

Course of Study 221
May 2020
Weekday Assignments

Key:

ANE Ancient Near East

OT Old Testament

Obj. Refers to the main **objectives** of the assignment. Do not answer this statement.

PreQ. Respond to this question prior to reading the assigned material.

(P) (**P**repare) No written response needs to be provided, but as with all of the questions, you need to be prepared to answer in class

(N) (**N**otes) You are to record and submit an answer in **note form**, but you are not required to write out a paragraph in complete sentences.

(W) (**W**rite out) You are to record and submit an answer of at least a paragraph using formal English.

*Note: I encourage you to discuss and work on these assignments together in pairs or small groups. However, wherever there is a (W) response, please write out your individually written response.

Daily

Obj.: Synthesize new learning from class and move to application.
For each day of class: Write a journal entry (1-2 paragraphs) in which you develop one or two specific thoughts from the day's class and discuss how they are in some way applicable to you (e.g. for personal growth, theological connections, sermon ideas, ministry, etc. Feel free to use this exercise as a time to sketch out a sermon outline, but do make the response personal).

Numbered Assignments (Some we will do in class or skip.)

1. Obj.: Explore different functions of communication.

Work through the handout, "Functions of Communication," Unit 1, pp. 16-17 and the "Group Exercises."

- a) (P) (Be prepared to discuss all questions.)
b) (N) Have notes on #1, #3, and #4.
c) (W) #9.

2. Obj.: Control an outline of the OT story. (What is this people's story as they tell it? Why do they think they are special?)

Read the texts below.

- b) (N) Prepare a brief outline or a chart of OT history using the 12 "C" words below. Read the accompanying biblical text and

identify the main character(s) and/or event(s) that occur in association with each "C." (Do not get too detailed. The result should be something that you can control/remember and refer to usefully.)

Creation	Genesis 1-3 (creation-fall);
Clan	Genesis 12:1-9 and 21:1-7 (promises to Abraham);
Confinement	Exodus 1:1-4:15 (slavery and Moses);
Commandments	Exodus 19:1-9; 20:1-17 (Law at Sinai);
Camping	Numbers 13:1-14:35
Covenant	Deuteronomy 4:1-14 (Moses' speech to new generation);
Conquest	Joshua 1:1-9 (Joshua and conquest);
Cycles	Judges 2:6-19
Crown	1 Samuel 7:15-8:9 and 10:17-25 (Samuel and King Saul) [optional: 1 Samuel 16:1-13 (King David)] [optional: 1 Kings 2:1-4; 11:41-43 (Solomon)]
Chasm	1 Kings 12:1-20 (division into North and South)
Captivities	2 Kings 17:1-18 (fall of North/Israel) 2 Kings 24:18-25:12 (fall of South/Judah and exile)
Construction	Ezra 1 (Ezra and return)

3. Obj.: Identify literary features of OT narrative and figure out how biblical narrative is to be read.

Read Genesis 1-2.

- (N) Note that there are two main stories here. At what verse does one end and the next begin?
- (N) Identify some differences in the order of creation between these 2 accounts.
- (N) Identify some differences in style between these two.
- (N) Identify different questions/issues each account seeks to answer for its audience.
- (W) Draw some conclusions: Are these two competing and contradictory creation stories? How were they meant to be read by the Israelite audience?
- (P) Describe your impression of the created world after reading this text. (What does "good" mean here?)

4. Obj.: Explore the nature of narrative.

- (P) Which is more accurate, a painted portrait of someone or a snapshot?
- (P) What are some of the difference between a painted portrait of someone or a snapshot?
- (W) Discuss whether a narrative is more like a painted portrait or a snapshot.

5. Obj.: Identify literary features in Gen. 18-19. (Try to picture the text as enacted in a play or movie.)

- a) (N) Read Gen 18-19 with the "Literary Description" of OT narrative in hand and identify as many literary features as you can find. (Give verses and explain what you notice.)
- b) (P) What portrait do you get of the character of Abraham in this text, and on what data is that impression based?
- c) (P) What portrait do you get of the character of Lot in this text, and on what data is that impression based?

6. Obj.: Identify features of OT narrative.

Read Genesis 12:10-20; 20:1-17; and 26:1-11.

- a) (N) What common element of plot (storyline) do these episodes share?
- b) (P) What do you think accounts for this similarity?

Read Judges 2:6-3:30.

- c) (N) What do you see as the main structuring element in Judges?
- d) (W) Argue whether you think the material in Judges was put into written form soon or long after the events it records.

7. Reflect on the nature of historiography.

(W) Today in class we will have a section on "Doing History." Write a paragraph response on a new or significant thought about "doing history."

8. Obj.: Identify the heart of the covenant and the general motivations behind obedience to the Law/Torah.

Read Deuteronomy 5-8.

- a) (N) (Re: Ch 5) If the 10 Commandments are the heart/core of the law, what concept is the heart/core of the 10 Commandments?
- b) (N) What are the reasons for, and benefits, of obeying the law?
- c) (N) (Ch 7) Why were the Israelites "chosen" by God?
- d) (W) (Ch 8) Identify and discuss what is said about the danger the Israelites faced once they settled in the Promised Land.

9. Obj.: Explore the nature and purpose of Israelite laws.

Read Leviticus 17-20 and Exodus 21:12-23:9.

- a) (N) (Lev 17) Why was blood not to be eaten?
- b) (N) (Lev 18) Why was Israel to avoid these sexual practices?

- c) (N) (Lev 18 & 20) What similarities in content do you notice between these chapters?
- d) (N) (Lev 17-20) What clues are there to a complex compositional history for this section?
- e) (W) (Lev 19) Note that the only "reason" for obeying many of these laws is simply to be holy as Yahweh is holy. Assume that you belong to the community of faith for whom these texts are authoritative and that you have to decide which laws or principles should be applied in your cultural situation today. Give a few examples of laws/principles that you would include and a few that you would exclude; then explain the basis on which you made your decisions. [I am looking for reasons that go deeper than mere cultural relativism.]
- f) (W) (Exodus) Take a position and discuss how is our system of dealing with criminals is better or worse than the Israelite system.

10. Obj.: Identify different forms of laws and their settings.

- 1) (N) Compare the form of Leviticus 18:8 with 20:11 and describe the differences.
- 2) (T) Find other laws in these chapters which correspond to each of these forms.
- 3) (N) What do you think is the different impact of each form? (Think about which form seems most authoritative to you or about what kind of authority each form rests on.)
- 4) (T) Which form corresponds to that of the Ten Commandments (Exodus 20:1-17 and Deut. 5:6-21)? (Think about their context and purpose.)
- 5) (W) Now "brainstorm." If these two forms were used in two different social settings, what might be a setting of origin/application or a different intention behind each form?

11. Obj.: Discover literary features of the OT laws/narrative.

Read Deut 12:1-28.

- a) (N) What are the main themes of this text?
- b) (N) What are the "echoes" (repeated elements) in this text?
- c) (N) What is the main point of each of the following sections: verses 4-7, 8-12, 13-19, and 20-28?
- d) (N) [Difficult!] See if you can find and outline a chiastic structure in verses 13-19. (Rather than a pattern of simple repetition (A B C A B C), chiasm is inverted repetition (A B C D C B A)).

12. Obj.: Identify the "linking" material of the Deuteronomistic History (DtrH).

(The biblical scholar Martin Noth noticed that although there is a good deal of diversity in the material in the Former Prophets

(Joshua - 2 Kings), which he called the "Deuteronomistic History, there were certain key texts that seemed to bring the reader back to one main perspective through which all this material was to be viewed and understood. This assignment tries to get you to see what he saw.)

Read Deut 29-30; Josh 1, 23; (Judg 2:6-23); 1 Sam 12; 2 Sam 7; 1 Kgs 8:14-61; 2 Kgs 17:7-41.

- a) (N) List the literary features that most of these texts hold in common. Think about the whole realm of narrative literary features (e.g. mood, speaker, style of narration, and kind of material) and not just content.
- b) (W) What is the perspective that these texts presents to the audience/reader?

13. Obj.: Identify features of OT narrative.

Read 2 Samuel 11-15.

- a) (N) What is the prophetically delivered curse upon David for his actions?
- b) (N) In which of the following events is it fulfilled? How do you know?

Read 2 Samuel 13:3-20.

- c) (N) [Difficult!] Picture each scene as having two characters "on stage" speaking to each other. Identify the sequence of character pairs in each dialogue scene. What pattern do you notice?
- d) (P) What to you is the intended impact of this device?

14. Obj.: Explore the role of the Israelite priesthood.

Read sections #3, #4, and the introduction of #5 of article, "Priests, Priesthood." ("Cult" and "cultic" in this article are not negative terms, but simply refer to the tangible ways in which people express their faith in symbolic means.)

- a) (W) Identify and discuss a new or significant thought on the Israelite understanding of sin and pollution and how it might inform/influence your Christian theology.

15. Obj.: Identify how the author of the Books of Chronicles has shaped his retelling of the history of Israel.

The author/editor of the Books of Chronicles retells the history of Israel that is also found in the Deuteronomistic History (Joshua - 2 Kings) but from a different time period and perspective, and with different purposes. Both histories were seen as authoritative and both become canonical.

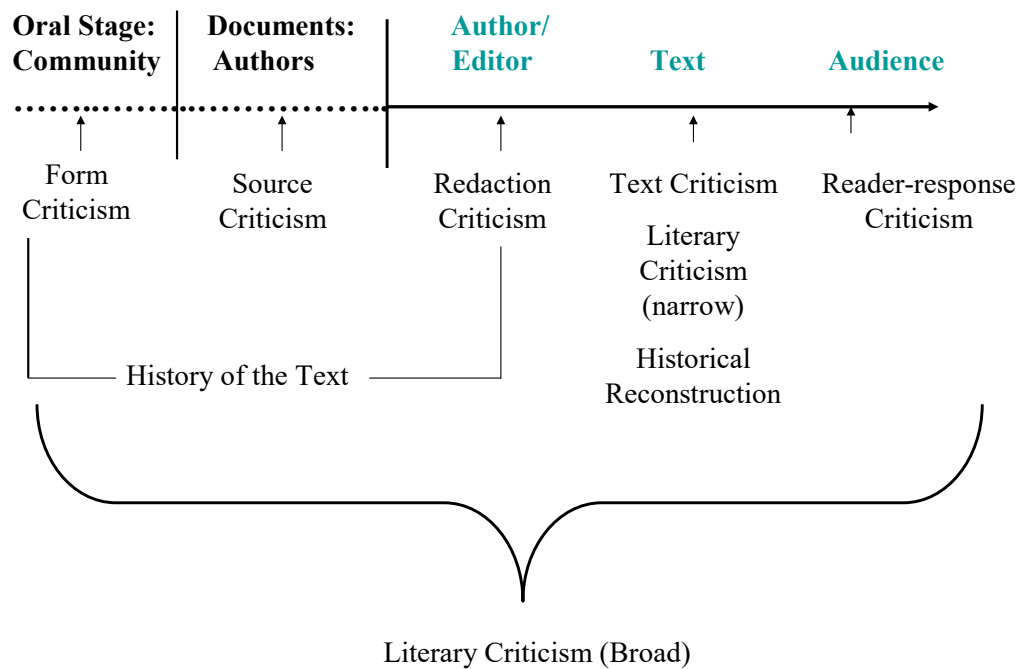
- a) (W) Discuss whether or not you think it can be historically accurate and/or valuable to have two accounts of the same historical period. (Is one necessarily right and the other wrong?)
- b) (N) Read and compare the following pairs of passages between the DtrH and Chronicles. List for each pair the major differences between them that you note: (1) 1 Samuel 31 and 1 Chronicles 10, (2) 1 Kings 14:21, 25-28 and 2 Chronicles 12:1-14, and (3) 2 Kings 21:1-18 and 2 Chronicles 33:1-20.
- c) (W) Think about the different historical/theological perspective the Chronicler seems to have that might account for these differences. What theological message (or bias) does the writer of Chronicles find in his account of the past?

16. Obj.: Identify features of OT narrative.

Read the Book of Ruth.

- a) (N) What do you think is/are the intention/s of the book?
- b) (N) Try to find a structure to the whole narrative?

COMPONENTS OF THE BIBLICAL TEXTS



Sample questions that can be asked about the Bible

- 1) How can this text be used to reconstruct the history of the ...?
(historical criticism)
- 2) What does the audience bring to the reading of a text that influences their conclusions about what it means?
(reader-response criticism)
- 3) What was the psychological makeup of the author?
(psychological criticism)
- 4) What impact did the original author wish to have on the original audience? (literary criticism)
- 5) Did the author/editor use documentary source to help compose the final text? (source criticism)
- 6) How did the author/editor use the sources to shape the final text?
[redaction (=to edit) criticism]
- 7) Was the text, or sections of it, given form by use in an oral setting? (form criticism)

THE CANON OF THE OLD TESTAMENT

The Books of The Law (Torah)	The Books of The Prophets (Nebhi'im)	The Books of the Writings (Kethubim)	The Books of The Apocrypha (Roman Cath. Canon)
Genesis Exodus Leviticus Numbers Deuteronomy	<i>Former Prophets</i> *Joshua *Judges *1 Samuel *2 Samuel *1 Kings *2 Kings <i>Latter Prophets</i> Isaiah Jeremiah Ezekiel # > The Book of the Twelve	Psalms Job Proverbs *Ruth Song of Songs Ecclesiastes #Lamentations *Esther #Daniel *Ezra-Nehemiah *1 Chronicles *2 Chronicles	Tobith Judith Wisdom of Solomon Ecclesiasticus Baruch 1 Maccabees 2 Maccabees Additions to Esther Additions to Daniel <hr/> Apocrypha (East. Orthodox) Same as above, Less the Book of Baruch

* = “Historical” books in the Christian Canon
 # = Included with “Prophets” in Christian Canon

STRUCTURE OF HEBREW CANON

Law/Torah/Pentateuch

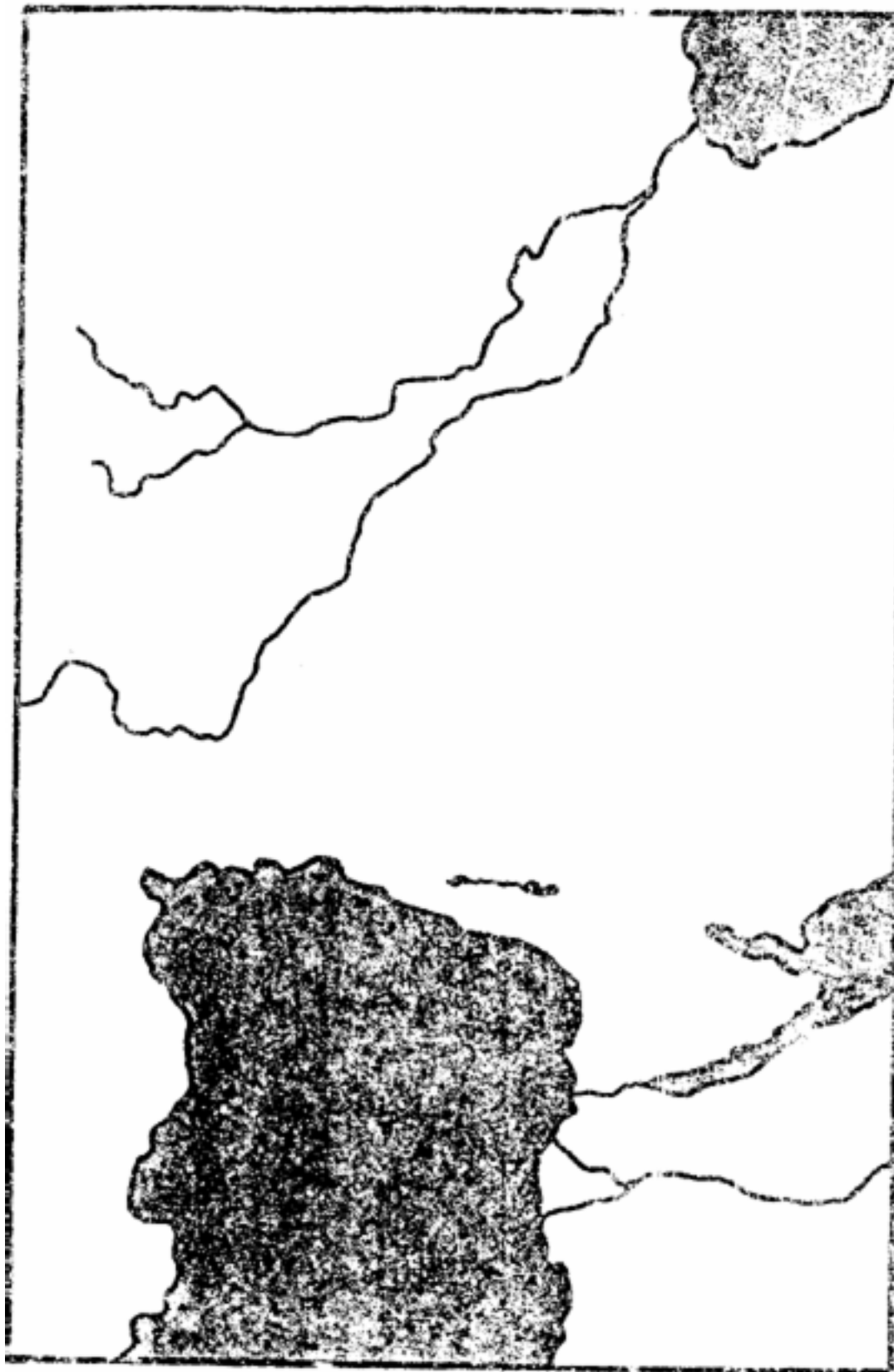
1. Traditional Domain: priests (preserved ritual laws, in late period taught Torah)
2. Literary Forms: historical narratives and laws
3. Functions: to provides Israelite foundations for:
 - a. world-view (nature of God, world, humanity)
 - b. origin and purpose of Israel (covenant with God)
 - c. conduct (ritual, moral, social, criminal laws, etc.)

Prophets

1. Traditional Domain: prophets
 "Former Prophets": key characters in course of Israelite history, believed to have kept records
 "Latter Prophets": main characters and their messages
2. Literary Forms:
 "Former Prophets": broad-sweeping historical narratives
 "Latter Prophets": narratives focused on individuals; oral, poetic messages
3. Functions:
 "Former Prophets":
 - a. preserve the traditions of Israel,
 - b. answer questions about the course their history took, evaluating their kings and nation
 - c. teach about the nature of reality
 "Latter Prophets": hold people accountable to faith priorities (different emphases with each prophet)

Writings

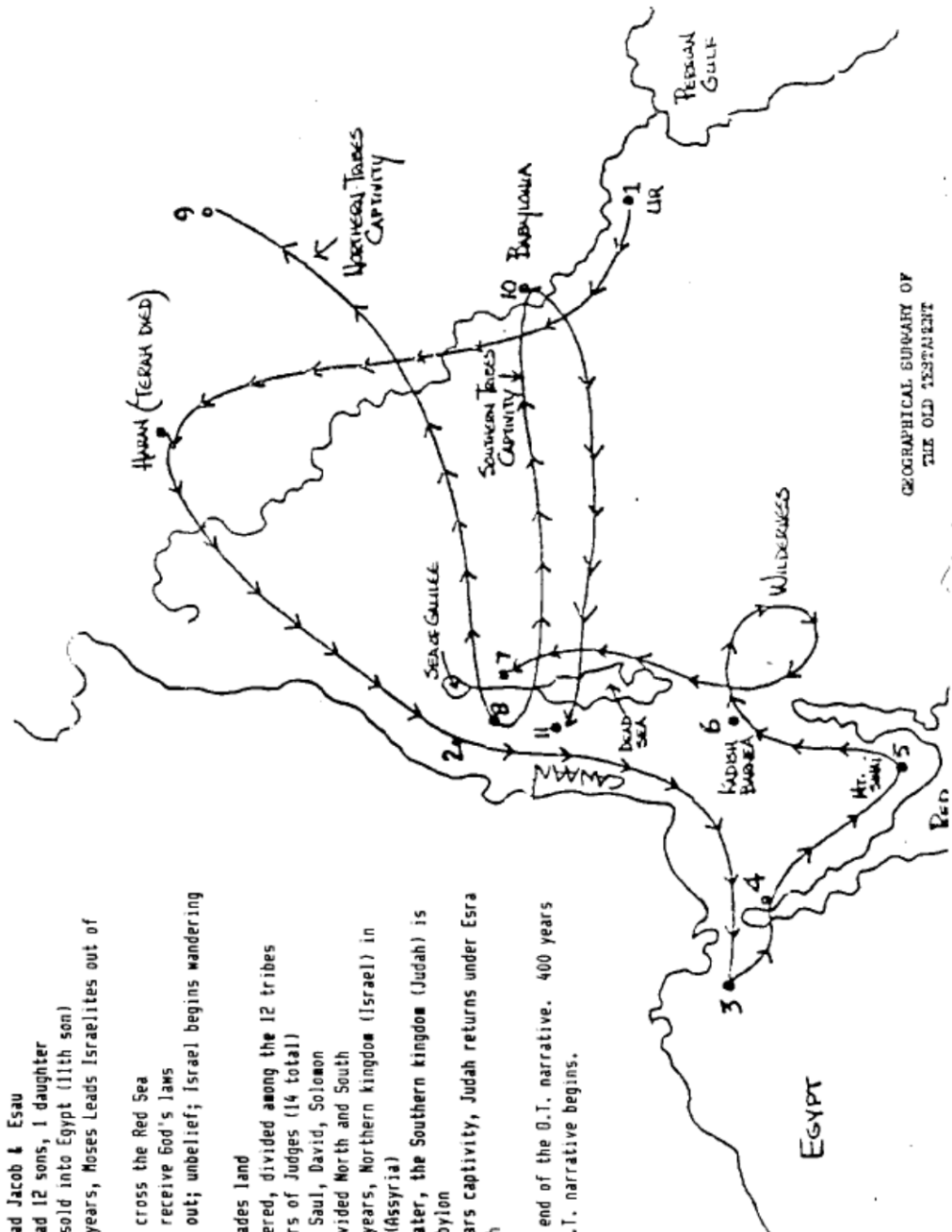
1. Traditional Domain: varied, but wisdom literature associated with the sage (collected knowledge, wisdom)
2. Literary Forms: (varied) wisdom literature, hymnic lit., historical narrative, story
3. Functions: (varied)
 - a. wisdom: teach about the nature of life and how to live skillfully
 - b. hymnic: guidance and encouragement in expressions of prayer, worship and celebration
 - c. narrative: (same as under "Former Prophets")



Geographical Summary of Old Testament Events

1. Abraham, Sarah, Terah leaves Ur
2. Abraham - 2 sons: Isaac & Ishmael
Isaac had Jacob & Esau
Jacob had 12 sons, 1 daughter
Joseph sold into Egypt (11th son)
3. After 400 years, Moses Leads Israelites out of Egypt
4. Israelites cross the Red Sea
5. Israelites receive God's laws
6. Spies sent out; unbelief; Israel begins wandering 40 years
7. Joshua invades land
8. Land conquered, divided among the 12 tribes
400 years of Judges (14 total)
Kings: Saul, David, Solomon
Land divided North and South
9. After 250 years, Northern kingdom (Israel) in captivity (Assyria)
10. 150 years later, the Southern kingdom (Judah) is taken to Babylon
11. After 70 years captivity, Judah returns under Esra and Nehemiah

This is the end of the O.T. narrative. 400 years later the N.T. narrative begins.



INTEREST TO THE
GEOGRAPHICAL SUMMARY OF
THE OLD TESTAMENT

Old Testament Themes

SURVEY OF OLD TESTAMENT HISTORY

PERIOD	EVENTS	DATES (1 theory)	SCRIPTURE	TWELVE "C's"
I. History of Nations	Creation to call of Abraham	Unknown to 2166 B.C.?	Genesis 1-11	
II. History of Nation				
A. Patriarchal	Call of Abraham to Jacob's descent into Egypt	2166-1876 B.C.?	Genesis 12-20	
B. Egyptian	Jacob's descent into Egypt to Exodus	1876-1446 B.C.?	Exodus 1-12	
C. Wilderness	Exodus to crossing of Zered River	1446-1406 B.C.?	Exodus 13- Number 21	
D. Conquest	Crossing of Zered River to Joshua's Death	1406-1389 B.C.?	Numbers 22- Joshua 24	
E. Judges	Joshua's death to Saul's anointing	1389-1050 B.C.?	Judges 1- I Samuel 7	
F. Kingdom				
(1) United	Saul's anointing to inauguration of Rehoboam	1050-931 B.C.	I Samuel 8- I Kings 11	
(2) Divided	Rehoboam's inauguration to Israel's captivity	722-586 B.C.	I Kings 12- II Kings 17	
(3) Single	Israel's captivity to Judah's captivity	722-586 B.C.	II Kings 18-25	
G. Babylonian Captivity	Temple's destruction to dedication First invasion to first return to land	586-516 B.C. 606-536 B.C.		
H. Restoration	Return under Zarubbabel to close of O.T.	536-400 B.C.	Ezra and Nehemiah	

GENRE CRITICISM EXERCISE**Objectives:**

- 1) Discover that we have highly developed reading skills, which we use unconsciously. (These skills, which involve recognizing different literary features and adjusting one's reading approach accordingly, need to be used consciously for our class.)
- 2) Identify different literary features in samples of modern literature.
- 3) Identify different reading approaches involved in reading samples of modern literature.

Instructions:Procedure 1: (Individually in class)

Come up with as many descriptive labels (genre descriptions) as you can for each of the sample types of literature. (You might want to include where the type can be found.)

Procedure 2: (Groups)

Identify **how** you came up with your labels/genre descriptions by identifying the specific literary features that led to each label. For your convenience try to classify each feature under one of the following categories, but do not worry about placing them in the "wrong" category: formal elements, stylistic elements, and content.

Procedure 3: (Groups)

Identify how you read this type of literature differently from other types by answering the following questions:

- a) Who is its intended audience?
- b) What is/are the purpose/s of this literary type?
- c) Once we recognize the type, what other features or characteristics do we expect to find?
- d) Once we recognize the purpose of this type, what do we focus on in order that that purpose might be achieved?
- e) What must we do or ask as readers in order to understand this type?

Procedure 4: (Group)

Have the spokesperson of your group summarize the group's observations from Procedures #2 and 3 above.

Procedure 5 (Individually)

Write a brief paragraph in which you: (a) identify something that you learned or saw as significant from this exercise in genre criticism, and (b) suggest how this exercise might relate to reading the Bible.

Sample Types/Genres

1)

Dear Dr. Hughes

I am writing in regard to the 2012 SBL meeting in Chicago. The opportunity to present a paper in your section last year was greatly appreciated. If your section on rhetorical criticism is not already full, I would like to submit another paper proposal for your consideration.

2)

GUNMEN KIDNAP ABC EXECUTIVE IN WEST BEIRUT

Beirut, Lebanon -- Gunmen kidnapped the operations manager of ABC News in Beirut on Saturday despite a Syrian-sponsored security plan to end rampant lawlessness and militia rule in the Moslem western half of the capital.

3)

SOUTHERN TALK JUST FINE, Y'ALL

There have been several reports recently of Southerners going to special classes in an effort to learn not to speak Southern. That, in my opinion, is grounds for loss of Southern citizenship.

4)

ASE AUTO TECHNICIAN

Needed for regional, tire & auto service company. Business is Booming! Join our team of 55+ ASE techs. Family owned, employee focused! Opportunity for advancement. We now have an opportunity for the Boone area.

5)

**The Levitical Priesthood Re-examined:
Another Look at Ezekiel 44:6-16**

Ezek. 44:6-16 has been a key text for two closely tied critical enterprises: one with the goal of reconstructing the history of the Levitical priesthood, and the other with the goal of establishing the order and dates of the pentateuchal sources, using Ezekiel as a reference point. A particular reading of this text, based on certain assumptions, as promulgated in Wellhausen's *Prolegomena*, has provided the foundation for these efforts.

6)

The Night Ride of Sterling Jones

Once upon a time in a far away land lived a handsome young boy named Sterling. Sterling lived, along with his "Uncle Otto," in a small cabin tucked away in a deep forest. Only, Otto wasn't really Sterling's uncle....

Demonstration NotesProcedure 1: (sample letter)

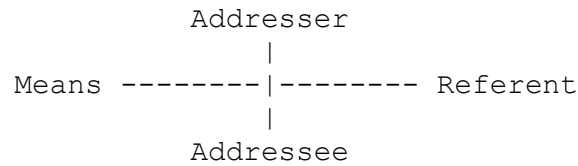
Labels: letter, personal, formal, of request, etc.

Procedure 2: (sample letter)

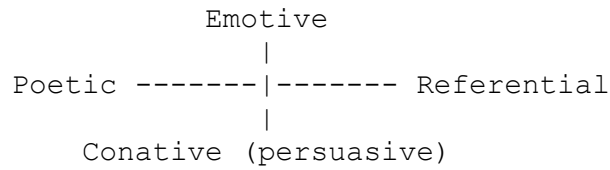
- a) Formal elements:
 - salutation: "Dear ..."
 - body
 - date
 - sender's name and address
 - recipient's name and address
 - closing
 - signature
- b) Style
 - formal:
 - use of title, "Dr.," not first name
 - grammar of standard written English
 - formal phrasing: "writing in regard to"
 - no slang or idiom
 - personal: use of 1st and 2nd person pronouns
- c) Content (letter of request)
 - "submit ...for your consideration"

Procedure 3: (sample letter)

- a) Audience: particular individual, Dr. H; not us!
- b) Purpose: persuade Dr. H to accept writer's paper proposal
- c) Assume/Expect:
 - body to continue describing the paper
 - maybe a copy of the paper enclosed or at least an abstract
 - more "buttering up"
 - friendly closing w/signature
- d) Focus for value
 - Why are we reading this letter? historical, personal
- e) Do to understand: (detective work on context)
 - identify the sender and recipient
 - identify what an "SBL meeting" is and what is done there,
 - nature of papers presented, etc.
 - identify when written
 - identify, if possible, if letter was successful

Elements of Communication:**Functions of Communication:**

Generally the purpose of our communication calls for one pole to receive emphasis.



Emotive: emphasis on the speaker, "I am hot." ("It is hot.")

Conative: emphasis on audience, "Turn off your cell phone!"

Referential: emphasis on content, "The Sadducees controlled the priesthood."

Poetic: emphasis on form, "One, two, buckle my shoe."

Group Exercises:

1. Come up with one or more sentences illustrating each of the four functions of communication
2. For each of the functions, identify a form of some general type of communication (written, oral, TV, etc.) which is often used to achieve that function.
3. What function or combination of functions does the following headline have: "Tommy Tyson Tags Joe!"
4. What function or combination of functions does love poetry have?

5. Our communication skills are so sophisticated that we often play with the forms of communication and use a form which usually has one function to "disguise" our intended function. For example, the movie, "The Gods Must Be Crazy" has the form of a documentary, at least at the beginning, yet its real function is not "referential" but "poetic" or "conative." It is really a comedic farce meant for entertainment. (I have a friend who did not realize the story was fictional until halfway through, because she was fooled by the documentary form.)

Give a couple of other examples of how we disguise the real communication in an unexpected form. (If you find this difficult, you might think of forms people use when they want to manipulate their audience: parent to child, politician to constituents, manufacturer to consumer.)

6. What would be a purpose for disguising the real function?
7. How we identify how a speaker wishes to be understood depends on our ability to recognize the devices or "codes" they use. In oral communication irony might be indicated by a wink, a smile, or a change in inflection. In a written text, the audience must take its cue from the literary features.

What kind of literary feature might indicate that one is reading satire and not referential literature?

8. Discuss what happens when we fail to identify the intended function of what someone communicate (for example, responding to someone's emotive communication as if it were referential). Try to come up with an example from your experience.
9. How do the above reflections on the nature of communication relate to our goal of seeking to understand what the Biblical texts meant to their original audience?



Holiness: Purity, Sacrifices

Intro: Both within and without the cult, Israelite life confronted the people with the reminder that, since Yahweh was holy, they were to be holy.

A. Purity System

1. People, animals, and objects were classified either: "clean/pure" or "unclean/impure" [clean/pure = lack of impurity]
2. Origin (ANE): Impurity often seems to be associated with a spiritual, demonic realm of external forces.
3. Israel: Impurity is not associated with a demonic realm, but seems to be associated with things which symbolized death or chaos.

(Yahweh was a God of order and life.) Unclean objects: out-of-place objects representing life ("spilled" semen and menstrual blood), corpses, lepers (i.e. they had the appearance of death), animals with characteristics out of place for their domain (e.g. lobsters walk in the sea), mixed realms (crossbreeding animals, mixing seed in a field).

4. Impurities were of two types: permitted and prohibited. A person could become unclean through normal and necessary actions (e.g. sexual intercourse, burying a family member). Such impurity was permitted and not a sin, but the uncleanness had to be removed before coming into contact with the holy.. Prohibited impurity arose from the mismanagement of permitted impurity or from breaches of the moral realm.

B. Holiness System (Holy things were things "set apart" for divine use.)

1. People, animals, objects, places, times were classified as either: "profane/common" or "sacred/holy" [profane = lack of holiness]
- 2 There were also "**gradations**" of holiness: temple architecture, temple admission and personnel, sacrificial system, sins, etc., so that some things were more holy or more impure than others.

C. Purity/Holiness Relationships

1. The two 'systems' were interrelated: One could be profane/common (a layperson) and be clean or unclean. Something could be holy (a sacrifice) and be clean (prior to use) or unclean (remnants of the sacrifice after use to remove impurity).
2. In general, there was something of a scale:
unclean -- common --less holy -- more holy
 in which contact between non-adjacent levels was forbidden.

D. Impurity and Purification

1. Permitted impurity generally made the person or object unclean, but also the sanctuary in severe cases. The person or object was made clean again by one or more means: washing, waiting a certain length of time, offering certain sacrifices (see "purgation offering," below), or by disposal.
2. Prohibited impurity/sin polluted the dwelling place of God (land, temple) and possibly the person, and appears to stand as an impediment to communion with God. In some cases purification was possible

through the same means as for permitted impurities, but usually required purgation sacrifices to cleanse God's dwelling place. In other cases purification was not possible. The guilty party might be executed, "cut off," or expelled from the land (see Leviticus 20). Continued pollution could result in all Israel being "vomited out" of the land (Lev 18:28).

E. Sacrificial System (See Leviticus 1-16)

1. Origin (ANE): The root concept seems to be to provide a gift of food for the gods. Sometimes the whole sacrifice was to be consumed by flames, going up to the gods. Other times, after a sacrifice had been "set apart" (made holy) to the gods, the sacrificer ate part, perhaps effecting communion/unity with the gods by ingesting something of the divine realm. Such actions could be a gesture of manipulation (magic) or of respect.

2. Israel: The feeding vocabulary and symbolism persisted (e.g. the altar was the "table of God"), but there was a theological level which rejected the concept of being able to feed and manipulate Yahweh. At this theological level, the sacrificial system was seen as given by Yahweh to Israel as a means of making atonement. The sacrifices were given then by Israel in obedience and as gifts of respect back to Yahweh (see Lev 17:10-14).

3. Main types:

a. Most holy sacrifices:

1) **whole burnt offering** - totally consumed by flames. Seems to be connected to making atonement for sins (Job 1:5; Lev 1:4) and/or serving as a gift which invoked the deity's presence.

2) **purgation/sin offering** - part eaten by priests. Removes/purges impurities. Offerer repents, places hand on head of animal, then it is killed. The blood (life) of the offering was applied to the cultic objects (e.g. altar) to cleanse symbolically God's dwelling place by removing the pollution. The more serious the sin, the closer the blood was brought to the Holy of Holies (e.g. for deliberate sins, blood was sprinkled in front of the "mercy seat" in the Holy of Holies on the Day of Atonement, see Lev. 16:1-19). (It does not appear that the purgation offering cleansed the person of sin; but that by atonement the offence was forgiven to the repentant sinner [Lev 4:20,26,31].) Such offerings were primarily for permitted impurity and **involuntary** sins. Only sacrifices on Day of Atonement were for **willful** sins.

3) **reparation/guilt offering** - part eaten by priests. Similar to purgation sacrifice, but has the idea of payment for a debt and can be replaced by a monetary equivalent.

4) **cereal offering** - part eaten by priests

b. Less holy sacrifice: **well-being/peace offering** - main part eaten by sacrificer and extended family as a celebrative feast. 3 subtypes: thanksgiving, vow, freewill. Mentioned frequently in Psalms.

Main sources: "Holiness," "Unclean, clean," **Anchor Bible Dictionary**, 6 vols. edited. by D.N. Freedman (New York: Doubleday, 1992).

OT NARRATIVE BLOCKS

1. PENTATEUCH (TETRATEUCH/HEXATEUCH?)

(See "creeds" of Deut 26:5-9; Josh 24:2-13)

Genesis

1-11 Prologue: Foundational Theology, History of Nations

12-50 Foundation of Israel: Patriarchs, Promises.

(Abraham to sojourn in Egypt)

Exodus

1-18 Slavery in Egypt and Deliverance under Moses

19-40 *Covenant/Law at Sinai (Religious Birth)

Leviticus

*Sacrificial Laws, Cultic Institutions, Laws of Holiness

Numbers

1-10:10 *Rules re: Cultic Officials and Order in Camp

10:11-ch 36 Narrative: 40 years: From Sinai to Preparation to Enter Promised Land

Deuteronomy

*Covenant/Law Repeated

Disunity:

Unity:

2. DEUTERONOMISTIC HISTORY (edited in exile)

(See correspondences in: Deut 29-30; Josh 1, 12, 23; Judg :11-19; 1 Sam 12;

1 Kgs 8:14-53; 2 Kgs 17:7-41.)

[Deuteronomy included by some scholars]

Joshua

Conquest and Division of Land (Landed Identity)

Judges

Conquest and Period of Judges (League of Tribes)

1 & 2 Samuel

1.1-15 End of Judges and Founding of Kingdom (National Identity)

1.16-2.1 Saul's Reign

2.2-24 David's Reign

1 & 2 Kings

1.1-11 Solomon's Accession and Reign

1.12-2.17 Division, History of Separate Kingdoms to Fall of Northern Kingdom (Israel)

2.18-25 History of Southern Kingdom (Judah) to Exile

Disunity:

Unity:

3. CHRONISTIC HISTORY (post-exilic works)**1 & 2 Chronicles**

1.1-9 Genealogical History up to Saul

1.10-2.36 History of Judah

Ezra

Return to Jerusalem, Rebuilding Temple

Nehemiah

Return to Jerusalem, Rebuilding Walls of City

Disunity:

Unity:

*Primarily non-narrative material

Q & A Behind Gen 1:1-2:3 (Assumes the existence of God)

- 1) *What is the origin of the world?*
The world was made orderly and full of life by God.
 - 2) *What is the nature of the God?*
God is the ultimate authority; He speaks and it is done.
 - 3) *What is the nature of the world?*
The world is orderly, receptive of life, good.
 - 4) *What is the relationship between God and the world?*
God rules over the world and is distinct from it.
 - 5) *What is the nature of humanity?*
Humanity is the pinnacle of creation, in the image of God, sovereign over the realms of the earth.
 - 6) *What is the relationship between God and humanity?*
As creator God is sovereign over humanity.
 - 7) *What is the relationship between humanity and the world?*
Humanity has been given rule over the domains of the earth like God (preserve order and life).
 - 8) *Why a Sabbath rest/7-day week?* **Fits divine pattern; God gives rest from labor**
-

Q & A Behind Gen 2:4-25 (Assumes the Fall) (1 of 2)

- 1) *What is the origin and nature of humanity?*
Humanity formed by God from dust and divine “breath.”
- 2) *What was the earth/Eden originally like?*
Eden was fertile, life-giving.
- 3) *What was humanity’s original relationship with God?*
God and humanity were intimate; talked & walked together.
- 4) *What is God like?*
God (Yahweh) is personal, caring, authoritative.
- 5) *What was the original purpose of humanity?*
To relate to God and to care (“serve” & “watch”--priestly terms) the earth.
- 6) *What was life meant to be like?*
Life was to be idyllic: no impediments between humanity and God, humanity and world, men and women.
- 7) *Why men, women and marriage?*
Men and women complement (complete) each other in marriage.

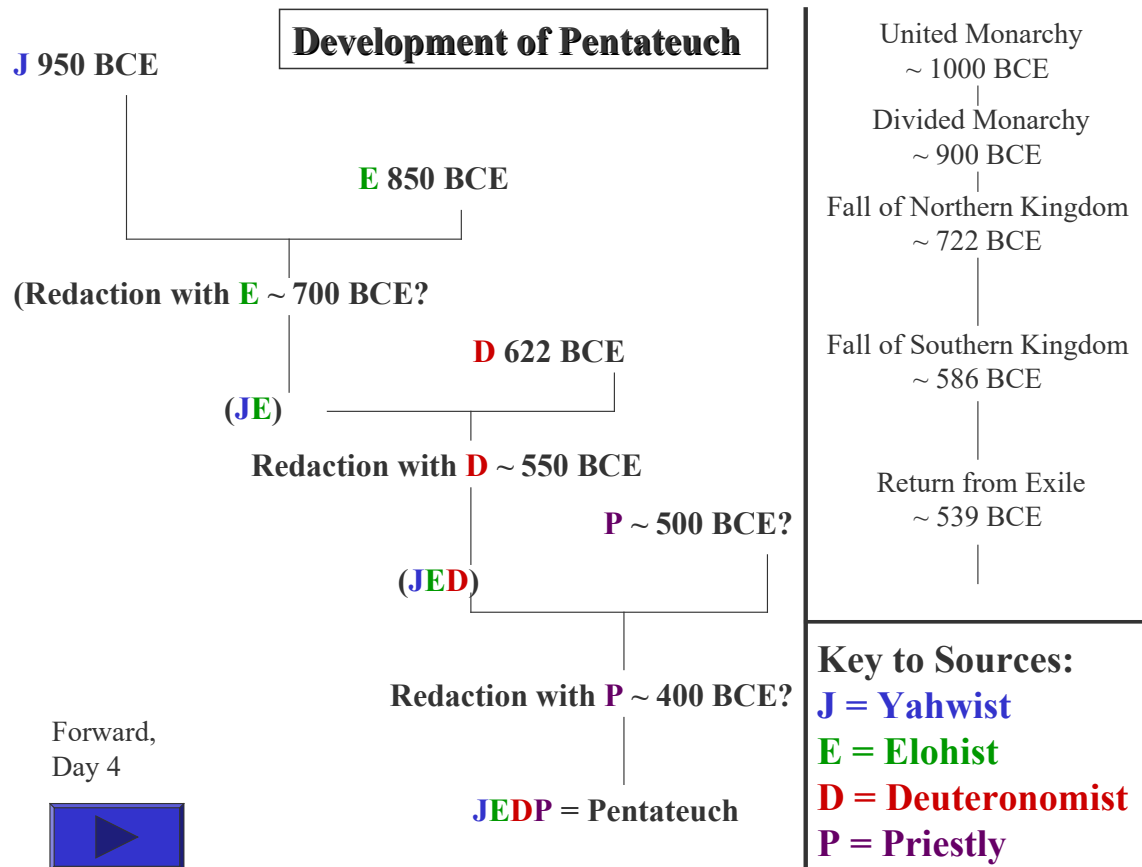
Q & A Behind Gen 2:4-25 (Assumes the Fall) (2 of 2)

- [8) *What brought about the present pain and struggles that we encounter?]*

The Fall brought “death”/chaos to all relationships: between humanity and God, humanity and world, men and women..

Summary: (Duke’s opinion)

- A. Although the accounts have contradictory **elements & styles**:
1. The accounts need not be seen as contradicting each other.
 2. Also, we do not need to harmonize away all the differences.
 3. Rather, the answers to the issues they address (based on their **rhetorical intentions**) are complementary.
- *Such accounts were meant to be held together by focusing on their rhetorical intentions.**
- B. The questions they address are primarily **theological**, about how things are, or came to be. These are not scientific texts (or historical) in the **modern** conception of these disciplines, but they do make historical and “scientific”/phenomenological claims about what must have happened from their perspective.
- *Biblical narrative blends together historical, theological and aesthetic/poetic.**
- C. Differences in style (particularly see use of divine name) might indicate different sources and suggest a complex literary history.



Exploring the Purpose and Attraction of Narrative/Story

Questions: Why do stories attract us so? What purpose do they serve?

Thesis: A major component of our lives involves expressing our comprehension of reality using the structures of narrative. Therefore, we are naturally attracted to narrative (fictional or historical) for the meaning it conveys.

A. What are the components of narrative?

"The king was healthy but he became ill."

1)

"The king was healthy. The king became ill. The king took medicine. The king died."

2)

"The king was healthy but he became ill, and although he tried every medicine in the kingdom, he still died."

3)

Implications (some among many):

- 1) Since the Gospels are stories of the life of Jesus, we need to read Gospel narratives as a whole before analyzing the parts.
- 2) Since the basic components of narrative and historical conception are the same, the process of forming narrative corresponds with the process of doing history.

B. How narratives convey meaning.

They convey a world-view through:

- 1) Select characters and events: _____
- 2) Story-line/plot (begin, middle, end): _____
- 3) Relationships: _____

C. We use narrative to express one of the ways we comprehend our world/lives.

Three ways we comprehend reality:

- 1) Categorization: used in systematic theology, philosophy
- 2) Hypothetico-deductive, used in science
- 3) Configurational, used in historical memory, expressed in narrative.

D. The above observation (historical and fictional stories share the same narrative form) raises other questions:

1) How do fictional narratives differ from historical?

2) How can the reader distinguish them?

Literary Description

Rhetorical Intention

1. a. Preserve the story and traditions of Israel,
b. teaching (usually indirectly) the meaning of events, while
c. addressing the questions and needs of the particular audiences of the greater narrative units.
2. Inculcate (instill) a worldview (i.e. how the world works, particularly in relationship to the divine).

Rhetorical Strategies (general)

1. Draw the audience into the narrative world and along with the story through plot, dramatic tension, graphic descriptions and images, etc.
2. Indicate the significance of people and events, usually indirectly, by inviting the audience to see meaning through the selection and arrangement of material, as well as through the guidance of the narrator.
[Specific strategies correspond w/particular lit. features.]

Literary Features

1. *Narratives within a narrative which are often loosely linked in terms of chronology, causality, and the larger story-line.
2. Selected ("incomplete") material.
3. Sparse, but usually significant, details.
4. Juxtaposition of episodes (pericopes) for contrast and comparison.
5. Intercalation: interruption of one narrative by another, indicate relationships and/or create dramatic tension.
6. Arrangement of episodes in patterns by plot, location, theme, key word, etc.: repeating pattern (ABCD, ABCD), chiasm (ABCD, DCBA), etc. to show relationships and emphases.
7. Allusions (anticipatory, "prophetic" fulfillment, echoes of prior words or events).
8. Direct reference (occasionally) to prior narrative events.
9. Repetition (virtually any element of the narrative).
10. Character portrayal through speech, action, testimony of others, fulfillment of prophecy, echoing a word or deed of prior Scripture, contrast to other characters, and narrator-comments (usually limited to name, title, occupation, and social status).
11. Comments of narrator clarifying details, explaining connections, etc.
12. Pace (created by length of material per episode and connections or lack of connections among episodes).
13. Use of ambiguity at the level of language (words and phrases) and story-line (connections among events).

TENTATIVE STRATEGY FOR READING OT NARRATIVES

General Method of Analysis

1. Identify the unit boundaries (change of place, time, characters, plot, form, style, etc.) and identify its intention.
2. Identify the larger units to which this text belongs and ask how it fits into the larger plots and thematic structures (i.e. how it fits in with the greater rhetorical intentions).
3. Identify sub-units and ask how they have been used to shape the impact of the main unit. [Does this unit reveal a complex compositional history? For a greater understanding about the history of the text from oral to final written form, one can inquire about their form and setting, sources, and redactional use.]

Historical/Cultural Level of Analysis

1. Seek to determine the historical and cultural context of the text, in order to understand the situation of the characters and their actions.
2. If the historical setting of text is known: What concerns might have given rise to or shape to the text?

Narrative Level of Analysis

1. Ask about the selection of material. What does it answer? What does it leave out and not answer?
2. Pay attention to details. They are usually significant.
3. Ask about the whole and each unit: What is the plot/story-line? What is the source of tension? Does it relate to a main theme? How is it resolved?
4. (Whole and each unit) Who are the main participants? How are their characters/natures portrayed?
5. What is/are the theme/s?
6. Is there greater attention to actions or speech? What is being conveyed through these elements?
7. Visualize the scenes as they are described. (From whose point of view are they seen?) What impact do they have?
8. Look for structures on any and all levels. What impact do they have?
9. Look for comparisons and contrasts between episodes and actions which are juxtaposed. Does one "shed light" on the other?
10. Look for "echoes" and allusions to other events and themes.
11. Are there direct references to prior Scripture or internal events? For what purpose?
12. What is the pace and how much material is devoted to an event? Why?
13. What ambiguities exist and for whom (characters or audience) and why?
14. What does the narrator know in comparison to the characters and what does the narrator assume the audience knows?
15. What is the role of the narrator? Be aware of any evaluative, interpretive or clarifying comments.

Level of Synthesis

1. What are the specific intentions of the text?
2. What are the issues and questions being addressed and how are they answered?
3. What does it communicate about the nature of God, humanity, and the God-human relationship?
4. What does the narrative communicate about the nature of reality (i.e. how the world works)?

Level of Application

1. Compare, contrast, and evaluate the world-view (#4 of Synthesis) presented to one's current understanding of reality. Is there a challenge to adopt a different perspective?
2. Compare, contrast, and evaluate the theses of #3 (Synthesis) to one's current understanding.
3. What are the theses of #2 (Synthesis)? Evaluate them for applicability for one's own life and/or culture.

Mosaic Authorship and the Pentateuch

<u>Positions</u>	<u>Arguments</u>
1) Moses wrote all	<p>NT (Jesus) and Jewish tradition introduce quotations from Pent., "Moses said,"</p> <p>Internal references in Pent. to Moses writing down laws, travels, battles.</p> <p>Diversity is present, but is because Moses wrote on different topics in different styles.</p>
2) Moses edited sources & wrote some.	<p>Diversity too great for single authorship.</p> <p>Internally, Pent. never claims an author for the whole work.</p>
3) "Core" from Moses, but material added later by others	<p>The bounds of what Moses wrote are not specified, but tradition that he wrote some of it is correct.</p> <p>Anachronisms: Moses' death, mention of kings of Israel, etc.</p> <p>Growth of tradition in ascribing material to Moses:</p> <ol style="list-style-type: none"> 1) Pentateuch connects Moses to 10 Commandments and other laws; 2) other OT books connect him to all of laws: "Book of the Law of Moses." [To what books does the "Law of Moses" refer?]; 3) Judaism attributes all of Pentateuch to Moses, 4) Judaism attributes all of the oral law ("tradition of the elders") to Moses.
4) Non-Mosaic; later, diverse authors & editors	<p>Tradition that Moses wrote anything is incorrect, based on diversity, anachronisms, and late themes.</p>

Which arguments or parts of arguments are based on evidence? Which are based on assumptions? How do you weigh the arguments?

Principles for Assessing Biblical Instructions

For the community of faiths, when the situation-in-life of the original audience is the same situation found today, the instruction is applicable.

However, care must be taken to determine as fully as possible:

- 1) The specific issue the instruction is addressing and the goal the instruction is meant to achieve,
- 2) Any background context assumed by the author,
- 3) If the instruction involves a practice which had a symbolic value in the OT culture.

Some factors involved in understanding OT laws:

- 1) Had different forms of laws w/different intentions and settings (apodictic vs. casuistic)
- 2) Employed cultural symbols different from ours (A 8, #1, blood)
- 3) Held different view of physical world (animal classification system, food laws; note realms of animals in Gen 1.)
- 4) Held different principles of justice re: consequences (bodily, immediate, focus on victim, etc.)
- 5) Held different foundation for ethics (holy character of God)
- 6) show complex compositional history (midrashic exegesis)

David as King (c. 1000-961 BCE)

Intro.:

Time of David and Solomon:

Period of the United Monarchy - "Glory Years" of Israel

David - Israel's 'greatest' king. "Heart for Yahweh"

1. David as "protection agent," fights for Saul, becomes outlaw.
2. Death of Saul at hands of Philistines.
3. David's rise to power as King over Judah at Hebron. (7 yrs.)
 - a. Approx. 30 yrs old
 - b. Supported by Judean landholders
 - c. Rest of tribes of Israel under Saul's son, Ishbaal
 - d. Period of civil war, Ishbaal's general defects
4. King over all Israel (recognized by all tribes)
 - a. Established peace and extended territory by victories over Philistines and other nations (See Anderson, p. 231.)
 - b. Centralized political identity: captured Jerusalem, made capital, built palace (neutral area between N & S)
 - c. Centralized religious worship: installed Ark of Covenant in Jerusalem, brought in priests. ('Apostasy' when N. tribes separate and create new sites)
 - d. Legitimizes David dynasty: (Follows Abraham and Moses as recipient of covenant promises: 2 Sam 7:12-17; 23:1-7; Matt 1:1)
 - e. Centralized administrative powers:
 - 1) King as main 'judge,' appointed others (restructures tribal system)
 - 2) Appointed Chief of Staff (Joab)
 - 3) Selected commander of foreign mercenaries: Benaiah
 - 4) Selected 2 chief priests (Zadok, Abiathar)
 - 5) Selected public relations secretary (Jehoshaphat)
 - 6) Established forced labor (administrator: Adoram)
 - 7) Took census for military enlistment (used for taxation)
5. "Court History"/"Succession Narrative" (2 Sam 9-20, 1 Kgs 1-2)
6. "Fall of David," turmoil in his reign, succession of Solomon.
 - a. David and Bethsheba / murder of Uriah (ch 11-12)
 - b. Judgment/curse pronounced by prophet Nathan; David's repentance (See Psalm 51).
 - c. Consequences of the curse:
 - 1) Death of child (should have been David)
 - 2) Amnon rapes Tamar (Amnon next in line for throne)
 - 3) Absalom kills half-brother Amnon
 - 4) Absalom tries to usurp David
 - 5) Absalom sleeps with David's concubines
 - 6) Absalom is killed (ch 18)
 - 7) Division in kingdom, Benjaminites withdraw support (ch 20)
 - 8) Adonijah makes bid for throne, killed by Solomon (1Kgs 1-2)