ezekiel. Here it may have the added connotation of “mere” or “mortal” human being.
   3. ancient of Days
      1. Dan 7:9-14 is the most important Old-Testament Son-of-man passage. Dan 7:2,9,13-14, “I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea . . . 9As I watched, thrones were set in place, and an Ancient One took his throne, his clothing was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and its wheels were burning fire. . . . 13As I watched in the night visions, I saw one like a human being coming with the clouds of heaven. And he came to the Ancient One and was presented before him. 14To him was given dominion and glory and kingship, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.”
      2. In Dan 7:18 and 27, the Son of man is said to be Israel.
         1. Dan 7:18, 27, “But the holy ones of the Most High shall receive the kingdom and possess the kingdom for­ever—forever and ever. . . . 27 The kingship and dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the holy ones of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.”
         2. Consider also the con­cept of corporate personality, p. 152 above.
      3. But the figure in Dan 7:9-14 is only “*like* a son of man.”
      4. Also, Daniel’s Son of man is supernatural: he comes on clouds, is before God, and receives an everlasting kingship.
   4. In the apocryphal books, the “son of man” becomes unquestionably an individual.
      1. 1 Enoch
         1. 1 Enoch 46:1-4, “At that place, I saw the One [i. e., God] to whom belongs the time before time. And his head was white like wool, and there was with him another individual, whose face was like that of a human being. His countenance was full of grace like that of one among the holy angels. 2And I asked the one—­from among the angels—who was ging with me, and who had revealed to me all the secrets regarding the One who was born of human beings, “Who is this, and from whence is he who is going as the prototype of the Before-Time?” 3And he answered me and said to me, “This is the Son of Man, to whom belongs righteousness, and with whom righteousness dwells. And he will open all the hidden storerooms; for the Lord of the Spirits has chosen him, and he is destined to be victorious before the Lord of the Spirits in eternal uprightness. 4This Son of Man whom you have seen is the One who would remove the kings and the mighty ones from their comfortable seats and the strong ones from their thrones. He shall loosen the reins of the strong and crush the teeth of the sinners.” (Isaac, “I Enoch” 34)
         2. 1 Enoch 48:2-7, “At that hour, that Son of Man was given a name, in the presence of the Lord of the Spirits, the Before-Time; 3even before the creation of the sun and the moon, before the creation of the stars, he was given a name in the presene of the Lord of the Spirits. 4He will become a staff for the righteous ones in order that they may lean on him and not fall. He is the light of the gentiles and he will become the hope of those who are sick in their hearts. 5All those who dwell upon the earth shall fall and worship before him; they shall glorify, bless, and sing the name of the Lord of the Spirits. 6For this purpose he became the Chosen One; he was concealed in the presence of (the Lord of the Spirits) prior to the creation of the world, and for eternity. 7And he has revealed the wisdom of the Lord of the Spirits to the righteous and the holy ones, for he has pre­served the portion of the righteous because they have hated and despised this world of oppression (together with) all tis ways of life and its habits in the name of the Lord of the Spirits; and because they will be saved in his name and it is his good pleasure that they have life.” (Isaac, “I Enoch” 35)
         3. 1 Enoch 62:6-14, “(These) kings, governors, and all the landlords shall (try to) bless, glorify, extol him who rules over everything, him who has been concealed. 7For the Son of Man was concealed from the beginning, and the Most High One preserved him in the presence of his power; then he revealed him to the holy and the elect ones. 8The congregation of the holy ones shall be planted, and all the elect ones shall stand before him. 9On that day, all the kings, the governors, the high officials, and those who rule the earth shall fall down before him on their faces, and worship and raise their hopes in that Son of Man; they shall beg and plead for mercy at his feet. 10But the Lord of the Spirits himself will cause them to be frantic, so that they shall rush and depart from his presence. Their faces shall be filled with shame, and their countenances shall be crowned with darkness. 11So he will deliver them to the angels for punishments in order that vengeance shall be executed on them—oppressors of his children and his elect ones. 12It shall become quite a scene for my righteous and elect ones. They shall rejoice over (the kings, the governors, the high officials, and the landlords) because the wrath of the Lord of the Spirits shall rest upon them and his sword (shall obtain) from them a sacrifice. 13The righteous and elect ones shall be saved on that day; and from thenceforth they shall never see the faces of the sinners and the oppressors. 14The Lord of the Spirits will abide over them; they shall eat and rest and rise with that Son of Man forever and ever.” (Isaac, “I En­och” 43-44)
         4. 1 Enoch 69:27-29, “(Then) there came to them a great joy. And they blessed, glorified, and extolled (the Lord) on account of the fact that the name of that (Son of) Man was revealed to them. He shall never pass away or perish from before the face of the earth. 28But those who have led the world astray shall be bound with chains; and their ruinous congregation shall be imprisoned; all their deeds shall vanish from before the face of the earth. 29Thenceforth nothing that is corruptible shall be found; for that Son of Man has appeared and has seated himself upon the throne of his glory; and all evil shall disappear from before his face; he shall go and tell to that Son of Man, and he shall be strong before the Lord of the Spirits.” (Isaac, “I Enoch” 49)
         5. principal characteristics of the “Son of man” in 1 Enoch
            1. He pre-exists creation.
            2. He is the light and hope of peoples.
            3. Men are saved in his name.
            4. He will judge from his throne.
      2. 2 Esdras
         1. 2 Esdras 13:1-5, 10-13, 20c, 25-26, “After seven days I dreamed a dream in the night. 2And lo, a wind arose from the sea and stirred up all its waves. 3As I kept looking the wind made something like the figure of a man come up out of the heart of the sea. And I saw that this man flew with the clouds of heaven; and whenever he turned his face to look, everything under his gaze trembled, 4and whenever his voice issued from his mouth, all who heard his voice melted as wax melts when it feels the fire. 5After this I looked and saw that an innumerable multitude of people were gathered together from the four winds of heaven to make war against the man who came up out of the sea. . . . 10but I saw only how he sent forth from his mouth someting like a stream of fire, and from his lips a flamin breath, and from his tongue he shot forth a storm of sparks. 11All these were mingled to gether, the stream of fire and the flaming breath and the great storm, and fell on the onrushing multitude that was prepared to fight, and burned up all of them, so that suddenly nothing was seen of the innumerable multitude but only the dust of ashes and the smell of smoke. When I saw it, I was amazed. 12After this I saw the same man come down from the mountain and call to himself another multitude that was peaceable. 13Then many people came to him, some of whom were joyful and some sorrowful; some of them were bound, and some were bringing others as offerings. Then I woke up in great terror, and prayed to the Most High . . . 20cHe answered me and said, . . . 25”This is the interpretation of the vision: As for your seeing a man come up from the heart of the sea, 26this is he whom the Most High has been keeping for many ages, who will himself deliver his creation; and he will direct those who are left.”“ (*New Oxford* 329-330 ap)
         2. 2 Esdras does not use the term, “Son of man” but obviously alludes to Dan 7:13 when it says, “something like the figure of a man.”
         3. In 2 Esdras the Son of man is a super­natural warrior. (Is Son of man even used in this passage?)
      3. We cannot be sure how widely known these apocryphal conceptions were. It seems unlikely that Jesus would have invoked these conceptions rather than intending to suggest, by referring to Dan 7, that he is the new Israel.
   5. “Son of man” does not occur in the New Testament except on Jesus’ lips. He uses it to refer to
      1. his human condition Matt 8:20, 11:19, Luke 7:34, 9:58
      2. his passion and death Matt 12:40, 17:12,22, 20:18,28, 26:2,24,45, Mark 8:31, 9:12,31, 10:33,45, 14:21,41, Luke 9:22,44, 11:30, 18:31, 22:22,48, 24:7, John 3:13-14, 8:28, 12:34
      3. his superhuman powers Matt 9:6, 12:8, Mark 2:10,28, Luke 5:24, 6:5
      4. his messianic mission Matt 12:32, 13:37, 16:13, Luke 6:22, 12:10, 19:10, John 5:27, 6:27,53
      5. his coming at the end of time Matt 10:23, 13:41, 16:27-28, 17:9, 19:28, 25:31-32, 26:64, Mark 9:9, 13:26, 14:62, Luke 9:26, 12:8, 17:22-26, 18:8, 21:27, 22:69, John 1:51, 6:62
2. **merger**
   1. The suffering servant of Second Isaiah’s servant songs is not a glorious figure.
   2. The glorious Son of man in Daniel and the apocry­phal books is not a suffering figure.
   3. So when did these two concepts merge?
   4. So far as we know, the merger was original with Jesus.
      1. Since “Son of man” suggested nothing of the national traits of the Davidic king-messiah, it was an apt vehicle for the suffering-servant concept.
      2. The paradox of the suffering and glorified Son of man reflected the mystery of Jesus himself, who is glorified through his passion and death.
3. **Jesus as messiah**
   1. After Jesus’ death, “messiah” 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
   2. So “messiah” soon becomes a proper name, as in Paul: “Je­sus Christ.”

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