

Old Testament

The Prophets will be scope of this term.

Apocalyptic literature (Maccabean period)

Wisdom literature (Song of Solomon)

Formation of the Canon

3 short papers 10 pages (brevity and precision)

1. book review, a critical analysis, what is his goal and how and if he does it. presuppositions; a critical judgment on the presuppositions;
2. critical exegesis of an assigned passage; a form-critical analysis of passage; exegetical circle; possibilities, difficulties, challenge;
3. a word study (5-10 pages); deal with it on the basis of the passage, some only 2 or 3 appearances; relation of symbol to reality; first-hand research;

History of Prophetic Interpretation

Feb. 3

Prophet was man who was possessed with supernatural power, predictions, looked to the future for Jesus Christ. this was idea of Ancient Church. Isaiah 7 became prediction of virgin birth; tragedy of this interpretation; historical Israel was lost; prophets lost their relevance for their own times; criticism and research make them take on once again flesh & blood in dealing with the history of Israel.

18th century rationalism - prophets were still predictors.

Herder - romantic interpreter - Spirit of Hebrew Poetry; amiable, breathing souls of the past; receptive of universal spirit; very few practical suggestions; attempt to recover humanity of prophets; intuitive appreciation of prophets; get in the mood of reading. This approach revived in Gunkel.

Ewald - introduced idealistic philology; eternal truths control the world; lie at heart of universe; progress of mankind to become aware and be seized by these ideas; spark in man to recognize these truths; it has been put out. Prophets: men seized by eternal truth; they bring it to awaiting mankind;

Wellhausen - influenced this study later through his students - he spoke of the prophets, then the law; prophets because of true faith of Israel.

3 stages 1. desert religion of Moses, united with Canaanite rel. and the cults, then animism; 1st step as primitive as possible.
2. emergence of prophets - ethical monotheism, drive for social justice and universal concept of God; 3. corruption of high ethical standards by return to legalism by post-exilic priests. Jesus Christ then repeats and returns to both. Prophets are thoroughly anchored in history to a particular history; prophets forth-tellers, not fore-tellers (yet this is $\frac{1}{2}$ truth)

Dubno - Herology of Prophets, prophets rather than idealists; above time yet in history; traced the different stages, particular gift - use of literary criticism; poetic portions and prose portions; genuine and non-genuine passages; what prophet had said and what tradition had added.

20th century

1. Gunkel - not intensely on the prophets, The Prophets, his own critical analysis; attack against bookish approach of Dubno; they were not writers but preachers; speeches put together without any real order; you have to trace prophetic type, traditional forms; stereotype patterns; Gressmann took this up, The Messiah; then gittim (traditions) were universal; sorts of eschatology go back to earliest history.
2. Holscher, 1914, The Prophet, study of psychological aspects of prophets group ecstasy, primitive stage of prophecy out of which ethical aspect of prophecy evolved; prophets just as earthy as anyone in Israel; true words; droeder, malman terms used for prophets; prophets not something unique; Israel not only has it.
3. Mowinkel The Cult Prophet (3 vol. of Orala Studien), prophets were parts of professional guilds - priest and prophet overlapped; prophets part of rit., liturgical forms; charismatic element of prophets (Johnson, The Cultic Prophet in Israel.)

All these various schools have somewhat come together; you can never recover the verbal authority, it is all tradition some say; Regardless of what scholars have done, the prophet has not gained their status in American preaching.

Historical Problems

in primitive no distinction bet. priest and prophet (shaman); he can exercise magic, power; in early Israel little separation bet. the two.
nabi - root in Akkadian (call, speak, announce)

ἑρμῆς φημί - Greek (forth teller)

Exodus 7:1 Aaron to be Moses spokesman;

I Sam. 10: spirit shall come upon Saul, he shall prophesy; go into ecstasy; (I Sam. 19) vigorous usage of the word I Kings 18: better understanding; Elijah and prophets of Baal. they raved on - roots in violent form of psychological abnormality;

Hebrew root - (to doodle to form at mouth. Amos 7:16; Micah 2:6) prophet is referred to as a seer - insanity and prophecy related in O.T.

Hazon - (Hebrew root for vision, to be a seer; the prophet. Num 24: Balaam - hears word of God; vision of Almighty, eyes open, Amos said to Amos - you see; But Amos said I am no prophet;

roah - Hebrew root seer - used in regard to Samuel; (I Sam. 9) - he is a prophet who was formerly called a nabi, a prophet; often used interchangeably at first; they describe a common Near Eastern type, phenomenon;

Report of Wen-Amun - Egyptian sent to Phoenicia; enters Byblos; man enters before king uttering words, ecstasy; Near Eastern type -

Early source of Samuel pictures him as a typical seer; honorarium from Saul (common type of Shaman); you hear nothing of astrology, even throwing of dice in background; his main duties is to solidify and establish the kingdom; even in early stage; tradition often taking a new stage; primitive yet new content reflecting itself and transforming its older forms; O.T. tradition reads back into its oldest tradition the term prophecy, to Abraham, Miriam, Moses, Balaam; in E source you have story told of Abraham's being a prophet - 750 B.C. tradition of prophets written back; certain dramatic qualities though;

Along with the rise of Kingdom, the rise of prophecy. I Samuel - from seer to nabi - why shift occurred is not clear. New kind of plebeian revolt result of increasing strain and pressure from Philistines; new force under the hand of the Philistines; something new took place in time of Saul; unusual result; going ecstatic; Saul goes forth and meets nabim coming down from a high place; he is caught up in this prophetic movement; he becomes a different man; Yahweism; who were Nabim - group of nationalists; religious forces threatening life of Israel; going ecstatic, cultic element, 'in themselves' nationalism (Israel right or wrong); Saul soon looks from Samuel; murderous priests at Nob; Samuel turns to David; David establishes Yahweism in Kingdom. 2 nabi - Nathan & God allowed in court; minority bet. North & south; political & religious differences. Jeroboam new religion - alters at Dan & Bethel; replaced priests of Yahweh with other priests; what was intention of Jeroboam? rebellion says he merely tried to revive worship elements of religion; more political than religious; arose north nationalist front.

- yehweh on back of bull; Deutero-writer hated this and thus permitted it over in Bible; Meek says that Jeroboam did not import new god; but roots already in northern King; revival of old Canaanite religion of Baalim. I King 12. you have gone up to Jerusalem enough. There is influx of Canaanite influence under Jeroboam; These northern played tremendous role in Jehu's time; prophetic revolution under Jehu; Ahijah denounced Jeroboam; unknown prophet visited Jeroboam; vigorous opposition by Elijah and Elisha; long and bitter struggle comes to head under Jehu under prophetic influence; Baalim demolished; Yehwehism established; Baalim went under ground; Yehwehism replaced Baalim by absorbing it; Ahaz with his 400 Baal prophets were working full time; Amos comes up from Tekoa; new battle; Denial of fertility cult; consolidation of kingdom; return to tradition of Amos. This done
1. by the early prophets; yet slow process of degeneration of Nobi - dominant role of ecstasy degenerated into impossible thing; will of deity could be manipulated (2 King 3)
 - momentary played - power of God came upon Elisha; Isaiah 38 picture of Nobi - real with strong drink, stumble in giving judgment; they rise with me another who has biggest dream;
 2. growing professionalization within this group; charismatic; David brought them into court; only one prophet opposed that; Isaiah ben Elisha; Nobiim have not been absorbed into the choir; nobiim sell their trade for financial gain; final reason that caused Nobi to decline
 3. basic religious, political, social situation had changed; nobi quit didn't charge with it; they went to conventional rationalism; what happens when divine judgment comes; classical prophets call complete judgment upon Israel; The Nobi quit couldn't see this judgment.

A new message was needed.

Classical prophecy

A. ecstasy - Isaiah classifies himself as a Nobi; strong line of continuity bet. older and later prophets - ecstasy is common bond; In classical prophets no self-induced ecstasy; no music, no drink; tone of classical prophets - Amos says take away the rattle of your music; no fondling of love individual self in broader whole; consecration; deeper eye of clairvoyance; divine them back into world; no mysticism; no ecstasy took place in the schools; they are always preachers in the world; visions interpreted by the word - word and symbol important here; words which they vision; the word replaces the vision - symbolic action - dramatizing of word, not ecstasy; men very sober realistic individuals; reasonable, carefully, hammered out preaching; Isaiah only one who kept his head when Assyrians were at the door; Holy Spirit not divorced from common sense.

B. Forms of Prophetic Preaching -

- many forms taken from secular life.
 - usage of funeral dirge or lamentation II Sam. 1 when David laments over Saul + Jonathan; Amos uses it at Bethel - neither folk as move to rise;
 - mocking song - Isaiah 14 way of detesting a person - pictures King of Persia; prophets use universal.

2. forms indigenous to Israel. a. priestly pronouncements; Isaiah 43:1; when Amos condemns sacrifices: I hate your feasts & sacrifices. b. legal pronouncement, court room, Isaiah 43; justices in court room, witnesses; c. controversy, it arose out of the councils; problem arose out of communal living; Amos 7. fight with Amaziah; Jeremiah 28 controversy with Hananiah. d. Ezekiel's message, Isaiah 40, Comfort ye, comfort ye; get you into the mountain; e. wisdom sayings; Jeremiah 17; rich but not by might. e. parables - Isaiah 5; not usual aids in N.T., but this case in Isaiah; little story, vineyard; 5:7 vineyard of Lord is house of Israel; parable is within parable itself, just don't have to explain parable; f. allegory in Ezekiel 17;
3. forms that stem from cult. a. hymns - Amos Yehoshafat who formed the Levites, 15 Isaiah; b. complaint songs; - Jeremiah 12, 15, 20, Confession; c. prayers;
4. forms indigenous to early prophets - a. visions - Amos b. rhythm, Isaiah 8; tablet and write upon it; "the spirit speaks, the prey listens, a riddle;
5. forms indigenous to classical prophets - A. oracles of judgment and B oracles of salvation.

A. Judgments - 1. threat, 2. warning, 3. pronouncement, 4. invective:

1. threat - pronouncement of impending divine judgment
Amos 5:16-17; in all squares there shall be weeping;
Amos 8:9-10; you will go down at noon; content of threats deal with coming catastrophes; day of Yehoshafat; prophet is the mouth piece of Yehoshafat; word from Yehoshafat; warning and final word; Jeremiah 20; he draws back in fear to pronounce word; force of threat; force of his message; a. form of threat; I will do, then Yehoshafat will do; now has Yehoshafat against you; so Yehoshafat has spoken; this is oracle of Yehoshafat;
2. invective - oracle presents reason for the judgment; usually occurs parallel to threat; Amos 6:1 We to those at ease; Amos 2:6 follows threat; Isaiah 1:4 invective shows dynamic invective aspect of prophets; reasons for divine judgment. He is thoroughly on the earth; subtle, sensitive way in which they uncover these reasons; a. form of invective - superlative; introduced by we; then reasons, prophets just as real as Yehoshafat. it has no ending many times, it just breaks off. The threat and invective are very close together. Amos 3:13-15 worked into each other; frequently invective follows threat Amos 8:11. In Amos 5:26-27 or 18-20 invective precedes the threat;

C. Formation of Prophetic Literature -

1. usually composed of series of oracles; collected and preserved; collection

remained in such state for some time; & this was added much interpretative material. Biographical material added to books. Amos 7: right after 3rd vision you have a little story about Amos; Isaiah 2 words of Isaiah, son of Amos but Isaiah 1 begins some way, Isaiah 2 was little book also; Jeremiah 7 + 26 deal with the same event - the spoil of the temple; Genuine and non-genuine sources, attempt to recover the earthly figure; we discover the 3 divisions of Isaiah. 150 yrs bet. 2 sections; recover apocryphal note; It is evident that no one can recover all the actual words of Jesus or of Amos; Can we reject the recreation in the material. Was historical criticism have value? Yes! Message eternal and took hold of actual history; what does this mean in interpretation. A burning question;

D Theology^(s) of the Prophets

must recognize individuality of each prophet; there is tremendous varieties. preaching is truth reflected thru the human personality; everything reflects their personality; call of Isaiah + Jeremiah show entirely two different personalities; They stand in different religious traditions. Hosea and Jeremiah come from northern kingdom. Isaiah comes from southern and also David has burning pt. Yet, there is much commonness - There is a Theology of the prophets

1. all prophets are deeply involved in their thing. message + life fused;
2. deeper plunge into reality of God. new dimension, see defeat of people.
3. re-interpretation of Israel's relation to God; of God-people relationship.
 - a. election + covenant
 - b. sin + apatasy
 - c. rejection + guilt
 - d. forgiveness + restoration
 - e. kingdom + new age

These become message of Jesus in N. T.

Amos

Amos was from Tekoa, a desolate area, east of watershed; rough, barren wilderness; vocation: 1:1 shepherd among shepherds, yet 7 calls him a herdsman; dresser of sycamore trees (fig tree, fruit not to eatable.) collector of fruit and sold it; no indication of length of his service as a prophet; probably a short time; 750 during Jeroboam II reign. prosperity, Assyrian threat had not materialized; borders of Israel farther north; spirit of rationalism in Israel. Divisions of book rather clear 1. introduction + prologue 2. oracles against nations 1:3 - 2:16 3. Coming Judgment 3-6 discourses, 4. Visions and exhortations 7-9 5. epilogue.

1:3 - 2:16 threats & imprecations - Amos includes smaller nations of judgment, Edom, Ammonites, Moab, Syria (Egypt + Assyria missing) Dan seems to be carried on slave trade with capture of Philistines. In the internal quarrels bet. Moab & Edom are condemned. No tribal god or restricted to land. Amos sees God as ruling the world. All nations are judged. Sits in Lebanon of these oracles. perspective of his message comes in 2nd chapter; This called Amos out of the Nobi; He stands up at a festival as a Nobi; Thus saith the Lord against the masses. This is what the people needed. This is old popular approach. Chiasm in 2:6 - For transgressions of Israel - He got people to listen, then the blow falls on them as they are included; he goes into minutiae of their social injustice; Yehuel does not condemn the cult or the priests.anger of God because his holy name is profaned for what they do to people. for justice on the horizontal plane; 2:9 the central message - there was a covenant, these were the elect people. Yet they broke oath; they commanded prophets not to speak 2:13 therefore the judgment; absolute character of judgment; they had known judgment before but not like this; they know judgment, but forgiveness; This is the end; punishment ends them once and for all. No end, no escape in this message.

3:1-2 This sums all what he had said. to know (unrotatable close relationship;) election but therefore I will punish you. Election covers a dreadful thing.

3:1-8 Some feel chiasm comes at v. 8; others begin v. 6. Look for changes in persons. v. 1-2 Yehuel speaks to you. v. 3-8 second person disappears. 3-6 uniform sentences; clearly defined from each and in question. v. 7-8 do not have a contradictory quality of 3-6. sense of verbs. future and present in early verses - v. 8 different in verb sense; It is a mistake to join v. 2 to v. 3 v. 3 new form begins; look and forth reasoning process; each one is an allegory some think; not way to go about it. But these illustrations of come and effect in vasa vici; point illustrates cause & effect. to get people involved; chiasm v. 8 now Yehuel

Amos defends himself. Why has he spoken? Yahweh has spoken. But v. 7 presents a problem. Is it a gloss? Greason says no. 7-8 go together; God does nothing without revealing it to prophet.

I Prophetic Compulsion

what sets one aside as a man of God? takes one man and creates a new purpose; what makes difference bet. intellectual knowl. of God and the inner passions. what is difference bet. first and second generations? We can't explain these things; we can only describe them. There is no formula of the encounter of God with man. Immoderate cause - Amos 7 of his own; Amaziah might touch Amos up to be more vindictive; Amos - God is not dependent on the people of Israel. Amos challenges the system at its foundation. Amaziah would argue that God himself had established the cult. This is what Yahweh has handed down thru the ages. God has preserved his word down thru ages. Logical point: man's religion - Amaziah has no knowl. of verbal tradition. He does not understand Amos. He knows only horizontal plane. Amaziah says Amos does not belong, to go; the whole thing is out of order. This is the king's sanctuary, and you don't run off at the mouth. Amos like Luther - I can do no other. I am no prophet and I do not belong to prophetic guild; He pronounces the judgment upon Amaziah - we are in the line of Amaziah, he explains, as clergy and not with Amos. We ridicule Billy Graham and Oral Roberts. Yet, it is not the system but the man. Yet, we cannot do without the institution. yet, institution denies the knowledge of God;

II Basic Issues at Stake

Basic issue not formulated in terms of the vaticale; not upon experience of God. no where do you find the hint that they share in his call, or have a conversion experience; Amos is no mystic. But attack upon religion was not in terms of subjective, experiential. But in will of God which there can be no issue. God-man relationship is expressed in man-man relationship. When these 2 are separated, religion is no more. Amos 5:12 affect righteous.... 5:14 seek good and not evil.... 5:21 imprecations; I hate your feasts, assemblies; 5:24 crucial terms justice and righteousness - justice (mishpat) righteousness (sedekah.) It is erroneous to see prophets as irrational, and explain them as psychological. It is erroneous to see prophets as rational, emphasizing ethics instead of faith. 5:24 Justice - root is to judge; arises out of legal background; the court decision pronounced in settlement of case. word expanded to mean ² claim or demand which one man has upon another. priest have certain demands on people; also the king; covenant people bound together by these mutual and concrete demands - giving and receiving; ³ justice - when community is faithful to claims of each other; then there is a harmony, no hurt, injury; supporting one another now. This then is God's people.

These midpoints are the basic life of Israel. God has his midpoint with his people. Life can be sustained by God's midpoint. Involved loyalty to God himself. Affirmation or confession must come from Israel to God. robbery, adultery, affliction against poor, these were offenses against claims of Yehovah for his people. Justice in Hebrew thinking is not an idea; it is the doing of justice that counts. It is a reality established in Israel by the covenant God. It is not a goal, or an aspiration.

Righteousness - This word moves us into controversy in Paul and in Luther. Isaiah 58; righteousness in O.T. is not an ethical norm. It is above all a relationship, a covenantal term; understood only in context of covenant. Understood only in the great acts of redemption. Not a norm, but in terms of activity; acts by which God maintains, protects his people. 'Righteousness as belonging to God - subjective.'² also right, demanded by God-objective; fulfilled in terms of obedience to the midpoint (justice) response of covenant people to justice - in form of concrete demands; in a particular history; not in a rigid system, but in a sharing community, interdependence upon one another. interchange bet. midpoint & individual. We are not talking about eternal principles which can be raised to absolute norms. (not in sermon on Mt.) our task is not moralistic to enquire then on, but what God has done for his people. What is basic issue? "Isaiah says, I can not breathe iniquity" - this destroys communal life; God-man relationships can not be maintained except by man-man relationships.

Summary - no new social reform, no new understanding of God; return to heart of covenant established by God with Moses. Central to law is community. Man finds himself in relation to his brother. What God has done is understanding. "Be what you are already" be what God has made you in faith. (Pauline) N.T. thinking - act of redemption done in a man, man-kind; mission not to engender abstract ethical principles, but be what we are already, the redeemed, healed, whole community; no barriers separating each other; lost themselves in terms of demands of God. prophets - not asking eruption in ancient culture, but this is the gospel of the N.T.

III Shattering of Tradition

Amos ridicules their sacrifices; he chides them "Come to Bethel, and transgress"; cult with no understanding, sacrifices against idle, rich; righteousness is not something additional, but is at the heart of the matter; action man to man relationships belong at the center of the covenant; all thinking starts with the election "you have known from beginning." chapt. 9 Amos denounces all this; this is relativized. He brought up Philistines and Assyrians. Election becomes part of a broader plan.² Covenant as presence of God is close to people; ask - you say that God is there protecting his people; Amos takes this up. God is

in the midst all night, but there shall be weeping, crying by people because God is in their midst. No rain, penitence fall, and iniquities. Then I will do this to you "prepare to meet your God." Horn of altar God comes and kicks them off. Chapter 8: "Days are coming - famine from hearing the word of God. 3: attack against understanding of the covenant; people think there will always be an Israel, although defeat, there always be before God ~~for~~ Israel. 3:12 a few cleanings left over, the remains of the body; 6:9 Yehoiakim has struck; numbers of people before God. 4. polemic against popular eschatology; 5:18 day of Lord - very presupposes some type of eschatological hope, it was very. Israel would be rewarded, the other destroyed. But Amos says it is darkness and not light; Amos shatters prompts of Israel. Nothing is out of bounds for him to attack.

IV The Coming Judgment

you can not interpret prophetic judgment in terms of historical situation and political situation only; Amos never mentions Assyrians as the attackers. He talks of adversary coming 3:11 & 4:3 exile in north, 5:3; It is quite clear that he has Assyrians in mind; manner of execution is not so simple as Yehoiakim's doing it. 6:11 and 3:5. Nature of judgment - great problem; clear in chapter 7 - series of 3 visions; must be interpreted together; Locusts eat grass - Amos asks for God's forgiveness. Jacob is so small; then vision of fire - Amos intercedes again and God repeats; plumb line; no intercession by prophet; Israel is well; plumb line shows Israel crooked; what can you do with a crooked reed but break it down. no hope now; judgment is total here; comes out in summer fruit vision - end has come, "it will never pass by them ~~out~~ again. relentlessness of judgment; not one of them shall escape; Is it possible for Amos ever to speak of a hope in face of this judgment; Before Chapter 9 this perhaps comes up. If there is a hope, it in no way mitigate the judgment. No bridge made bet. total judgment and restoration. They just stand there. Can judgment and redemption be juxtaposed with no bridge. Role of prophet is to preach judgment. Variety of troubling message into people. Chapter 4 come of Bashan. attacks women - women press husbands and husbands press people; exile;

Hosea

Covenant Love (HESED)

Covenant has been framework for most O.T. thinking. Yet, in prophets the word for covenant seldom appears. It seems that they tried to avoid this word. Term covenant arises out of legal sphere. just writing two parties; Gen. 31 Jacob & Laban - part. mutual stipulations; food watch bet. you and me. word has become a theological word. problem of matching symbol with word. you never hear of God and Israel (pl.) making covenant. But it is always initiative in covenant making as Hosea sees it. Gen. 15 Abraham brings sacrifices (Jeremiah 34) God passes through - s. to it to you as these animals if you break the covenant. Joshua 24: at Shechem - renewing covenant once in promise land; it is the hearing of law and binding of covenant upon Israel. reminding of beginning. In Deut. 5:2 covenant refers to Sinai but it is characteristic with Deut. 4:13 to relate 10 commandments to covenant. Before it was cutting the covenant; now it is establishing the covenant; covenant as statutes, formalized, objectified, stereotyped laws; This is a change; tendency not for step to see covenant as I do in order that you do. It becomes a bargain, a bit for tat. Yet we see in prophets the wrestling to find a new term for covenant; watch for new content poured into it; prophets sought analogies arising out of human experience to depict the covenant; yet word covenant has not been used by the prophets; went into deeper experience, formed new words, new content; not so much the words but the man hammered out. (Hosea does not write an autobiog., but experience of Yahweh with his people. marriage a warm comb the main story; there is a sensitivity, a delicate perception, nature shows poetic glimpse of Hosea. (freshness of morning dew, hair pulls up clods of dirt, figs, sparks rise from open hearth; out of this ordeal of fire, emerges a man who is able to hear over tones in God's world. If he can love women, then how much more so can Yahweh love Israel. Hosea struggles to find words to do justice to what he has to say. He finds word hesed. takes this word and breaks it. (We must have change in vocabulary, and thus we see connotations, theological meanings,)

Hesed - translated KJV loving-kindness; (Psalm 100:5; 23) trust, loyalty, confidence, loyalty that maintains & endures covenant. brotherly kindness; I Sam 20 - friendship bet. David and Jonathan; II Sam 10. mutual responsibility. Ex. 15 loyalty of Yahweh to Israel; but especially to David he to show hesed II Sam 7. Hesed was mutual loyalty of 2 partners in a part. It arose from and maintained that relationship. With prophets a new situation arose; hesed from one man. The covenant is no more; Hosea takes up the same stand 4:6 no more covenant. There is no knowledge of God in the land. Just the every right to abolish Israel,

There is a new note in Hosea. But all is not over. God still maintains.
Hosea turns to his human experience; abandons his legal background; adopts
language: 11: 2: Yehovah provided for them but they used them for Baal.
only absolute destruction left, but Hosea finds love. Heart of God still grips Israel
in mysterious way. God pictured as suffering in anguish for his people. 11:
to chapter 2 God will allure Israel and bring her back into the wilderness and
speak to her. (This is right but 1+3 Hosea books in.) We are left hanging
in Hosea. Absolute judgment yet one hand held out to Israel.

New Testament - Heed - 2 great words - grace and mercy.
grace is unmerited favor, drawing near of God to man - mercy is compassion,
feeling, unconditioned and free which binds God to his people; Jesus speaks of heed
in reality, not in word. For Paul grace is synonymous with gospel. Eph. "But
God who is rich in mercy, ... by grace ye have been saved." O.T. wrestles with some
God of N.T. Hosea is gospel of O.T.

Isaiah

authorship - why has Isaiah been seen in 2 portions. 40-66 II Isaiah subject is Israel's restoration from Exile in Babelonia, not of Assyria. Does it mean it was written in Babelonia. Why could it not have been a later propitition look onto the past. I Isaiah could have spoken, he had prophet perfect. He saw things. But prophets speak to their own age, not to people 100 yrs. in future. They speak to our people while they are pained by Assyria, not a hundred years ahead. This would not help people at present. But ask the right question? How did God act at this point, not could he have done this. How! II Isaiah Cyrus king of Persia is already accredited with victory 41 & 45. prophet points to these victories as proofs of what he has said in the past have come true. What he predicted to now come true. This is not prophet in 8th century but one in the exile period himself. Of course literary style is different. Herology of the books is different. Way of expression is different.

introduction 1-39 - Isaiah 1-12 larger portion of this section one who prophesied under Uzziah in 8th century. This is real situation in 7 is so concrete; Isaiah 28-32 also reflect genuine oracles of Isaiah. 28 is written before 722 B.C. 28-32 reflect later period in his life. invasion in 701 is central event. 13-23 compiled as oracles of Isaiah against nations. 13-14 is post exile; many others (Babylon) but embedded in there are genuine works of I Isaiah. 17, death of Sennacherib; 24-27 small apocalyptic section to Isaiah - late post-exile. 26: 19 resurrection - beginning of hope in individual resurrection. 36-39 Sennacherib's attack - taken out of King; this is late too. What fused these messages into one book? What was it that has happened? You have to hear Isaiah's message in context of Israel's condition. We shall treat it in 4 periods of his active ministry.

1. Early Ministry - from death of Uzziah to ascension of Ahas
Uzziah died 745. Ahas ascended 735. chapters 1-7.
2. 735-734 Syrian-Ephraim War 7-11
734-715 period of withdrawal. no active public role.
3. Ministry 715-705 28-32
4. Latter Years - 705-701 crucial end in invasion of Sennacherib.
28-32

Early Ministry - His call is important to whole approach of prophecy.
His call quoted in all 4 gospels. This is exceptional. V.1
Does it offer a mood or exact date. It was an end of an
era for Judah. This marks beginning of his history with God. It enters fully into
horizontal history (742). It could have happened in a flash. Temple becomes heavenly
temple. He speaks in concrete, direct way. Yet not Yahweh he sees but his glory,
(Kabod); the lam of his garment fills the temple. Yahweh is king, surrounded by
mysterious animals; hear song of seraphim or rather liturgy. Kadosh! Kadosh!
Kadosh! (Holy, holy, holy.) Holiness is not ethical quality but separateness, removed.
Yahweh is the Holy Other; not friendly, intimate one, but the One above, while earth is
fulfillment of his glory; even earth dented with his revelation. God's holiness is his concealed
glory, and his glory is his revealed holiness. Yahweh rules even in 742. whole world
belongs to him. Already it is God's kingdom; he is reigning but Israel does not ac-
knowlege it. Isaiah starts violently - Woe is me! Because I am a sinful man; no
moralistic ethics here, but inescapable reality with burning presence of God. not moral
failure; part of human pretense before God; fire is symbol of purification. Isaiah
hears voice of God! no time to mount mystical stairs, but immediate. Go at once.
Say this! Hear and hear, but do not understand; no forgiveness, no repentance, no
restoration. Isaiah is to stop them from repenting; What a commission. How long O
God! There must be limit. He said Sea said work, land utterly desolate; there
is no restriction, utter destruction. How is this explained? Smith says this must
have been written some years after his early ministry. Child says Smith undercuts his
message. (Mark 4 same message by Christ) you can't use psychological gimmicks;
this is the task of destroying all avenues of escape; even a more radical message than
Amos this far in Isaiah. Yahweh has uttered complete rejection of Israel. What mean-
ing can one get out of this. Seems an obvious admission of failure; Israel had been
given Davidic King and a piece of Zion. Israel had developed the religion but the
iniquity of this religion; they know no true fellowship and meaning, Yahweh is the Holy
One of Israel; He is completely set over the people. Not my people but this people shall
be destroyed; There will be a true people, a remnant, a new age. Isaiah 2:1-4;
introduction gives eschatological setting; (Gen. 2:1-14 description of geography of
the land) (Ezekiel 28) Paradise or Eden is place - typology practical here.
History is meaningful; it takes up the part as the future comes; remnant and new
age go together in this chapter; These two themes judgment and redemption are
 juxtaposed all the way through the book; The two are interchanged; just there un-
explained. Judgment - Isaiah 5 - wrath of God against Israel (Sodom + Gom.)
2:16 Yahweh to terrify earth; Isaiah does not feel behind Amos in his judgment
yet right along there is hope and return - How or why, it is not said.
assemblies which were reassembling to God will be in his favor in later days.

Themes in Isaiah

1. God's people must be destroyed
 2. Yet he will raise them up
 3. Even now Yehweh is reigning (8:18) new age is being formed.
 4. Prophetic imperatives: Cease to do evil, learn to do good. Through death to life - in other bridge; Challenge to Israel to become a part of the new Israel;
- N.T. took over themes of O.T. yet in O.T. we are left dangling; there is no bridge yet. a radical discontinuity; Out of Paul's wrestling, comes his Romans. Stability of judgment and rejection as seen in Jesus. O.T. says that Sin brings death. This is absolute, not pedagogical. Yet, God raised him from the dead as the first election of the new age; mystery of incarnation is seen in judgment and redemption. The O.T. seems to be coming of the Christ, yet he is there all the time in the Father.

Isaiah and His Role as Statesman

1903 Wendler a German raised question and defended this position: prophet was a political man; uses propaganda. Amos at Bethel to incite a political revolution; obvious religious meanings of the political statements against this view. political acuteness of prophetic judgment; rational, level-headed common-sense judgment; 1916 The Ethics of Hebrew Prophets, Trubelch political attitude motivated on purely religious ground (Utopian) traditional O.T. prophecy. unshakable unity of Israel & Yehweh. (Vetter in Judaism, also Theoremian) Weimich - "prophetic politics" always in quotation; use of all force was in belief; Butler, chapter The Theo-Political Hour; effort to attain existential nature of O.T. concern of prophets is ultimately religious; K. of H. is basic concern. This reality is completely political. thoroughly commercial in political minutiae of political situation. cf Jeremi says prophets dealing with eschatology;

Isaiah 7

735 attack on Jerusalem - Syrian - Ephraimite War. Pekah initiates anti-Assyrian policy. Isaiah approaches Ahaz at pool on highway; Syria and Assyria are not to be feared. Isaiah's keen analysis of world situation; he reminds Ahaz of what he should have known all along. Who is Lord of Judah? Jerusalem! Who is Lord of Jerusalem? Yehweh! If you are not established in faith, you will not be established at all (in state.); Israel by definition is ruled by Kingship of Yehweh in a man. God's rule over Israel. It is more than political? Ahaz is given this challenge; Faith is in terms of positive action. Why a King acts in divine purpose, is he of use to Israel. Is Israel just playing in power-politics? If so, it will not endure. But Israel by definition is the people of God. Israel as a faith entity is indestructible; Ahaz from house of David is challenged to reckon with the God of Israel. Not to form an alliance with Assyria is what Isaiah says. If there is alliance, then there is disobedience to God. Let us Assyria become the rod of Yehweh. So there is change. This is just not an old story, but is a concrete situation. The prophet just does not preach the same old things.

They bring Assyria God to altar in Jerusalem. Merodach rules now in Jerusalem. Isaiah 7:10-17 most controversial issue in O.T. The prophet does not see Israel as entity and people of God. Remnant is now separate from general people. They is offered a sign. (concrete thing given that participates in the promise of the future.) They will not put Yehoiakim to test. (promise) Isaiah puts faith judgment over this previous attitude. What is Yehoiakim's purpose? A new sign! son Emmanuel; point does not lie with young woman; emphasis with reality symbolized and actualized in the same. already present in faith or life of Israel. Perhaps Isaiah had Hezekiah in mind; but what is decisive is the child of faith becomes vehicle of Kingdom entry into this history; The promise had been given to Home of David in II Samuel. Yet a son of King like They. Isaiah presents to him basic faith! They decides not. Promise then moves not from physical to spiritual Israel but from divided Israel to united Israel. Now messiah is not spiritualized but he is King on horizontal plane. This one is in concrete situation. From Isaiah's perspective, this was something to back forth right away; it is tied down to 8th century; yet eschatological type is right here; But this righteous King does not come; we move on to Pseph, and King still does not come; Even to Post-exilic times. One out of Israel yet through Israel. Messianic type thoroughly fused with the kingship of Israel. They are not separated; It must be understood in terms of the year 735 B.C.

Isaiah 14:28 ff. located in 3rd period of Isaiah's ministry - judgment from north; 20:1-6 more explicit (711 B.C.)

4th period 705-701 - most difficult to locate this period; Sargon died in 705. power struggle in Assyria as to who would be King. revolt then in Western States; Merodach Baladan got tributary states together; revolt had been very carefully planned. But the new monarch of Assyria proved to be the most aggressive, ruthless ruler up to this time; Sennacherib's attack on Babylon - Merodach Baladan disappears. In Sennacherib's 4th year he had accomplished his plan in the East. Then he turned to the West - wife in (Assyrian Annals) recalled the coast, then turned inland, ravaged Lachish; sent to Jerusalem and demanded tribute; Biblical account has 2 sources in II Kings 18; 18:14-16 agree with Assyrian annals; In both accounts in Kings & Isaiah it is played down; ① solution Hezekiah capitulated; Assyria defeated Egyptians, demanded much more tribute, natural catastrophe on Assyria; ② capitulation interpreted as a miraculous intervention; the fact that Jerusalem was not destroyed was later blown up. ③ 2 invasions reported by 10 years; fused together. 701 invasion by Sennacherib; 2nd invasion Sennacherib suffered some kind of catastrophe; (Allbright.) 19:9 Kings if one takes this seriously, this man born 710; he was only 9 when invasion occurs. II Kings 19:7 to hear a noise, return to land & fell by a sword;

Isaiah says Jerusalem to be destroyed because of disobedience. Yet when attack comes, he says Jerusalem can not be destroyed. The tension in his message. Isaiah 30:1-5 impending judgment. Isaiah 38:12-14 same theme

Ypt 10:5 Assyria to be the rod of Yehuch, yet Assyria shall be destroyed for pride.
14:24-27; 31; Isaiah then feels that Yehuch is thoroughly behind Jerusalem and the people.
in 36-39; Isaiah has 2 diametrically opposed attitudes regarding Zion, Assyria and the
people; most recent work is by Blank a Jewish scholar - he says this can't be from same man,
1st Isaiah was a prophet of doom; later the tradition of church tried to reverse Isaiah's
message to inviolability of Zion. (But you do have these two phrases running right thru book;
some of these poetic works & lines are not later additions.) We had a principle denote a
solution - egeria. Child says he can not see Blank's opinion (14:12; 24:17 oppose it.)
Smith says after all Isaiah was a citizen of Jerusalem, and they were his people, and that Assyria
could not get away with it; One opinion gaining prominence goes back to the two Assyrian
invasion - it remains a theory; Sennacherib died shortly after the second invasion; Assyrian
records remained incomplete; in this period of history does remain incomplete. Isaiah predicted
the Assyrian failure; but they did capitulate. Isaiah says this is not the end. ~~Isaiah~~ 1:7
Isaiah sums it up. Israel's disobedience is cause. Isaiah is consistent; it will come to pass
After 701 in chapter 10. Assyria takes all the credit; will go down and plunder; Isaiah
says God will destroy Assyria who are pride and arrogant; Quatern is who actually holds
the reign of Assyrian history. He sees that Assyria is mistaken; Yehuch holds reign;
Isaiah says that Jerusalem will not be destroyed.

Whole message of Isaiah! Kingship of Yehuch is dominant in Isaiah;
his call was initial perception of this reality that Yehuch was already reigning. He is the
Holy One; righteousness taken from Holy One. God will bring to consummation the king-
ship; his political concept is not an abstraction. Yehuch makes in cold facts of history;

Jeremiah

Main oracles - ① Josiah, ② Josiah's son, ③ Zedekiah

There is no chronology or topical

I Josiah 640-609

Jeremiah 1 dates Jeremiah's call in 626. Call of Jeremiah sets tone of rest of book. It occurs in a conversation, intimate sort of way; in temple; 2 visions come only after the call. Call - 1:10 dialectic the word came to him; words in mouth; powerful elaboration; left deep mark on students school; Jeremiah does not want to be prophet; but God sends him out. The two visions illustrate prophetic illumination or insight; objectification of subjective experience. watch for something - God is watching over his word; (play on watching) pot with water - pours over to south - this is impending doom for Judah out of the north; Chapter 2 and 3 early oracles - strong dependence upon Hosea (bride turned away from husband.) Jeremiah raises questions to call Israel back; brilliance of literary metaphor; Dependence upon Hosea seen in pattern in Chapter 3: 6-18 have been added later; original structure of 3:; 3:1-5 Israel has gone away; it is impossible to return; 3:19 God has brought Israel up 3:21-25 sudden shift; he tears cry of repentant Israel; he puts confession in mouth of Israel; parallelism to Hosea; but more and more haunting message of Jeremiah comes to light Chapters 4-6 cities of oracles - Enemy from the North. Scythians were nomads; horse riding people who did come out of the north; only source for this comes out of Herodotus; swiftness and unexpectedness of the attack on Jerusalem; Some say Jeremiah was shunned as a prophet on account of this attack; But there are criticisms to this theory (don't see it in Herodotus, not to be trusted; Scythians were allies of Assyria, why attack an Assyrian province.) anyone could have felled this description; The solution of this problem is seen in stereotype patterns - An army is described in this way ^{O.T.} - Isaiah does this, and Jeremiah's is similar to descriptions of Isaiah 1. We just can't identify this invader. Maybe this rests on an old myth of this north. We must warn against historicizing the prophet. Jeremiah uses this old language - Chapt. 4. he sees progress of the enemy. V. 5; V. 13-14 gathering storm. V. 15 he has reached Dan and Ben Ephraim; This is a concrete enemy yet enemy behind in Jehoshaphat and his hot anger V. 15. Jehoshaphat is fighting against his people; 4:23 nature of the judgment; it borders on the apocalyptic; return of Jeremiah's choir - with return to void and deathless stillness, to the desert; cosmological judgment here. Jehoshaphat has utterly turned his back upon the people. The prophet is so fully involved in this divine judgment. He is proclaimed and yet participates in it. 4:19 - describes his intimate feelings; This is beginning of a motive that becomes dominant throughout the book. Jeremiah finds himself a representative of the judged people; There is the enemy from without as well as the enemy from within. He can't find one righteous man.

Jeremiah has found the people universally rebellious. The best problem to deal with in the reign of Josiah is the relation of Jeremiah to Deuteronomy. 6:21 discovery of book of covenant. What did Jeremiah think of the reform movement? How was the book composed or viewed from the answer to the relationship to the reform. First impression - it is not discussed directly. King does not mention Jeremiah when scroll was found, no oracle reply. But 11:1-3 + 8:8 do help. 2 extreme views - Durham says Jeremiah became itinerate prophet because he became so enthralled in founding the covenant. Jeremiah started in Anathoth. But Hyatt feels Jeremiah had no part in it because he could not tolerate any form of formal institution. But look at chapter 11: the covenant discussed is not covenant in temple. It was covenant that was given at Sinai (11:3), there is no question but this was the original covenant. You can only argue from indirect sources. What did Deut. want in his reforms; purifying of Israel's religion; absolute claim to Yahweh; emphasis on purity led to opposition to high places. In Jeremiah Jerusalem comes central, not high places. In Deut. covenant became central. In Jeremiah this covenant became central too. Jeremiah could not have opposed this program from what we know of his book. Another kind of evidence - The later reform party was particularly friendly to Jeremiah. If he had opposed Deut. reform, then they would not have accepted him. Yet a break does come in his temple speech to break with the temple. He becomes aware of the superficiality of the reform. Religion had not penetrated to the heart of the people. First break comes at temple speech (chaps. 7 + 26) 26 focuses attention on effort to the people, concerned with life of Jeremiah. Both chapters have been edited. The speech is not recorded same way in both chapters. 7: 8-15 attack on temple absolute judgment; 26: 4 judgment is conditional; there is tension bet. 2 chapters; perhaps both chapters are separate from content. 2 Questions: what did he actually say. Original speech must have been given in the absolute; the violent reaction of the people. You said that Jerusalem shall be like Shiloh and that is blasphemous. Why fluctuation bet. 2 chapters? Deut. writer tries to tone it down but this is not satisfactory. Why tension. Why did he not remove completely the absolute. A direction is seen in 26. Jeremiah is mocked; certain of private regret & longing session. They remind people that Micah was not attacked. Micah had pronounced absolute statement, but the people interpreted it in the conditional. This conditional is inherent in prophetic speech. There is the dialectic: forgiveness & restoration are never wholly excluded. Some pattern reflected in N.T. Judgment told in justification with salvation.

At temple - assembly reflects death of Josiah or coronation of Jehoiakim. Jeremiah is concerned over new role of temple & cult. People have assurance that no evil will befall them because they have the temple. Jeremiah takes life into his own hands. He works people. "The temple of Yahweh... Go to Shiloh... central issue involved - what gives men genuine protection! moral living says Hyatt in I. B.; yet this challenge strikes at heart of people. But who are the people of God! People of God not found in ground of being in any human institution. The people violate covenant, and thus temple as a sign has to go.

7:5 people of God execute justice with one another (Heart of the Church)

Confessions of Jeremiah 11:18-23; 12:1-6; 15:10-21;

17:14-18; 18:18-23; 20:7-12; 20:14-18; never delivered as public oracles; always private struggles with God. Most intimate account possible; certain of these accounts arose out of historical situations. 11:18-23 arose from a plot on his life. 20: he was flogged by a priest. Struggle extends over much of his ministry; turning point in Israel's religion. Significant (1) new religious individualism; dissolution of national status; a more intimate relationship. (2) prayer takes on new significance; prayer becomes internalized in new way; divorce from external paraphernalia; Chapter 29 their welfare depends on welfare of pagan state; they are not cut off from God. 29:12 call upon God; seek God & find him. Jeremiah offers this to the exile. (3) new intensity or character of prophet. 8:22 identification with Israel yet he is one who pronounces destruction on her. This lesson is leaving this man apart.

11:18-23 Jeremiah discovers plot against him. He did not know it; he pronounces vengeance. He criticizes doctrine of divine retribution (later Job does) 12:1 questioning; answer comes in 12:5-6. no answer but can be questioned; God loves Jeremiah. dialogue picks up in 15:15 life found increasingly intolerable; God destroying his enemies; he remembers his call and original joy; a good start yet experience has returned to dust; feels sorrow for himself, alone; life is constant turmoil; 15:18 is an accusation; it is blackplumose but a deceitful and fraud; land is dry as desert. God answers him - 15:19-21 - (God may not exist, but he is certainly clever.) simple speech. If you return, I will restore you. God gives Jeremiah same task, promise as his original call in chapter 1. no promise of success; but a reiteration of his original call; climax comes in chapter 20. 20:7 God has deceived him; he has become mocked; he wants to be one of the community but he reminds he speaks, destruction comes out. Jehucal is loyal to him. 20:14 worse day of birth; you look for an answer from God but none comes; you come to end in 20 and no answer still from Jehucal. Why Confessions included in book! ~~He~~ Jeremiah did not come with his pronouncements; he kept going. He did not stop. He had his weaknesses; his off hours; his moods; this is not core of problem; reason they are here is to pose the essential problem; the task of the prophet in Israel; it is ultimately to be grounded to Jesus in Israel. Word taking on character of life of prophet. His life dominates the book. Word & deed one. Jesus go toward N.T. foreshadows Christ. This is what N.T. talks about when it says Jesus is true prophet. same tensions of life, ground to Jesus; rejection finds climax at cross. Only in Jesus Christ do you have redemption; eruption of the new life. militant of battle at this point not to judge Jeremiah in light of Christ. to see what obedience what was in that time. N.T. ends in frustration of Jewish N.T. Shows overcoming and full fulfillment.

Jeremiah and the Prophets (23+28)

Moral behavior of prophets contradicts laws of Yahweh. He laments that ungodliness has gone forth across the land. He compares them to Baal. They commit adultery and lie. The issue is not that Jeremiah is better. But this growing ability among prophets to separate religion from ethics. Jeremiah speaks against this trend. These prophets preach message of optimism, preach blessings of people. This really represents earlier Nabism. They articulate their own thoughts, not words of Yahweh. They are not in tune with the counsel of Yahweh. There seems to be no problem in finding a false prophet. But then Chapter 28, incident of controversy with prophet. in 27 wooden yoke around his neck to show yoke of bondage. He is encountered by Hananiah. Hananiah says Yahweh has broken bondage of Babylon. This is a direct challenge to what Jeremiah has said and is saying. You expect Jeremiah to really lambast this prophet. But he doesn't. He just says repeatedly Amen. Hananiah uses breaking of yoke as counter sign to Jeremiah. Jeremiah leaves without a word. Some say he shows sympathy - others say he for the moment wishes Hananiah to be right. However, these are not solutions. Childs thinks Jeremiah is entirely baffled by Hananiah's message. Only later did the word of Yahweh come to him and then he does speak out against Han. Word of God is not a dogmatic principle. Jeremiah only knows God's will when He tells him. He wrestles with problem that God may have changed his mind to favor Hananiah's prophecy. 28:7 - Jeremiah is open - dynamic element of prophecy, not theologian with static word. Helplessness of Jeremiah who attempted to be obedient servants; prophetic tradition of uncertainty. God communicates his will in dynamic and living words. Minister is to be servant of the word, not only pastoral administrator.

Jeremiah + Eschatology

Oracles that speak of northern Kingdom are early in his life. Ephraim is object. Watchman shall call from hill country of Ephraim. Next of original promise of restoration given to Ephraim. Another tradition changes to Southern Kingdom. 30:3 restoration to Jerusalem. 33, 38, Maybe a third layer of tradition. restoration of South + North around Zion. What is hope of Jeremiah in 1st and 2nd layers of tradition. 31:3 Yahweh will restore health to his people. He pictures Ephraim confessing prayer. He heard Ephraim moan. Restoration of Be Lumb, Lumb is visible sign; you shall plant vineyards. Hope of a new covenant (Hebrew motif in book N.T.) essence of Jeremiah's understanding of religion, this is Jeremiah's hope - a new covenant, continuity and discontinuity. It has to be new covenant because old failed. Israel broke it. How is new covenant to differ? new will be internalized - personalized - actualized - (it means the incarnation - very close skip to N.T.)

Story in life of Jeromiah goes along with this new covenant. This story is in chapter 32. He is in prison. City about to be destroyed. Call in fighting remain inside him. field for sale - Jeromiah receives word from God to buy the field. His long prayer. He saves a remnant.

Problem of formation of book - (Mowinkel)
no topical order -

1st key is found in 36 - in fourth year of Jehoiakin to summarized past 20 years. Jehoiakin destroys it. He writes another scroll. Many similar words added to it; later reflections to first writing down. There was a scroll with later additions after Jehoiakin; Call and 123456 portions must have belonged to ¹original scroll. ²Series of biographical accounts of his life added to original scroll by Baruch. ³remaking of Deuteronomistic school. 7 + 26; prose passages by this editor; There are two witnesses; role of tradition is important in this book;

II Isaiah

Authorship - time of Bablylonia Chapters 40-66
literary style
theology

a strong dependency on I Isaiah but a development.

550 B.C. probably written in Bablylonia at time of Cyrus.

Dubm suggested 3rd Isaiah. 40-55 2nd Isaiah 56-66 3rd Isaiah

He argued for apparent historical shift 56 f. people seem to be back in Jerusalem. 40-55 rev. pt. from midst of people; 56-66 people in Jerusalem during re-interpretations of cult. But scholars argue against Dubm. vocab. is strikingly similar to 2nd Isaiah. repetition of central idea (suffering servant.) Most scholars head toward Dubm. But still problems.

But 40-55 is a unity, a book

Literary Character of 40-55

no prose + poetry; a unified book; composed most by in poetry;

Maileburg

40-48 + 49-55 sections belong together.

I.B.

40-48 15 smaller units

p. 415

49-55 7 smaller units

Movements prologue opens with announcement from the heavenly

commands. Israel has been forgiven; God is about to appear. Who is this God? Creator! Israel is his servant 41; nations are on trial before God. 41: 21.

The servant is introduced in 42. called into righteousness; light to nations;

43:1 Yehweh will redeem Israel. (43:14); God of history will break new things to his people. 44 + 45 Cyrus is introduced; God leads Cyrus; grand concept of history.

focus is redemption of Israel. 46 + 47 Bablylonian idols are nothing; denounced.

48 Hear purpose of God; go forth + flee from Bablylonia. redemption is just a matter of minutes; they are already braced up to go. high tensions. Cyrus passes into background.

49 Servant takes the spotlight; his task is given. salvation to reach to ends of world. universalism, world history; servant is to bring forth this light.

note of suffering enters in 50:4. suffering fused with expectation of deliverance.

51:3 Zion is transformed into Garden of Eden. a new exodus coming; Zion is pictured as a mother who has been humiliated but now restored with her children.

52:7 announcement back in 40 fulfilled. 52:13 - 53 Suffering servant means by which salvation to become; 54 triumphant cry of joy

55 summary of promise, part with David will stand; God's thoughts are not Israel's; 55:10 he sends forth his word; it does not return empty. Jerusalem shall be turned into paradise.

Poetic forms - characteristic use of repetition; alliteration; 4. All together themes; striking images - march across desert; wilderness suddenly burst in bloom; building of idd. Zion as a bereaved mother; whole corner called in to witness what Yehweh is doing; uses older motifs in new and enlightening way. uses mythical sources; use of David and promise to Nathan; no longer a human king, but Yehweh is now king and king human recedes into background. Role of servant; gift of spirit.

Major Themes

1) Coming of a New Age - Eschatology is framework of entire book. He speaks of age, end-time, different; a) coming of Yehweh in his glory (46) outward manifestation will be seen by all in this glory. b) transformation of desert into paradise - communion with God. c) new things coming: it means more renewal. returns to something once there. restoration of Jerusalem, a new Jerusalem, the rule of Yehweh not mediated thru king but it is from him directly. This eschatology is not distant. right on threshold of the new age. so eminent. N.T. starts its message right with 2nd Isaiah; this tone is taken up.

2) Yehweh as Creator + Redeemer - creation + redemption become one activity by God. They are united and used interchangeably 42:9 + 48:6. 44:24 fused together. 51:9 one activity of God. election of Israel conceived as from creation 54:5 your creator is your redeemer; election with creation + redemption. man never creates; God always creates - uses in context of creating out of nothing; used 16 times in 2nd Isaiah; Redeemer - a legal word stems out of tribal law; he was next of kin; one responsible for wellbeing of a clan; he must protect and redeem (blood-avenger.) Yehweh has adopted Israel and he intervenes and redeems; Jesus Christ is the one who ransoms.

3) Yehweh Alone is God - In early Israel no development of monotheism; absolute claim of God upon people from earliest history. But pure monotheism in 2nd Isaiah comes out of legal controversy by Isaiah. 43:11 technical assertion; 45 I am Yehweh; there is no other; all is in God's plan; function of word classic 55 as the rain comes down from heaven....

4) Permanant Redemption of Israel - "Comfort ye" redemption has already begun; it ends on triumphant note in 55 as "go out." Exodus is already under way with Cyrus. 2nd Exodus or the Exodus. One great purpose of God for Israel merges with Exodus' into one; God has one great purpose. sequence of toms is merged together - this drives me to typology - events bound together by nature of their content; all toms comes together

5) Servant of Yehweh - most controversial subject in O.T.;

Problem: series of passages in which servant appears identical with Israel. 41:8f.; 43:8f.; 48:14f. There is a 2nd series of passages where servant appears to be an individual outside of Israel; 42:1-4; 49:1-6; 50:4-9; 52:13-53:12;

These first isolated by Duhon; contrast bet. Israel as servant and individual as servant. 1st was faithless, sinful, suffering for our sins; 2nd servant is exactly opposite; Duhon says these servant songs separated from the book; somewhat compared to the psalms; A new trend in recent years; begun by Scandinavian;

Miilenburg rejects Duhon's theory; servant songs must be interpreted in context of 2nd Isaiah; There is tension in this figure - theological tension has to be studied; not by literary methods; the role of the servant is important;

42:1-4 — In 41 servant is Israel clearly; then behold my servant, some servant or mentioned in 41; his purpose is to faithfully bring forth justice, "bring out." This is associated with every prophetic call; this is a call to a type of prophet.

49:1- like Jeremiah's confession; set aside as a prophet; the word goes forth; "you are my servant Israel." This verse a theme in the flesh to Duhon; here servant is identified with Israel; yet problems here also; note task given to servant in V. 5f. to bring Jacob back to Yehweh; to minister to Israel. Can this be Israel gaining back herself. This is problem of collective servant. Miilenburg has great trouble here at this point; Miilenburg says Yehweh brings them back. Childs says the problem is here and you can't avoid it. Israel is a complex term; servant is ideal Israel who goes to historical Israel so says Skinner; But servant is not ideal; he is already at work; the servant is a concrete reality;

50:4 not a figure of speech, but a historical figure; situation of tension and reality;

53:1-9; put here; community speaks; man in their midst; acquainted with grief; he was despised. V. 4 becomes a confession of the life of this man in their midst; note the confessional element of all this; Who is this! It is an individual; this is real history; something has happened in Babylonian community; Israel makes the confession; The servant is Israel, but a fluid concept - obedient Israel and disobedient Israel. This is tension; obedient Israel is identified with the servant but as it progresses, it is narrowed to one person; he is obedient Israel as Israel ought to be; through this suffering of individual, the community is healed; he is probably a prophet. Jeremiah also identified himself with the people. Why does N.T. identify this with Jesus C. Jewish community saw in servant 53 not some. N.T. sees foreshadowing of Jesus Christ. He comes obedient Israel; what Israel should have been in all her

history. New life was formed when some Israelite gave his life for the community.

O.T. already participating in the redemptive life in this sense. Self-same reality in Jesus Christ seen in obedient man throughout the history of Israel.

(W. Manson, Jesus the Messiah
Driver, Jewish Interpretation of Isaiah 53)

Post Exilic Prophecy

Ezekiel

Transition character of Ezekiel from exilic to post exilic age.

He points to later legalism and apocalyptic literature. He was a priest called 594 to be a prophet. He remains largely in perspective: priestly. Transcendence of God is priestly as seen in his call, rapture at which he describes the reality of God. Like, as are words he uses, glory of God is his presence. What will happen to the presence of God when Jerusalem is to be destroyed. The glory of God leaves, but then he speaks of a new Jerusalem. We note detailed knowledge of temple and ritual. It is a priestly description, when he refers to redemptive events in history of Israel, he reflects on the source of P, the priestly account; the law given, Moses, rainbow are from P. His concept of history turns on the Solomonic in the name of Yahweh. particular mode of eschatology in Ezekiel 48. he sees it in terms of the new temple. priests are central, cult is renewed; separate profane from holiness; cycle festivals; nevertheless he was a prophet, a charismatic man - his use of symbolism as former prophets, omniscience of the word, he was a preacher; restoration, redemption, judgment; he does look toward a new age, this differs from priestly thinking; strange character, personality.

3 great movements

- 1) restoration of temple under Zerubbabel 538
 - a. Haggai
 - b. Zachariah
 - c. Malachi (later)
- 2) rebuilding of wall under Nehemiah 444
 - a. work of Ezra (fixation of law)
 - b. Malachi
- 3) Work of Ezra

1) Restoration under Zerubbabel

Return given by Cyrus to Jerusalem of exiles; they returned to Jerusalem; dire poverty, problems of mixed populations, especially around Samaria; message of II Isaiah not believed by most of them; it is met by disobedience, utter frustration; leveling of the people. Temple began, but bogged down. Lapse of 18 years - Cyrus died, Cambyses dies. 520 Darius I. Zerubbabel is leader of Jerusalem but shares role of leadership with priests, Joshua; Haggai + Zechariah are prophets of time. Haggai - 4 speeches given, dated precisely. 1:1 message to rebuild temple 2:1 temple being built, speaking to people; 2:18 foundation of temple in 9th month but 2:1 says 7th month; chronology differs. (2nd oracle takes place 3 weeks after 1st; 2:1-9 and 20-23 is together and 2:18 joined to 1st chapter and speech.

1:15a joined to 2:15 2:1 joined to 2:10 Chapter 2:10 f. oracle of priestly voice should be joined to Ezra 4; Haggai rejects help of Samaritans; temple built began 6 mo. after Haggai announces it to be built. Beginning of sabbat day limited with the 9th month; obedience in building the temple and separating themselves will bring Messianic age. They expect Zerubbabel to become Messiah (Hag. 3). But something happened; Zeb. disappears overnight. When Zechariah was written, chps. 5+6 continued thought of Haggai but mentions branch instead of Zerubbabel. No disappointment, but prophet remembers Messianic hope. The prophet throws it out into the future;

Malachi placed after temple, 515 before Ezra + Nehemiah. Mal. appears about 500. He is concerned with disintegration of cult life. concerned with covenantal responsibility; with intermarriages with foreigners, some of cynicism, apathy in Malachi's part; diseased cattle are being sacrificed; laxity and cynicism on people's part. Malachi not a man of Amor's statue. They are small men, and they know it; they refer back to what the former prophets said. You can see it in their style. It is static style. Stereotype; one vice caused problem. He attacks people 1:11 from rising of sun to setting; in the saying wherever sacrifice is offered found among the nations, God recognizes it. If this be wide interpretation among the nations; God's name glorified among the nations where sacrifice is offered. Great break in the period of restoration. Beginning of Judaism under Ezra. People of the law, of the Torah, fixation and established next

Nehemiah + Ezra

Chronicles sets Ezra 448, Nehemiah 444; Ezra brackets the work of Nehemiah, yet a problem. yet Nehemiah comes first and builds the wall, and Ezra comes later to give law.

What did Ezra do! There is a festival; a law is read, a communal repentance; then he reads them a code of law; body of pre-exilic laws maybe. Tolson's code Lev. 17:24 maybe; Ezra establishes people under strict and fixed concept of law. Ezra knew people's existence based on God's election. Yet Ezra said selectively

maintained by the keeping of the law; law is something that has independent value. Torah was in mind of God. It is completely self-sustaining. shift from covenant to adherence to a law. Beginning of dominance of the law. It has an effect on the understanding of piety; highly individualized; utter & tone in keeping the law; effect on cult - cult to fulfill the law, yet later, cult stopped and law continues. Judaism rests on obedience to law, not cult. How does law relate to concrete historical situation:

1. Apocalypses - means the uncovering or disclosure.

Apocrypha - means the opposite - hidden;

Apocalypses in prophetic literature - turmoil of Maccabean age.

Daniel represents Apocalyptic literature in O.T. and Revelation in N.T.

I + II Esdras, Book of Jubilees, Testament of 12 patriarchs, Sibylline, Ezra, Baruch, Sons of Light and Darkness.

2. Rise of Apocalyptic literature - it is a branch of prophetic movement. The exile was the watershed. Post exilic prophecy gives rise to apocalyptic literature; Ezek. 38 & 39 Gog & Magog - demonic forces. Gog, Magog influences Joel.

(26:19 new beginning)

Particular tensions & pressures produced by Maccabean age to cause this strange mixture of religious fanaticism and hope.

3. Characteristics - a) form - by pseudonym - under guise of another author; a feeling that age of inspiration was past; books written in style that impresses mystery. He still has to find a key. These are seal books. Mythical motifs are used. revival of ancient Babylonian myth., Persian influences of Zoroastrian; use of mysterious number. It is a power; they name Anti-Christ. His name is 666; in Daniel 70 weeks; chapter 9; numbers give secret key; it is prose literature; not preaching. read rather than hear.

b) content - radical concepts of history - history divided into periods; contrast bet. present age and the age to come. The present evil age contrast with new age to come. catastrophe to come; curtain about to drop down on history; picking up Adam and Eve's rebellion. Adam fell! The new age already appears in the new Jerusalem in Isaiah but not in Apocalyptic lit. It complete halt. Then the new age comes on. Accelerated evil precedes before the end. (Matt. 24) Beginning of cosmic warfare. It ruins Yahweh in power. Coming of the Kingdom - Dan. 1-6 K. of G. to be established; This Kingdom does not emerge out of the old. No New Zion. Transcendental character of New Jerusalem - it comes down; it does not emerge in history;

Concept of resurrection & final judgment in apocalypse. (Charles & Davidson)

O.T. - no afterlife for individual - Hebrew idea is that man is a soul, self, animated body; syncretic way, no dualism bet. body and spirit. Body seen from different points of view. body was not a prison house for soul. There was the body in which God blew the breath of life and man became a soul. Man does not have a soul; he is a soul; life being in fellowship before God. Life among patriarchs was with the dead. Abraham's life continued in the tribe. Sheol in place of the shades - non-existence, pale reflection of life on this earth. No road down there. It was a place of reparation. Probation arose called for an answer; you notice it emerging from the psalms. Psalm 88: 6; The prophets stressed the collective new reality - the remnant, faithful, leads to a resurrection of the community. Ezek. 27. not individual but community. What about individual? Servant song in Isaiah 53; two directions of O.T. to view of individual after life. 1) In psalms irrational approach, no doctrine, just a conviction that individual has not separate from God of the death. Psalm 16; Thou dost not give me up to Sheol. Psalm 39 - God does not abandon them in Sheol; Psalm 73 - 22f. continually with thee; Thou will receive me in glory; My heart may fall, but God will always maintain them; doctrine of resurrection of individual - Isaiah 26 - (Isaianic apocalyptic) 26: 19; Also in Daniel 12: 1f. everlasting life and everlasting shame. two ways; full grown concept appears in N.T. Then Sheol became identified with Hell. Persian mythos enters the picture. Historical source of the symbolism - comes from Zoroastrianism; the concept of hell merely borrowed from Persians or what this developing among people in exile and they just used myth to portray their own meaning.

333 to 175 Political History

Alexander defeated Persians in 333

He moved south to attack Egypt. He died 323

Ptolemy & Seleucid divided his kingdoms

Palestine bet. the two. under Ptolemy for 80 years. not much known;

Antiochus III the Great - gained Palestine into Seleucid Empire. died in battle Seleucus IV succeeds. Tried to rob Jews. Antiochus Epiphanes succeeds to throne.

He is personification of evil. In time rivalry in Israel between priestly house of Onias resident Hellenism; House of Tobias, a rich house, open to secular influences of Hellenism. 1st issue was taxation. Under Ptolemy Onias collected taxes. Conflict arose. House Tobias offered larger sum and got taxing rights.

Onias welcomed change into Seleucid Empire hoping to end Hellenism.

Controversy over High Priest. Onias went to Seleucid to discuss problem.

Jason took over high priest for Onias; Then Menelaus bought high priest hood Jason fled; Menelaus had Onias murdered. Jason then deposed Menelaus.

Epiphanes desolates the temple because of Jason's act. He took altars and

scraped off the gold. He began a systematic Hellenization program. Jewish sacrifices and festivals were abolished. Heather altars set up all over and in temple. Open revolt by Mattathias, a rural priest, to getheral group. He was old. Leadership passed to Judas Maccabeus. Maccabean Wars.

Daniel

Style - 1-6 in contrast to 7-12. 1-6 in narrative prose; each story is a whole in itself. oral tradition stories; set in Babylonian Empire. 7-12 are visions of Daniel - mysterious numbers, highly complex; political history in Greek and Maccabean periods. 1-6 stories about Daniel. 7-12 visions of Daniel; text - mixture of Hebrew + Aramaic. 1-2: 4a Hebrew 2-7 Aramaic 8-12 back to Hebrew - problems presented.

Date + authorship - 1900 O.T. battle fought; Agreed that visions of Daniel contained accurate description of Greek and Maccabean periods. Chapter 11: 2 3 more kings shall arise in Persian and a 4th who is richer than all. (Xerxes) A mighty king - Alexander the Great; Kingdom divided & wide - King of South shall be stronger (Ptolemy); go right along with history v. 5 - alliance 249 treaty bet. Ptolemy + Seleucid - Ptolemy gave daughter to Seleucid; to this prediction as argued by Pusey. Or is it prophecy written after the event? Scholarship follows latter view. 1) in Jewish canon 3 portions, prophets was closed 300-200 book of Daniel not included in prophets but in 3rd portion (the writings). Daniel had not been written by 300-200. 2) Jews ^{Bar-}sup rather of Daniel in 200; 3) 1-6 does not give good history, but 7-12 give very accurate history. (close to period). 4) Persian words used. Latest type of Hebrew is used in Daniel. 5) Angels receive personal names; individual resurrection; Maccabean theology; later period.

2nd century date - Authorship unknown.

Message - 1) Chapters 1-6 Primi emphases - a) Dream of Nebuchadnezzar. in 2: 44; god of heaven to set up the Kingdom; 3: 23 Blessed be god of Shadr. Mecha. Nebel. commands power of God of Heaven; 4: 1 the most high God says Nebuchadnezzar; 5 2nd God writes; God has numbered days; 6 Darius makes confession to God of Daniel. Dominant message is Kingdom of Most High God to endure forever; other Kingdoms are just human institutions; Call for resistance until death. furnace, not set, lion's den sacrifice life for God. This would be relevant to the Maccabean period. This great theme is the Kingdom of God in chapters 1-6;

2) chapters 7-12 - 7. ⁴ great beasts from sea. 4 horns appear, little horn appears - throne set, Ancient of days; judgment; 1 Kingdom shall arise - think to change times, weary saints; Kingdom will be taken from him and given to most high. 8: a little horn - 9: 70 weeks about to end. Gabriel re-interprets Jeremiah's prophecy; after 49 years temple will be rebuilt. Last 7 years

divided into Lohes $3\frac{1}{2}$ and $3\frac{1}{2}$ - prince will make strong covenant with people.
11: begin with Persian Empire. 11:20 waterpitable person shall arise; and shall with
angels - resurrection is near - All these visions present the climax of history; all the
visions end with Antiochus Epiphanes. God breaks off the evil rule and ushers in the
near age. Question: Why this peculiar form? Why prophecy after the event; author places
himself in 6th century, yet it is obvious he is in Maccabean period. Some say he must have
authority of the past; maybe persecution would not allow him to speak about Antiochus ex-
cept as the little horn. Child's say writer tries to reflect on the present. He comes to
learn the meaning of history. Now he attempts to understand the present. This is the
climax of all history. To understand the last act you must know the whole play.
Chief point is when these last events begin; history is about to end. They realize they are
living with the little horn. They are living in the last age; any moment history can be
cut off; He interprets present in light of the past. He places present in the plan
of history and understands past. It is highly eschatological; Call for resistance to the
end, but peace of both now. What is the relevance of all this? Some hold that this
is a blueprint of history. If you know key, then you can predict the future. But the
rise of the rationalists and comparative religion has swept this view aside. Rowley
tries to find abiding worth in apocalyptic. God controls world; he will bring to end.

What has N.T done with it? 1) There is Mark 13, Matt 24, Luke 21
a synoptic apocalypse. Church tradition - Matt 24. v. 3 present age must end; it
is time of antichrist before the new age. v. 15 domination of devil; v. 24 new Kingdom
straight from above, sign of son of man. 5 brought from Daniel; v. 34 end is massacre.
is this a genuine witness or a later Jewish distortion? There is another witness.
All synoptics bring in apocalyptic in death of Jesus - Mark 13 Jesus brought before
high priest. v. 61 he testifies in apocalyptic - Son of man comes; women weep. The worst
is yet to come. There will be a time when you cry: Why come death of Christ in apocalyptic
framework. Book of revelation - stamping grounds of crackpots; evangelists use the book
of Daniel. rebirth of symbols. Division of book - 1-3 vision of risen Christ; notes
how he is pictured - hair white, bronze; Alpha + Omega; 4:1 - 19:10 group of visions depict
end of age; final drama before end; each vision is doing same thing. Big picture period
before the end. quite like Daniel. 19:11 - 22 Coming of the Kingdom. Times - 144,000
little horn; decisive difference - Daniel interpreted their time as end time and
measured last time in terms of their events; Revelation interprets men Jesus as the
end time - chapter 12; Jesus from woman, slain lamb has conquered Satan, and come
with Jesus Christ. evil has been wiped away. It only came in faith; Daniel in-
between the time of Jesus and end time. End to come, victory has been won,
but only in faith. Church stands in between times. But it stands in a
great time of evil. Church even now experiences the spirit of Christ; Revelation
sounds whole tradition of Paul and Synoptic gospels.

witnesses to be recovered. There is a cosmological struggle - in Roman church at end in 1944 they heard in Daniel and Revelation something they had never heard before. God brings in his Kingdom when he wants. Maybe America will have to be destroyed before we understand the agony of history, the great struggle and then men will bear a witness. Relevance found in concert situation and in preaching.

Wisdom Literature

Ecclesiastes, Proverbs, Job. (canonical)

wisdom - basic meaning is skillful (hokmah); moves from skill into broader field of experience; worldly wisdom, political wisdom, wisdom of architecture; all secular wisdom, this-worldly experience; wisdom in Near East - wisdom means craft and skill in O.T. Egypt was great source of wisdom. 3rd millennium; songs & proverbs closely resemble Egyptian wisdom literature. (find this in Pritchard.) = Pharaoh, Amenhotep,

Wisdom in Ancient Israel - basic activity of human mind; hard to cite origin; it begins with impression of empirical world. At first it has nothing to do with teaching; it is just observation at first; observes paradoxes of nature. One man grows poorer, yet he grows the richer; they reflect certain universal characteristics; Hebrew wisdom recognizes there was a certain order in universe, yet there are paradoxes and constant change. 17:27 no confession element, no faith; just freshness and openness to the world about; they saw some unifying principles in human nature and also in sphere of nature. This is human experience. We ask where is Israel's God, her faith! not love. Solomon's Lebanon - it was enjoyed in the royal court, the sophisticated circle. Just as one trained a priest in cult, so young men in court had to be trained in this worldly wisdom - maxims, collections; the young are instructed; much Egyptian wisdom lit. is didactic; In Israel, a semi-professional class of these people - they are condemned by the prophets; these sages referred to by Jer. & Isaiah. Wisdom became a tool for the teacher; instruct the young in the ordinary and intelligent life; But why is it that this secular wisdom determines life. Where is the Torah, covenant, religious life; But Israel recognized there were a-moral problems. Life of faith in one area. yet. there are other areas which have nothing to do with the faith or the cult. There was an area of common life that was not under the Torah. How to sow a field, build a wall, train a family. To break laws of human experience was to court disaster. This pragmatic good and evil - every act contains either punishment or reward. This world of good and evil. God is teacher of heart. or 21:2 God moves the heart - Israel going from practical to area of faith. There are certain principles which they recognize are in faith area 16:2; They recognize limits God has set on human activity; 16:9; man's mind plans his way, but God directs his steps; 28:24;

Song of Solomon

Literary structure
place of book in canon

Ideological wisdom of Israel wisdom became a cosmic principle in later times; it became a creative force. Proverbs 8: This is wisdom speaking - God created the first. This is not logos, but logos speaking. He was before God as God made the world; this new dimension appears. Then empirical endeavor you find God, wisdom becomes medium of revelation; a call to labor, reality over and against God and yet leans back on the ground of being. yet whoever finds wisdom, finds life; wisdom is universal then and cannot be just restricted to Israel, open to all foreign nations. attempt to establish a common ground of communication to the nations; Is there a bridge bet. common experience and diverse religious experience. What is the continuity? Special and general revelation? Is there a common avenue to knowledge of God? Can world be explained rationally? These were the live issues; these books reflect a struggle to understand these questions and give answers. (Job 28) where comes wisdom? fear of God is root of wisdom. Wisdom is ultimately in the mind of God. It cannot be had rationally. (Proverbs 2) - God possesses true wisdom, he gives it to whom he will. (Ecc. 5) God is in heaven and man is on the earth;

Job

Jennyson and Carlyle say it is greatest poem in ancient or modern times.

Part of wisdom literature (is this wisdom lit. or against it) date of book is unknown; 6th & 3rd century is a pure conjecture; the way to can maintain the philosophical argument; Hebrew text is most difficult; (RSV not many times on a wild guess.)

Job 19: 25 passage of redemption, text is completely untranslatable; you just cannot interpret it. contrast stronger than similarities to Greek literature; (Keller - Hebrew Man) form less rich on Leben - Hebrew village small, congregated at gate, passed thru; at gate all male pop. would assemble; business would be settled; not a growth in intellect but emotional intensity; they try to talk one down; do they really listen to one another's argument; do they try to comprehend each other, or just words to one another. / relation of epilogue and prologue - chapters 1 + 2 are prose; also 42: 7 f. is prose; in between is poetry; it appears as though you have 2 worlds. picture of Job - in prose Job is great Oriental, piety; yet raw, crude, chaotic, agony world of the poetry. Is the author the same; Job is innocent in prose; Job is rebel, dog, pounded into submission in the poems. Read them separately, and then ask the relationships. Composition of Book + unity - 3 cycles of speeches - 4-14; 15-21; 22-27; (ch. 28 to wisdom is out of place)

Job's monologue (29-31) very low calls for God but Elihu speaks. Is the book concerned with why the righteous suffer? Is this the main question? you don't get an answer. Many feel this is a debate on reconciliation of evil and suffering (Harding); Cry of humanity against system of orthodoxy; all just Job can do is recall his experience; Is this a kind of agnosticism? It is not a humanitarian manifesto! But none of them provide key to complete understanding.

chps. 4-14 - God is just who will punish the wickedness - suggestion that trials come because of sin; lament is justified because of his great pain; He returns to God; marvelous conversation bet Job & God. ? : He asks God just to let him alone; why is man so watched by this man; He re-states his innocence, but to whom can he appeal. There is no umpire bet him & God. He can not defend himself against God! Why did God make him? Why create a man and make so much trouble for him. Zophar comes to God to stop this ranting over Job; If Job would only admit he's wrong, he could return to God. But Job knows all this stuff they are telling him. He turns to God - withdraw from him and not let ^{not} distress, terrify me and then I will come to thee. But God cannot do injustice;

15-21 - Eliphaz asks him was he the front man who was born; he chastised him. chapt. 16 - He feels he has been cut off from God; he is member of covenant. He has known God; he has been suddenly cut off. (parallel to Psalm 22); a man in hell; demonic character; God in God looking out at him; 16:18 change in thinking - even now my witness is in heaven. who is his witness on high; note of hope and light; (compare with 19) Billed say that Job will be tormented by his unrighteousness, his destruction. This is the Hebrew picture of hell - no friends, richness; 19 for I know my Redeemer lives, I shall see God and as a stranger - another ray of hope - this witness. who is witness? 19:25 & 16:19 Job remembers these other characteristics of God in his experience. He has known God in these other ways. a realistic concept of God looks apart in experience; now beginning in his concept of God. Lament here is in individual complaint psalms;

Why has God become an enemy when I am innocence?

How can God be unjust in justice?

moving description of the injustices of the world - divine retribution - look at the fate of the wicked; look at righteous ch. 24; God pay no attention to their prayers - powerful social justice asked for 24:13 f. changing note by editor. Job is driven forward to meet God himself; He holds back in fear of meeting God. This desperate loneliness reaches climax in ch. 29-31 in monologues. God answers him out of the whirlwind in ch. 38; 40, 41 Job answers 42;

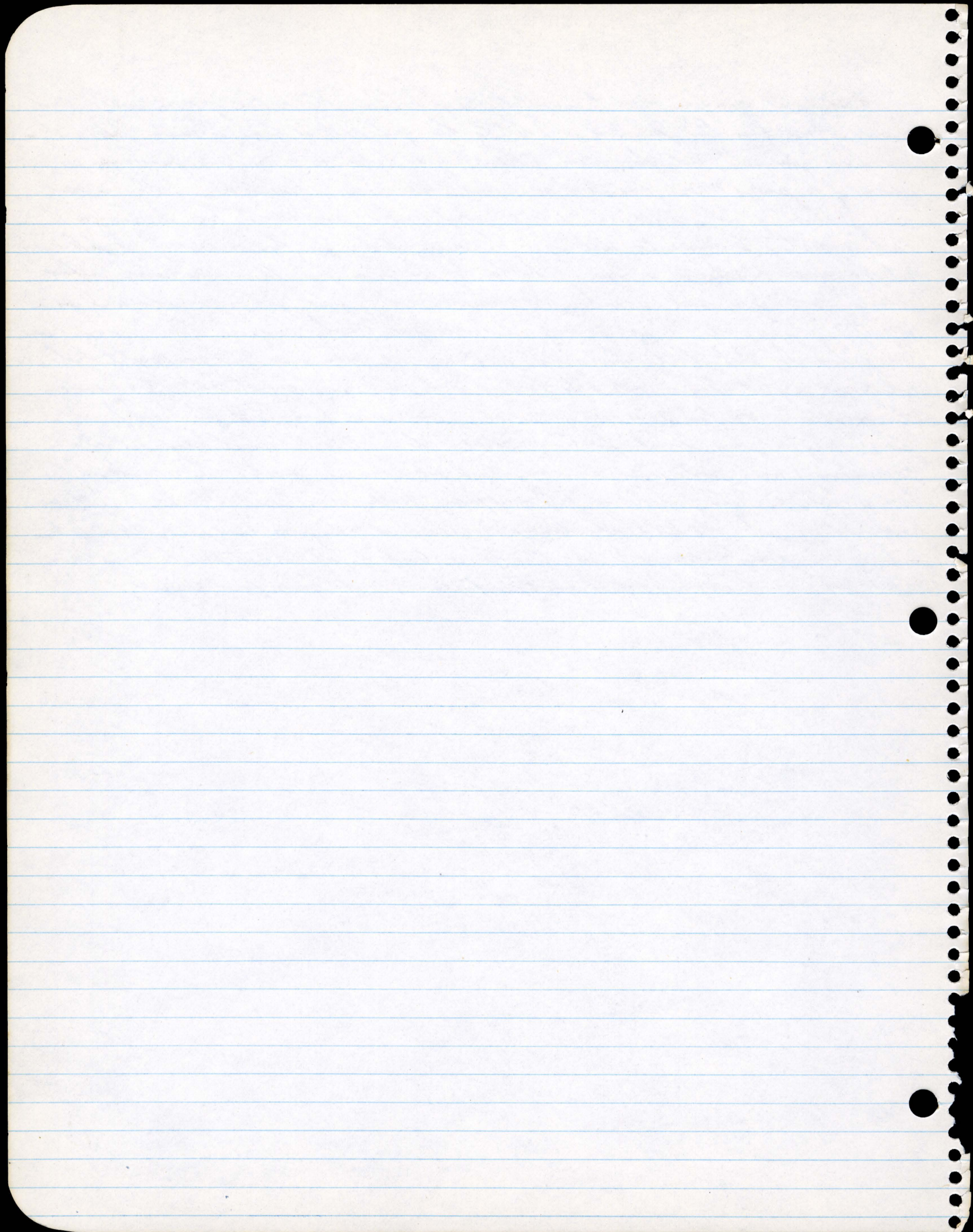
God's answer; Job has feared this all along. He has wanted God to just away his club. Does this answer satisfy! Is this an answer! No answer to suffering or why there is injustice!

God points out his power, greatness and wisdom. Is this a true repentance by Job? Has he had an encounter with God. Does he understand God in some way.

What is author of book trying to say! devil tempts and at end God restores to Job his things.

Framework - author expresses that Job's suffering is not start of debate, but this is only a media thru which real concern of another is reached. This has nothing to do with W.T. Satan. Satan is just a shadow of S.T. Satan. Does Job fear God for nothing? = 1:9 is the ^{revelation}

theological question. What is relationship between the nature of man with God. Does a man love God for God or what he can get out of him. Genuine fellowship is love for self, not for gain. Old story is taken to wage this question. Origin story of a pious man. The Lord gave and takes away, blessed be... This is not true picture of Job. We see Job crushed under pressures. Life meaningless, God unjust. He is quite willing to denounce God's for his own self. Righteousness yet, he refuses to let go of God. Problem of the man of faith. Whirlwind - God reveals. Job sees and repents. No answers really, just Job is overwhelmed and repents. Epilogue - happy ending - a device for the author's purpose. God restores him. Job is healed, what about theological question: Does man serve God for reward? It is not answered, but thrown back into face of God and we are left with this question; all questions are asked, none are answered. Can a man love God for himself? It points only to Jesus Christ for the answer, not in O.T. Christ died in fellowship communion with God, man can love God for himself; points to this mystery of the divine nature, God partakes of full suffering, death, resurrection, which is left unanswered in Job. The God who demands is the God who provides. Ch. 24 of Job out of our daily newspaper! In this sense book of Job is witness to Jesus Christ; True Job! with Jesus' temptation: crucifixion - N.T. gives final answer;



Masoretic Text

Jewish guarding of tradition (Canon fixed about 100 A.D.)

it was practice of Jewish Church to destroy all manuscripts.

great editing process by masoretes - problem to get behind this text.

Do it by versions. Gr. translation about 200 B.C. This was pre-masoretic. Yet, this presented problems also. But with Dead Sea Scrolls, we have new avenues into these texts. Scroll of Isaiah makes Masoretic very reliable, over the Gr. translations. In case of fragments of all O.T. books - these fragments differ from masoretic texts. fragments from book of Samuel follow Septuagint text. whole field of textual criticism lies wide open. Masoretic schools - different schools - center of Judaism transferred to Babylonia. (3rd + 9th centuries) yet schools in Palestine; eastern schools had been lost until recently. variations bet. schools; Vowel markings or pointings (Masoretes invented this system) to preserve language; Jerome (400 A.D.) shows no evidence of pointings. In 9th century there was repetition of pointings. It probably began about 700 A.D., ended c. 1000 A.D.

Ancient versions - Samaritan Pent. (1st 5 books of O.T.)

a Hebrew text not edited by Masoretes; Targum - Aramaic translations, para-phrases;

(Nehemiah 8:8) most imp. is paraphrase of Pentateuch. (Dr. Kelso) Septuagint is most

imp. version. (Sweet's Intro. to O.T.) Around 200 B.C. Sept. translation

to be used by Jewish community; not just one man did it. Pent. is lost

translation. became Bible of X. ch. Can't be authority among the Jews. They would

go back to the Hebrew; 3 new translations by Jews from Gr. Sept.;

Origen prepared Hexapla - 6 parallel columns - Hebrew text, 3 translations, Septuagint,

Theodotus. He added Hebrew underneath Gr. and put as books. But in editing the

contents were left out. Now there is great confusion to get behind Origen.

Frontiers of O.T. research

1. opening of theology makes O.T. come to front. (findings of neo-lithic culture.) only small no. sites excavated; what about village life; they have done much excavation in cities; recovery of Canaanite culture; recovery of Mesopotamia; of patriarchal age; of Dead Sea Scrolls. field of history to be opened up. Historical & literary criticisms; possibility of writing a history of the Hebrew language. form criticism by Gunkel has been perfected. still whole books we do not know how they came about (Jeremiah & Ezekiel.) crossing of fields is always more fruitful. recovery of poetry & style. in field of Biblical theology. Biblical morality. Pedersen (crossing of fields) sociological approach.

avenue of art to secure mentality - symbolism.

inseparable unity of O.T. + N.T. Biblical theology unified;
need for cooperation;

writing of O.T. theology (One used to write only histories of religion)

Theology is a science that needs discipline.

confessional statement - confession - faith

move on to problem of ontology and give a value judgment.

In what sense can Jesus Christ related to O.T. To cooperate Jesus
into O.T. and meaning has not happened yet.

open conversion with Judaism; How can 2 communities live together
adorning the same tradition yet remain separated.

Final test - Can O.T. be regained for our time for modern time?

Can it penetrate into life of community. Fracture is in hands of the local preacher
in particular situations in local church as pastor wrestles with problems, can
he find faith and answers and pointers in O.T. life. It has to become
existential for you.

561 Dent. school comes to end (pre-exilic period)

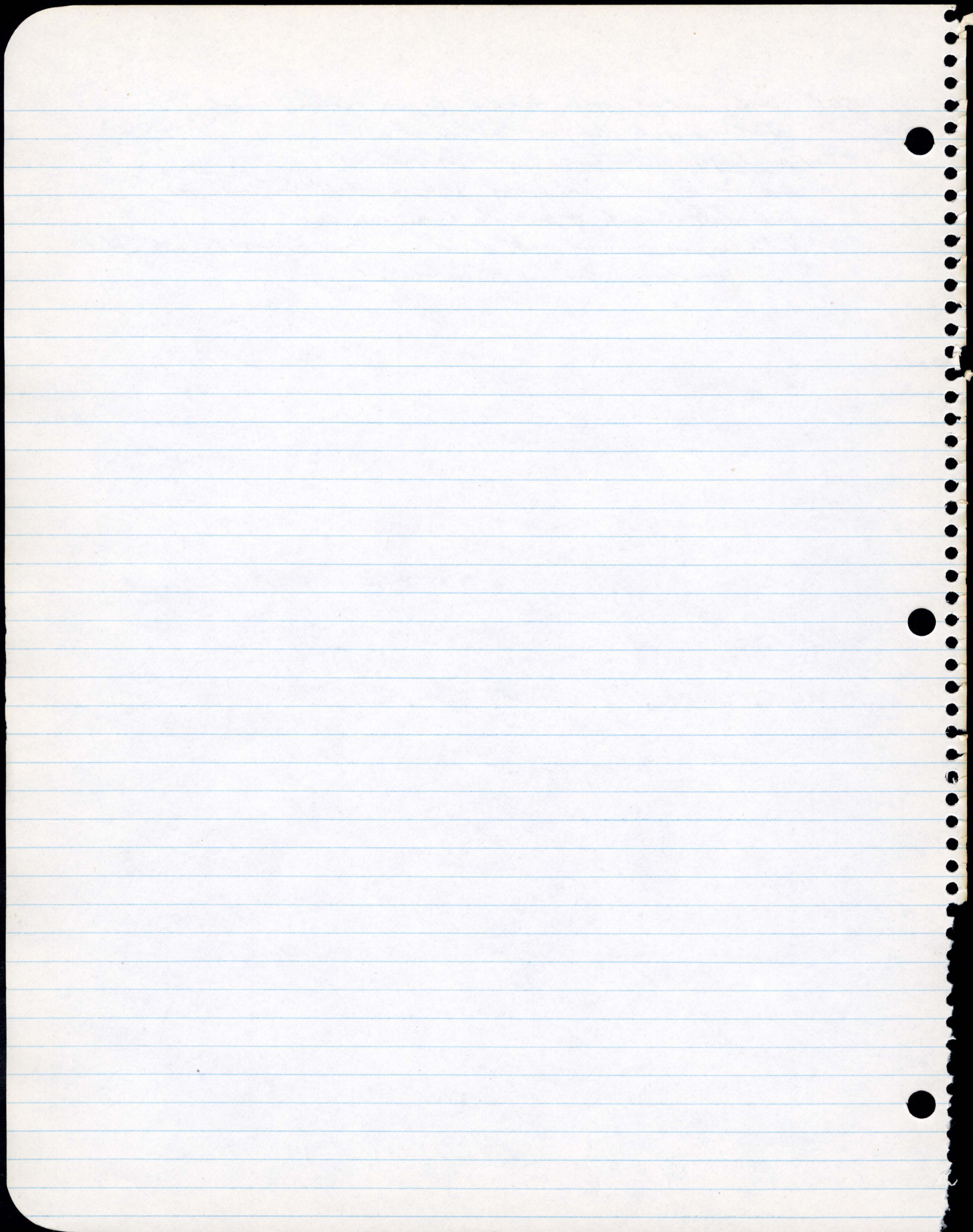
effect of prophets strong on this school;

Apocalyptic literature; (question material)

Judaism in post exilic period (Ezra establishes Judaism)

individual elements of prophets, then generalize -

don't confuse Jeremiah with Amos - Amos & Hosea - where do they overlap, where is there unity?



ICC (Hosea)

- 1:2-9 harlotry of wife - one who although chaste at time of marriage, had a tendency of impurity which later manifested itself. children born to her after marriage and begotten not by Hosea. He did not know her faithlessness until 2nd child and then the name shows it (not pitied and not my people.)
- 3:1-5 purchase of Homer as a slave - (parallel of Yahweh's treatment of Israel.) "once more, go love this woman." love her and in so doing you will be doing what Yahweh does for Israel under similar circumstances; price paid is price of slave; no close connection bet. v. 5 and chapters 1 and 3
- 2:8-9 not Hosea, later voice; v. 20 questioned as from Hosea. v. 23-25 later;
- 2:1-3 placed after 2:23-25; 2:1-3 are later; exile; reference to Judah is suspicious; differs in poetic form.

The Twelve Prophets - Smith

Hosea 1-3 The Story of the Prodicial wife.

at the time Hosea was unaware of character of wife and only love found out. Till the birth of her first son Homan, it is implied, was faithful to Hosea but the name of her second child reveals that by this time her guilt was clear. This is not allegory because 1) style is clearly narrative rather than that of a parable. 2) he expresses that his domestic experience was the beginning of Yahweh's speaking by him. He passed thru it first and only after that he came to appreciate Yahweh's relation to Israel. This is not literal because 1) had not Homan been pure before marriage she could not have served as a type of the people whom Hosea at the time of their union with their God the prophet elsewhere emphasizes. 2) Hosea had high ideals of marriage, exposed sexual immorality; this would be contradictory to his preaching. 3) if Homan had been pure when he married her and continued faithful to him up to birth of their 1st child, it is the more intelligent that he, remembering all this, and for the sake of all this, did not at first put her away when he became aware of her guilt, but for some years bore with her. Smith says Homan was a pure woman until after birth of 1st son. How to reconcile this with God's command to take such a woman. This: when some years of the marriage had become aware of Homan's character, and, while brooding over it, he by a natural anticipation of which other prophets afford instances (Amos 1:38 & Jer. 32:8) pushed back his own knowledge of the providential purpose in his marriage to the date when that purpose

began to be fulfilled, at time of his betrothal or wedding. He named his children; Hosea appears to have sold himself into slavery for money; Case of his home was not singular but characteristic of his day. He remembered in Israel there were thousands of homes like his own. marriage bet. Yahweh and Israel - moral one;

2: 14-23 If not by Hosea, at least inspired by him. They are of Hosea's own heart.

3: 1-5 the story of the wife's restoration follows that of Israel's, although the story of the wife's unfaithfulness had come before that of Israel's apostasy, while the prophet's private pain preceded his sympathy with God's pain, it was not he who set God, but God who set him, the example of forgiveness. "For many days thou shalt chide"....

Hosea's home could never be same as it was. Discipline was needed, and above the nation's trouble called the prophet to an anguish and a toil which left no room for the sweet love or hope of his youth. He steps at once to his hard work for his people.

Hosea 6: 1-6

ICC

5:15 - 6:3

Israel feigns repentance

some deny genuineness - breaks close connection bet. 5:14 + 6:4

phrases are echoes in part of preceding verses
close resemblance to later assertions (14:1-9 + 6:11-7:1)

language supports later date.

5:15 "I will return again to my place" - yahweh is soliloquizing;
place is heavenly temple. "until they are confounded" textual
change seems better;

6:1 "Saying, Come let us turn unto yahweh" - Israel represented as
soliloquizing; not example of confession of penitence, nor of Hosea lead-
ing his people back, nor language of prophet to people, but with
5:15 + 6:4 ff. are a dramatic representation in form of soliloquy and
dialogue of attitude of people to yahweh and of yahweh to people.
It is therefore an expression of assumed repentance. "For he has
been torn that he ^{may} heal us"; same action is ascribed to yahweh in
5:14.

6:2 "He will revive us after two or three days." lit. "after a couple of
days, or on the third day." The thought is he will deliver us in a
short time.

6:3 "Yea, let us know, let us be zealous to know yahweh." This appeal
is coordinate with v. 1 and not with "that we may live." when
we seek him, then we shall find him. - the people are confident of
success just as soon as they make the effort. "He will come on the
winter rain, and as the spring rain which waters the earth" winter
rain denotes heavy, pouring rain; it comes Dec. - Feb. spring rains -
March + April; proper ripening of fruits depends on this.

6:4-6

yahweh's incredulity and impatience

6:4 "What can I make of you, O Ephraim" - yahweh speaks, tone not
so much of rebuke as of despair; every effort thus far has failed. The
interrogative is really a negative. "I can make nothing of you."
no allusion to a method of bringing about the good mentioned in the pre-
ceding verse, nor punishment in addition to that which they have al-
ready received. "Since your love is like the morning cloud" -

not the love of God for you will be quickening, nor the love of God for you which will be transient like yours for him: but your love for God, your goodness, your piety, is fleeting, transient. "You, like the dew which early goes away." but crops need summer dew: no beneficial effects.

6:5 "Wherefore I have hewn them by the prophets." connection bet. v. 4 + v. 5 is not as broken as some say. v. 4 describes Israel as a people whose fitful and irresponsible conduct has occasioned anxiety + despair to God. This situation explains why in the past he has hewn them by the prophets, punished them. verbs here refer to past, not to present or future. "I have slain them by the words of my mouth" - repeats + explains preceding line - pronoun refers to the people; prophets in the past had not hesitated to threaten people with death for disobedience. "And my judgment is like the light which goes forth." The judgment is that of which the execution now hangs over Israel. Light - all may see and fear it.

6:6 "For it is love of delight in and not sacrifice." love will gain Jehovah's favor in which obedience is emphasized; This love is not love for God, as distinguished from love for one's fellow-men, but both. "Knowledge of God and not burnt-offerings." Hosea makes perfect parallelism - Knowledge of God and love of God go together.

Moses Butler-wieser, The Prophets of Israel

v: 15b - vi: 3 is Hosea - appeal to future survivors of the downfall, forms a logical conclusion to v: 1-15a with which it constitutes a harmonious whole; no single line produces the effect of perfect harmony; it is by the thought expressed in 5: 3a that these verses bear the unmistakable stamp of Hosea's spiritual property. "Ye shall know that by aspiring to know him" "If we but search for him we shall surely find him." same as sermon on Mt. Ark, and it shall be given.....

5: 15b - 6: 3 forms an imp. supplement to the prophet's outlook of hope and promise from 2: 16-25 6: 3 concludes the sermon;

6: 4 like remaining verses of 6 is fragment of other sermon; 6: 1-3 speaks of sincere repentance, of true conversion, it is obvious that they cannot possibly have been followed up by an answer on God's part questioning the sincerity of the people;

(Chapter 3 must have followed chap. 2. he would not have repeated the details of his life by 2: 4-25 but this discourse presupposes 3 as well as 1.

Interpreters Bible

5:15 - 6:3

Israel's shallow repentance.

5:15 These verses form a minor section within 5:8-6:6; The Lord has administered disciplinary punishment to his people; he now returns to his place. The next move must be with those who have broken covenant with him; 15b. "until they see expelled and such my face." It is better to omit 6:1-3 as sp. of inbriated direct speech and to determine the tone of the verses from their own content.

addition of saying bet. 5:15 + 6:1 to indicate that v.1 contains the words with which these people return to the Lord; but it is misleading in that it gives the impression that these words are genuine & sincere.

6:1-3 complacent & feigns expression of penitence which has no depth of feeling or experience to give it real worth.

6:1-3 God's people Israel has suffered greatly; no help in foreign alliance; their punishment has been ordained of God and is ineluctable. No one can deliver them out of his hand. Yet they recognize their desperate plight and resolve to return to their God. V.1 may be taken as sincere utterance, showing no evidence of repentance or sorrow, but manifesting a straight purpose to return to God. But the expression of confident hope in v.1. gives place to an attitude of easy complacency in v.2. The resolution is to be speedy and without trouble; in 2 or 3 days all will be well again. However is revealed the shallowness of the popular religious attitude. service us (Babylonian gods would be regarded as death of the people for such a great calamity.) "let us know" they are now aware that knowl. of God comes to man gradually; and it must be persistently pursued and zealously sought.

in vss. 1-2 a certain metaphor is used as by a lion's mouth in 5:14 is taken up, respectively in v.1; v.2 seem to speak of a revival after death.

6:4-6 Many, not sacrifici. V.4 Israel's act is not accepted as genuine and sincere, but as an empty formality and as a self-regarding move. "What can I do for you now" The Lord had done every thing possible; in the way of training his people; now there was nothing more he could do. What was the use of continuing to make endeavors to redeem a people whose love was a transient thing like a woman; and who flew away before rising sun. V.5 possible to make this verse a historical statement; people's love had always been weak; and the chastisement at the hands of the prophets had made no difference. There is much to be said for construing the perfect as prophetic perfect and so translating the line. "Therefore, I will hew them by the prophets, I will slay them by the words of my mouth, and my judgment will go forth as light."

Taken in this way v.5 pronounces judgment on the people. The real power attribute the Hebrew idea that the spoken word was imbued with the power of person who uttered it and had power to fulfill itself.

v. 6 - "assuredly" instead of "for"; "more than burnt offerings" or "rather than burnt offerings." what is meant is that sacrifice as an expression of a living faith in the Lord may be a genuine religious act, but the Lord's delight is in the true knowl. of the demands of his service and in the cultivation of that love which is his will for his people.

Smith, The Twelve Prophets

Hosea 5:15 -

Repentance Fails

repentance is so shallow that it is futile. This passage of 6:1 offers one more symptom of the optimism of this light-hearted people, whom no discipline and no judgment can impress with the reality of their incurable decay.

Westminster Commentary - Brown

(Brown says that chapter 3 follows 1:2-9.....)

(v. 5 should not be taken to mean which is being rejected, but what is their heart to receive the mercy of ^{people}.)

v. 5 change ^{to} my judgment with
fate as the light; latter person here.

In v. 8-14 the punishment is predicted. v. 15 describes how the people will feel their guilt and in their affliction seek Yehweh. 6:1-3 is their confession of prayer. But, Yehweh, seeing how superficial their repentance is (v. 4) and always has been (v. 5) declares that he can accept nothing short of a change of heart. Only knowledge and knowledge of God can save (Rom. v. 6) Harper points out v. 15 - 6:3 is a pair of antitheses - Yehweh's & people's. v. 1-3 part of temple song used in a great festival. v. 3 they are in festival of music just as soon as they make the effort.

Some regard v. 15 - VI. 3 as later addition, designed to relieve the gloom of the preceding ~~offerings~~, ~~and~~ ~~and~~ ~~my~~ ~~face~~. ~~verses~~, read the good resolution of 6:13 as a sincere expression of penitence. so also Butterworth who depends on Hosea's character, but thinks that the prophet is addressing himself to those who survive the downfall. Most of those who ascribe these verses to Hosea regard the passage as a confession so shallow and so inadequate that Yehweh can do no more than reject it. This interpretation has the merit of connecting v. 15 - VI. 2 not only with v. 14 but also with the three following verses, which otherwise would be left in their own. In v. 8-14 punishment predicted v. 15 describes how people will feel guilt and seek Yehweh. 6:1-3 is their prayer or confession. But Yehweh seeing how superficial their repentance is v. 4 and always has been v. 5 declares that he can accept nothing short of a change of heart. Only knowledge and knowledge of God can save them v. 6. // v. 15 "to my place" not to think of him returning to his den but of Yehweh "turning his face." This expression indicates that he will not interfere with the nation until the people feel their guilt, when they will be only too ready to seek him out.

The Prophetic Call

Isaiah 6

contains personal memories of Isaiah narrated in the first person singular. most vivid and detailed account given in the bible of the making of a prophet. vivid impression of authentic experience; Isaiah describes there a real psychological and spiritual experience; ecstatic experience is more often found in audition than a vision. it is a visionary experience in which the prophet hears the word of God. He describes what he sees in terms of the familiar world of the senses. prophet is present in temple on a supreme occasion (enthronement festival?); he saw the reality symbolized by its ritual and ceremonial, but experience does not end here. divine calls for a message. this is created the Hebrew phenomenon - a prophet of divine righteousness. However well he might have purified himself according to cultic requirements, however well he might have kept the customary rules of morality, in the presence of a holiness which he and all men were unclean. The glacial presence of God, overpowering realization of presence of majesty. The effect is far more powerful than such attempts to describe the experience of God as found in Ezek. 1: 26-27. Isaiah does not refer to the title Nabi (prophet) he mentions his wife as prophetess. 6:3 temple as though it were deaf-
-ness. (annual enthronement festival.) smoke same as cloud of glory (Ex. 40: 34)
He has intruded while he is unclean (unconsecrated.) into the holiest of all sanctuaries. the gulf bet. God & man, bet. the holy & unclean, is created by an ultimate distinction bet. supreme ethical holiness and the corruption of human nature. 6:6 shows his surroundings, smoking incense altar; 4:7 He touched my mouth - symbolized in culture - (comes from old Akkadian & Egyptian royal rituals.) The reality behind the symbol is the forgiveness of God; "blotted out", "atoned for" - touch of freestone represents contact with holiness of God and by divine act of forgiveness in sending the prophet to sanctify the prophet so he could be admitted to audience. 4:8 hearing is consequent upon the act of purification; (So Isaiah was sanctified by contact with holiness (Jer. 1:5)); now new capacity to hear word and new obedience; 4:11-12 plain that Isaiah's original commission was to proclaim the utter doom of a faithless and obstinate people. 4:13 follows 4:11-12 a later modification - fault could refer to Judah left after Israel taken into exile. Isaiah was contemporary; the verse is an attempt to explain in the light of vv. 11-12, the fact that the predicted exile had taken place but that it had not been complete. (Isaiah is utterly restrained in words about God;

Jeremiah 1: a call to perform the function of a prophet of the Lord; it compares favorably with that of Isaiah. Jeremiah had a strong sense of predestination to his task. no other prophet felt such a strong and divine urgency to prophesy; Jeremiah was not like Isaiah immediately willing to respond to God's call. he was concerned from the start of being sent to the nations - he was not merely a prophet to Israel. His mission was to include both the negative task of destroying and overthrowing, plucking up and breaking down, and the positive task of building and planting. v. 5 predestination; I knew from the start. (Isa 13:5 & Rom 3:2) prophesy dealt with international affairs; but also the emphasized personal religion. v. 9 touched my mouth - similar also in Isaiah 6:7. Word of God fulfilled with divine energy, and accomplished the task for which God sent it, bringing its own fulfillment; vision like Isaiah 6 or Ezekiel 1-3. Signs of vision was in normal consciousness - revelation still led. God and prophet - no mysticism. IV. 11-12 - should be taken as a threat that Jehovah will carry out his judgment upon Israel rather than as a promise of mercy.

Ezekiel 1: Like Isaiah 6 Ezekiel had a vision at beginning of his call. vision of the glory of Jehovah; Ezekiel ate a scroll of words while words were put into Jeremiah's mouth; called to proclaim judgment of God. vision of the throne chariot of God. This is not the imagery of mysticism, to be explained in terms of Freudian psychology. "The throne of the Lord was upon him" - vivid presence of Jehovah felt. coming storm and chariot like present by choir of Israel, basket of various fruit like Amor, an almond rod as ruling pot like Jeremiah; The throne-chariot vision - Entering into throne-chariot concept see the chariot and royal chariot motifs. chariot throne seen in ancient art. wheel picture within a throne held up by chariot. chariot was a winged lion with a human head; The chariot motif appears in the wheels in vv. 15-21. The cosmic reference is drawn from firmament over the back of the cherubim with Jehovah enthroned above, cherubim supporting the ark. "chariot of the cherubim that covered the ark of the Lord" (I Chron. 28:18) out of north = direction of Caspian gate of night. v. 18 eyes symbolized all-seeing God-head; v. Ezekiel attempts to avoid anthropomorphism. v. 28 latter part of verse reflects consciousness of weakness of man & his limitations in the presence of God. (Jer. 1:6 & Isaiah 6:5) 2:1 son of man man mortal; way by which Jehovah addresses Ezekiel. Spirit of God entered into him; eating the scroll like Jeremiah and Isaiah having to pronounce judgment, was; prophet as a watchman v. 3:17 - Jer. 6:17 Isa. 56:10.

Nabi - in Akkadian name one who is called? (Albright)

Ezekiel - as it were, likeness, appearance; how far are we away from the original story.

irrational & rational elements in prophets -

Isaiah the Prophet

Early Ministry (742-734)

The Withdrawal (734-715) Ahaz banished to Assyria

Middle Ministry (715-705) death of Ahaz to come by; Only at the close of this period, in the time of the external threat from the Syro-Ephraimite alliance, does he call for faith in Yahweh as the nation's sole security (7:4, 9; 8:12-13.)

Later Ministry (705-701) Isaiah denounced false types of finding security, those military alliances. He declares once more that faith in the one God, the Lord of history, was Judah's only secure foundation. 28:15

Political influence could come only in the reliance of the Governor of History himself. "The transformation from threat to promise depends on faith, which is a response to the vision of the divine sovereignty, and marks the acceptance of the divine cleansing and readiness to obey." p. 164. (7:4, 9; 28:16; 30:15)

T. H. Robinson - It is a striking fact that Isaiah is to be found acting in co-operation with his sovereign rather than in hostility to him. He was alive to all the great political factors of his day. Assyria & Egypt were considered gigantic world powers; The significance of these nations lay in the fact that they were all related to a higher and more fully dominant principle the will of Yahweh; he had a genuine phil. of history - all events subordinate to the working out of a single willful plan. That plan is itself the vindication and illustration of supreme moral law.

George Adam Smith - Isaiah's warning at last aroused the politicians of Judah from their carelessness. They were at least startled into doing something; they flung themselves into intrigues with Egypt. Hate and business were all that was in their politics; there were devoid both of intelligence & faith. Bad religion is the source of bad politics; you can see how the bad politics are by looking at Egypt. Isaiah does not rest until he brings the message home to the people. He is a prophet & a sign (8:18)

"To Isaiah a nation's politics are not arbitrary; they are not dependent on the will of kings or the management of parties. They are the natural outcome of the nation's character." 230 He tracks their bad politics to their source in bad religion, 30:9ff.

Isaiah says that if the people refused to listen to his voice of guidance, they will have to listen to it of judgment; Judah will burst her bulwarks from inside

either Isaiak was stung by the demands of the politicians for an alternative to their ruthless Egyptian policy which he condemned or more likely to one unwieldy by external influence, or the prophet's active instinct to find some purely religious ground on which to base his political advice. The result is one of the grandest of all his oracles.

30:15-18 alliances no! but reliance yet! Their political life had become a mass of intrigue, conceit and falsehood. Isaiak persisted from first to last that God worked by law, that He had His plan for Judah. But He has His own law and law for every thing. But Isaiak preached no submission to fate, but reverence for an all-wise Ruler,

One thing is sure - the continuance of the national existence - the survival of a remnant. VV. 19-26 Isaiak does not mention the besiegers, or name or instruments of battle, but only the effect of the siege on those within; promise more sympathetic was reserved for a besieged and famished city.

John Paterson - "He sees all movements, national and international, in the light of God's world purpose. His God is in control of nature and history."

IC at death of Sargon Judah sends secret embassy to Egypt for help unknown to Isaiak. When he does hear, he condemns it as against the will of God. He had been left in the dark. "The prophet in VSS. 8-17 declares that Judah's security lies not in military action and political alliances but in humble and quiet faith in God. Isaiak is not, however, commending the quietism which withdraws from responsibility; with his overwhelming sense of the activity of God in historical events and his certainty that the divine plan is being carried out behind the scenes, he sees that Judah's panic and shortsighted efforts to effect the course of events are foolish. "The nation is at cross-purposes with her God." 33:15 - in classic words are set out the constituents of that faith which is at once strength of soul and the victory which overcomes the world - a turning to God, surrender to His will, the quiet mind which will not yield to anxiety and fear, and perfect confidence in His wisdom, justice, and power. But Judah would have none of this;

IC "Not man, but God determines history - that is the key note to Isaiak's political action and advice; not by close alliances, but by watching for and quietly carrying out the will of Jehovah, in the true welfare of the state to be secured. The advance of Assyria, according to Isaiak, by the will of Jehovah, that advance would necessarily entail the withdrawal of the Syro-Ephraimitish army from Jerusalem, therefore let Ahaz and his people put away their fear of Syria and Ephraim, nor pay Assyria to do what it will assuredly do, unpaid by them. "82" it included a condemnation of Ahaz in becoming voluntarily, yet once the steps of paying tribute had been taken, Isaiak judged it to be the will of Jehovah that Judah should remain tributary, and certainly that it should not attempt to escape that tribute by yielding up the tributaries of Egypt or Babylon or neighbors in Babylonia to revolt.

Finally though it was the will of Yehuek that Assyria should punish not only Ephraim but Judah too, it was the will of Yehuek that Jerusalem should not be taken by Sennacherib. The important questions are what had he himself learned from God, what did he teach his own age, what through it has he contributed to man's increasing knowledge and consciousness of God?

The people were Yehuek's family (1²) while others were alien (1⁷) And so in turn Yehuek was personally the possessor of Israel. Yehuek is to him not only the supreme power in the world, but also the consistent purpose which works itself out in human history. In Israel, Yehuek is as personal as the politician of the day. Yehuek was God controlling the whole world, and working out in history of mankind a consistent plan that would establish and secure righteousness.

Martin Buber, The Prophetic Call

"The Theopolitical Hour"

Isaiah's call is followed by his most imp. political act (ch. 7) and other political memoirs in 8-9, 6; the placing of the call where it is is indispensable to a right understanding of the political act.

Ahaz is called to decision - Isaiah has to take his son with him (Shear-yashub - a remnant will return) as a visible word expressing the demanding mercy of his God. The decision to which Ahaz is called is to give up the plan of a covenant with Assyria. With this Isaiah's struggle with covenant politics begins. Many have regarded this attitude as imp. from a religious stand pt. but from the historical angle of reality as imprudent, "utopian." "But the word of prophetic faith is in fact historical reality... What here prevails is indeed a special kind of politics, theopolitics, which is concerned to establish a certain people in a certain historical situation under the divine sovereignty, so that this people is brought nearer the fulfillment of its task, to become the beginning of the Kingdom of God."¹³⁵ Covenant politics is inasmuch religiously because its place obligations and Israel's dependence is contrary to that one relationship, politically because its mission found in other nations wars of expansion, in war hostile to the people of their independence & destiny. "Keeping still" is holiness in regard to the political attitude of God and His people. Small politics is a monologue of man; great politics is a dialogue with the God who keeps still. Immanuel or the Messianic Kingship is a real political kingship, or rather a theopolitical one; it is a kingship endowed with political power to the scope of the political realization of God's will for people & peoples. His declaration only hardened the heart of the king; Ahaz thrust away the sign of obligation; his increase of relativism hardens the people more; In the burden of the experience of hardening is added for Isaiah the burden of disappointment on account of the non-fulfillment of the message of salvation;

His counsel of non-resistance breaks down when the insolubility of Jerusalem is theoretical

judge - individual & group.

Jeremiah

History - Assyria had fallen at Battle of Carchemish in 605 to the Chaldeans under Nabopolassar - His son came to reign Nebuchadrezzar - he rebuilt Babel. Jeremiah was born in Josiah's reign (640-609); he lived 11 years under Jehoiakim (609-598). Jehoiakim was a proud, pompous man whom Jeremiah disliked. 598 Jehoiakim surrendered to Babylonians; Zedekiah was made governor and favored Jeremiah. 587 Babylonians captured Jerusalem again. Zedekiah was named governor. Under his reign some Jews fled to Egypt carrying Jeremiah with them.

Life and Message of Jeremiah - b. at Anathoth (2 miles N.E. of Jerusalem) priestly family but Jeremiah never served as a priest; in fact he had no faith with them. call to prophesy 626 B.C. (1:2) After Scythian invasion did not acknowledge he was discredited, and went into "obscurity" Chaps. 2-6 at this time. During Josiah's reforms he first supported them, but later to saw they dwelt only with externals, so he opposed them. The earliest messages of Jeremiah come in reign of Jehoiakim (609-598) Temple sermon may have been delivered first at beginning of reign. 605 - Jeremiah then began to denounce to Baruch; King burned his message. Jeremiah went into hiding; confessions at this time (605 - 598) After 598 Jeremiah preached submission to the Babylonians; not rebellion.

Jeremiah's Personality - most subjective of prophets; personal experiences and vivid feelings are vividly expressed. Confessions but they are also paradoxical and out-
 10: 23-24 oris of the prophet; prayer to God and answers. Jeremiah felt his natural desires
 11: 18-12: 6 on one hand and his deep sense of vocation on the other, a man of fluctuating,
 15: 10-21 violent moods. To reach pt. of shaking his feet at God, calling him a "de-
 17: 9-10 ceitful God... woe that fell"; accused God of deceiving him. He wanted
 17: 14-18 to run away, wished he had not been born. Yet he had his periods of exaltation.
 18: 18-23 (15: 6; 20: 9; 20: 11) His deep faith in God & became he did not hesitate to give
 20: 7-12 vent to his feelings of despair & bitterness, the tension of his inner life did not cause
 20: 14-18 him to break down. The characteristic quality of his outer life was courage, with
 complete fidelity to his prophetic office. prophecies of doom, but not hostile to
 condemn parents & prophets around him. personality of impetuous & quickness of temper. He was
 emotional & sensitive. His impetuousness seen at its worst in attitude toward women. He often called
 yehovah to take vengeance upon his enemies. (18: 21-23) This was a fault in his character or
 better a defect in the religion's level to which he and others of his time had attained. Jeremiah
 had little outward success during his lifetime; voice unheeded by common people, religious
 leaders, princes & kings.

Jeremiah's Theology

- 1) God - mystery & transcendence of God - did not leave him in adoring awe of God, but he wrestled and struggled with him. God is a fountain of living waters always available, irrigating and creative. (2:13) and the letter which describes God as someone who is free person over man who are free persons. Creator of world's natural order and ruler of history. Melchizedek comes at commission of Yahweh. God required not sacrifice and ritual but dedication and repentance to his moral laws. Jeremiah was a monotheist.
- 2) The Nation & the Individual - Israel was the chosen people of God. Jeremiah promoted personal religion in many ways. - emphasis on the heart; his own individual appearance; religion was not dependent on temple, sacrifice or residence in the land of Palestine, Jerusalem.
- 3) Sin and Repentance - analyzes source of sin - sin in weakness and corruption of the hearts of the people. 4:14, 5:23, 17:1, 17:9. Heart becomes corrupt through willful disobedience and the hardening influence of habit. 13:23 Jeremiah says more about repentance than any other prophet. - a conscious turning from evil and a returning to God.
- 4) eschatology - purchase of field at Anathoth (32:1-15) great faith & hope in the future of his land & people. ^a letter to the exiles (29:1-14) He promises an ultimate restoration to their homeland, but in mean while the people can find Yahweh if they truly seek Him. 31:2-6, 15-22, 31:31-34.

H. W. Robinson, The Cross of Jeremiah

3 main things - Josiah, Jehoiakim, Zedekiah

- 5 landmarks in his life - 1) call in 626 2) Deuteronomistic Reform 621
3) challenge to Jehoiakim thru roll of Baruch 604 4) his policy & sufferings during the siege of Jerusalem by Babylonians 588-586.
5) deportation to Egypt.

His doing was in being; truth was wrong out of life; destiny was passion; bearing the cross.

- Personal ministry - 1) those in which the prophet's loneliness is dominant
2) those which show how his suffering was accentuated by intense sympathy with the people against whom he was to testify
3) those which show in his divided heart & the divine con-junction.

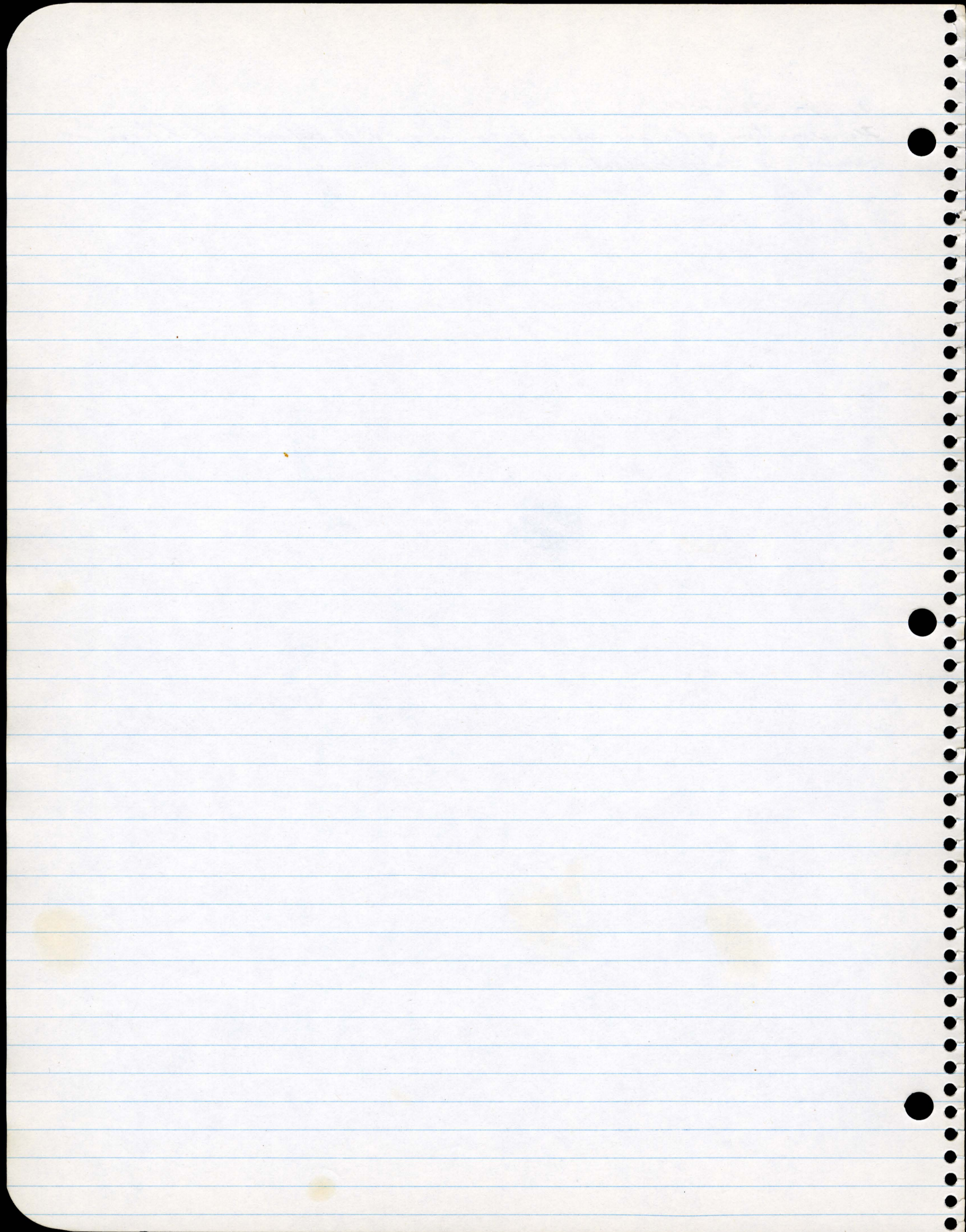
1) Jer. 15:10-18

2) Jer. 8:18-9:1

central motif of Confessions is struggle in Jeremiah's mind bet. fidelity to his prophetic commission & the natural feelings and impulses of his heart.

3) Jr. 20: 7-12

The recognition of the sinfulness of sin is one of the definite contributions of
Jesuit to the truth about man.



Prophetic Religion by J. Philip Hyatt

Seven prophets are normative to portray the characteristics of prophetic religion. The book is not designed primarily for scholars. He readily admits something touching on the psychology of the prophets (not enough known) because theological is more important. He admits omission of the relevance of the prophet message for our own times.

The prophets before Amos - (Jesus shall then - out be permitted to be a prophet) The similarities of the prophets are more important than their differences. The prophetic movement began in 800 B.C. in time of Jeroboam and Saml. Any earlier mention is of later adulation (like Abraham, Miriam, Moses.) Different stages - see, ecstatic, groups, rise of prophets.

The Great Prophets 1) Amos - 9:11-15 is hopeful appendix where the book now ends; 2) Hosea - Homer's status is central question; most likely she was not killed before the marriage; 3) Isaiah of Jerusalem - found within chapters 1-12 and 28-31; His doctrine of the remnant proved to be most fruitful of all prophetic ideas; 4) Micah - First 3 chapters accorded to him except 2:12-13; 5) Jeremiah - 3 groups called Jeremiah - 1. Baruch, 2. Denton's romantic writers 3. exile or post-exilic ecstasies. "new covenant" & personal religion. 6) Ezekiel - different views - 7) 2nd Isaiah - 40-55 but 56-66 as on lower plane.

The Called of God - "we must first try to understand their own conception of their mission and, if possible, accept them in the light of that conception." 1) Isaiah - Hyatt estimates for nearly 2 pages what scriptures say, with no new info., Hyatt says we do not have to take refuge in the disillusionment (Bury of Isaiah's later life, but that he wrote the remaining message to out of the great depth of his conviction - he is attempting to say he is willing to go preach even if they do not pay any attention to him and even if the only result of his work will be the destruction of the land. He cares only that he should do faithfully what the Lord had commissioned him and that the people would know that a prophet had been in their midst. 2) Jeremiah - vision of almond rod - judgment; vision of pot - direction of invasion - probably meant alliance of Medes & Chaldeans, not the Babylonians. 3) Ezekiel - experience occurred at Jerusalem. similar to Isaiah but original. 4) Amos - vision; 5) Hosea - opposes view that Homer was temple worker; not used for it; she was unchange in some abstract sense. He does not do something immoral for the sake of his message. Hyatt says it was not, ^{until} after the 3 children that Hosea found her to be unfaithful; children's names denote relationship of Yahweh to Israel, not Hosea and Homer. 3:1 is crucial moment in his career; not beginning of call but moment that gave him destructive belief, from doom to hope 6) 2nd Isaiah - (40:6-8) true comfort to exiled people by universal monotheism - Cyrus was servant of Lord because he was tolerant to religion as 2nd Isaiah saw it. 2nd Isaiah had watched Cyrus come to power.

Call of Jesus Mark 1:10-11. came to Jesus alone whereas other gospels say people saw dove & heard the voice. Mark closer to event. The Nature of the Call of God - prophets had eyes to see and ears to hear other than the people. God made them see significance in ordinary things. The prophet was the medium by which the word of God was given to men. None of prophets were great successes in their day, but this did not deter them.

The Prophetic Criticism of Life - they were critics of the life of their own times. The pt. of emphasis in prophetic religion is word all: "all men should bring all their lives under the whole will of God." Major points: 1) narrowness of vision - yehovah did lead other peoples and nations other than Israelites. Israel precluded inviolability of Zion (31:5; 33:5-6; 37:33-35) But it is hard to believe that Israel would persist this regardless of the people's attitude or conduct. But 22:1-14 of the invasion of Sennacherib is different. Jeremiah said that Jerusalem would be destroyed. And Israel should widen vision - ethical monotheism and universalism. Even in Jesus' time, Messias showed narrowness of vision. 2) false leadership - struggle bet. Semitic + Canaanite cultures; no real difference bet. religion + state as far as people were concerned. prophets attacked kings, & vice versa. prophets, priests, & kings were corrupt and they were all attacked by the prophets. power of military success & material prosperity were goals of the leaders. 3) Abuse of economic power - Hebrew - land inheritance and sacred; Canaanite - feudal - take land (yehovah.) Most of prophets said something about the wealthy and the poor. Solomon had instituted laws which decided the people economically. It seems that Jesus' primary concern was not social effects of wealth but moral effects. 4) Pride - Isaiah 2:12-17; Were the Prophets Champions of a Class? They did seemingly take sides with the oppressed against the oppressors, the poor against the rich, but above all they denounced sin in all classes wherever it manifested itself. (Isaiah 5:8-24) (Jer. 5). The Prophets criticized all classes. They wanted all classes to be one people under God. Were the Prophets Social Reformers? All the prophets made moral demands and these demands had soci. implications for social reform. The prophets were more generally concerned with society as a whole, and with social systems & institutions than the individual, whole social group or nation. They were not social reformers in detail. They opposed all reliance on vested interests. Social institutions must serve man. They furnish the controlling principles by which both society & the individual are to be judged.

The Prophetic View of History - The Past - Hebrews. first to have a sense of history - time to be redeemed; prophets were actors of history - immanent in history as it embraced the remembered past and the ultimate destiny of their people. Past history referred to by Amor, Horea, Jeremiah but not Isaiah. And Isaiah led the most clearly developed "Theology of history" eternal covenant with Israel thru David; that was preparing way for restoration in Cyrus. He used past history to prove the great power & goodness of God. The General Prophetic View - great moments in Past - Exodus (Red Sea, Wilderness, entrance into Canaan).

The prophets were certain that yehovah was a God of history. History is under control of God and it has a purpose. Linear history - a chosen nation - not superior but with a mission. God not confined to great moments of the past but working in present toward future fulfillment.

The Prophetic View of History: The Future - popular view is to see prophets as predictors. Look for N.T. to O.T. to see predictions fulfilled, we are so immanent in the future for security. But some of predictions did not come to pass by the prophets (Eze. 26:7-14; 29:17-20; Jer. 43:9-13) Determining the Menumi in Prophetic Books - a book was not considered finished when it was first written; it was a living and growing organism. they knew nothing of plagiarism - problem of original work & secondary addition.

In seeking to determine whether passages bearing on the future are genuine or not!

1) in speaking of future does passage demand repentance of people or does it depict the future as being controlled of God wholly independent of man's actions & attitude; 2) does passage stress spiritual and moral characteristics of the future "golden age" or its materialistic aspects? 3) does the passage show no preference for Judah & Jerusalem over Samaria & Israel or does it show such preference? These passages are genuine for which the first attention in these cases apply.

Each prophet's view of the future - Amos - unrelieved doom; a ray of hope but possibilities slim.

Hosea - political situation more stable; more a prophet of hope because of his view of the nature of God. Hope contingent upon the repentance of Israel. Isaiah of Judah - held out hope - a remnant to survive the general ruin. Some say Isaiah's doctrine of remnant is a creed, but Hyatt says this can not be true; miracle of Zion & Messianic Age. Messianic passages in Isaiah are "authentic" because they are a part of the authentic type of Israel. Hyatt lists reasons that they are not Isaiah. p. 104.

Micah - nothing but doom. Jeremiah - 1:10 two fold purpose - doom yet hope. Hope in letter to exiles, plot of land, new covenant. Messianic promises are not his. Ezekiel - 1-24 doom on Jerusalem & Judah, 25-32 doom on nations, 33-48 restoration. Dry bones picture resurrection or restoration of whole nation, not just individuals. Isaiah - whole work is one of comfort and hope;

past and future knit close together. Something new is about to take place. - the immediate redemption of Israel in an actual-logical sense, return of people to Judah, rebuilding of temple; but more so - ultimately the salvation of the world & the universal reign of Jehovah (45:14-25)

Jews was much more definitely within the prophetic than the apocalyptic tradition; Men cannot bring N. of D. in, but must prepare himself for it, or be prepared. Moral conditions must prevail.

General Prophetic View - Variation among prophets - They were bound up in their own times. expressed hope without compromising the prophetic demand for repentance & righteousness. The false prophets pronounced peace & prosperity. But the call for repentance & moral obedience to an ethical God was fundamental to the true prophetic view of the future. "Chronologically and quantitatively a prophet may have been mistaken, but spiritually and qualitatively he was never mistaken." He was concerned with what would happen or what must happen. They dealt with fundamental matters - eternal nature of God and man's way - proclaimed moral law & religious truths valid for all time.

The Prophets and Ritualism - Amos - opposed, uses sarcasm, condemns, Hosea - condemns idols. denounces priests & false prophets; Isaiah - completely denounces it 1:10-17. Micah - speaks out explicitly but implicitly - Jeremiah - not sympathy with reforms, temple reform. (7:4-23) Ezekiel - hard to place. Isaiah -

General Attitude of Earlier Prophets - prophets from Amos - Ezekiel spoke most urgently against ritualistic system. The people thought the system a source of joy. They spoke of false worship as idolatry. Their opposition seems to have been absolute. Their words suggest not purification but elimination; it seems that the pre-exilic prophets believed that the religion of the Amos period was without heart offerings & sacrifices, that this was of Canaanite origin. General Attitude of Later Prophets - prophets after Babylonian exile were usually supporters of the temple culture & its ceremonial. Temple revealed as a

a rallying point after once reaching homeland. But Isaiah 66: 1-4 opposed ritual, Jews cleansed the temple but did not advocate its destruction. Maybe Matt 5: 23-24 gives us a hint. The moral must precede the ceremonial in importance.

The Patriotism of the Prophets - Amos was expelled from Bethel on a charge of conspiracy against the King. Hosea did not come into conflict with civil power as far as we know. He may have opposed institution of the monarchy. Neither Isaiah nor Micah as far as we know. Jeremiah must have been considered highly unpatriotic (people sermon) arrest & trial on a capital charge. Ezekiel was exiled but not on strong charge as Jeremiah.

The Prophets & the State - prophetic right of criticism of the state was well established among Hebrews. do so without danger to own person - many were royal prophets. National Policies Condemned by the Prophets - 1) criticism of policy of balance of power politics. (Palatians was so small it had to do something) Hosea 5: 13. 7: 11-12. Isaiah 7+8 Jer. 37: 10

Reason of prophets were hard realists and bold in interpretation of God's will. Prophets grasped situation; they saw that Palestine could not play game of power politics; bound to be crushed bet. great Empires of Mesopotamia and Egypt. Samaria had fallen because of vacillation bet. Assyria and Egypt. They knew that political alliance led to religious alliance. (15 Reg. 16: 10-15)

They opposed militarism as a false confidence & denial of trust in God. Hosea condemned strongly the Kings who were reigning in his time. (7: 1-7) (10: 3-4) (8: 4a) (13: 11) The Prophets

Conception of Patriotism - people must be willing to sacrifice but evil & sin were to be found within them as well as their enemies. opposition & tragedy results of their own sin. They must accept their own responsibility. The prophets said the people could not be a great nation not as great imperial power, commercial or cultural power. They must be true to only God who open to them. By nature & divine decree - greatness in being a bearer of a unique revelation, a nation famous for its moral & spiritual power. Nationalistic patriotism was utterly false. Real patriotism sought the total welfare of the people of one's country. Highest patriotism was in universalism of God Israel, and then in Jesus.

God of the Prophets - prophets had experiential theology - God imputed men whose religion was God centered. Real - aspect of personal experience. imputed in deeds and demands of God more than in facts of his existence; in revealed religion of Moses - covenant God. Their mission was actually not to present new ideas of God but as to correct at some pts mistaken notions and to widen & deepen Hebrew understanding of God's nature. One God - The prophets were monotheists from Amos on. implicit in their theology. 2nd Israel ultimatum. Moral God - requirements are ethical rather than ritualistic - nature is moral. pride - effort to set oneself up as God. God creator of evil and good because of his power is what prophets believed.

A spiritual Person - not personification of moon or sun, nor abstract qualities, but anthropomorphic yet a transcendent God. (2nd Isaiah 55: 8-9) Isaiah 31: 3 God is spirit is implied opportunity to radically follow the thinking. idolatry is worship of creature rather than creator. Controller of Nature and History - control of nature judgment upon people. Sovereign Lord -

The Prophetic View of Sin and Forgiveness - D.T. more often concerned

with sin than with. God had demand on people. authority - ruler + subject, master + servant, husband + wife, sin = rebellion. sin is revolt against authority of God. Isaiah 1:2-3. Jer. 5:23 Ezech. 2:5; unnatural and senseless rebellion come out of corrupt heart. Jerusalem on heart. emphasis on repentance. when man did wrong against his neighbor, to sinning against God. Demand for Repentance - what - "to turn" or "to return." to turn to God seeking blessing and forgiveness. (Jer. 8:4) it means to repent. Hos. 5:15-6:2 & Jer. 3:12-13. change of mind resulting in a change of action. Jesus did not call a man to be good - He summoned them to repent from out his ministry. (prophets looked for repentance to report). God's readiness to forgive - Ex. 34:6-7 God's nature caused him to forgive men. forgiveness of God to man with out the accompaniment of sacrifice. (Isaiah 6:7) forgiveness did not mean that they would escape from punishment. - forgiveness is restoration of man in status of obedience to God.

Prophetic Religion - religious leadership is a sacred trust; does not consider popular ideas of success as adequate to man who would speak for God. All the life of all men comes under judgment of God. In expectation of history - all history under control of God of power and love. history moves toward goal + consummation. Demands of God are always moral demands. A nation must be courageous enough to criticize its own actions + policies. God is sufficient to all the various needs of man. Sin is rebellion against a Sovereign God + rises from corruption of heart. Prophetic religion dealt in principle. It did not set up blue prints for the ideal society.

The Prophetic Faith Marten Buber

Must get back to 1st stage to see Israel's faith in order to understand the prophets. Song of Deborah - presupposition is that Israel is not simply an ethnological unity, but a religion-actue one. The other presupposition is that Yahweh possesses exclusive power. no monotheistic idea but God is their God. not storm god but God of the storm. Origins - 1) Shechem Assembly - Joshua 24:1-28 This dialogue is a historical life decision of the people out of which arises the formula that binds together names of Yahweh + Israel - Yahweh God of Israel. Go back step further 2) Mt. Sinai - before Israel was not Israel without Yahweh - Joshua attacked the particularism of the families (household gods); it was revealed that Yahweh asked for, now we turn to covenant making at Sinai. Ex. 24 gives us first appearance of the creedal formula, God of Israel (Yahweh.) Here begins the creedal covenant. What has Israel known before of Yahweh?

3) Yahweh + Israel - goes back to the early days - we must see content of traditions.

The God of the Fathers - We find at beginning of dialogue all the 3 great articles of faith which we met in part in the Song of Deborah & in part in Joshua's address. God's accompanying leadership, the people's loving devotion, and the zealous demand for decision. Here found in patriarchal fathers too. Duty of fathers is duty that leads,

and the one who is led is devoted to him in faith and decision is demanded.

Holy Event - when you move from patriarchal fathers to the exodus, you have new situation. not a different God but a new people - Israel not people around clan or father but Israel - His people. Moses knows and expects his people to know 2 things about this particular time - the leading from Egypt thru the desert Ex. 2:10; 3:1; 9:7, and the appropriation which the deity expresses in a word reminiscent of the marriage union. yet Yehovah has always revealed himself to this Israel. paradox on which the sanctity of the act is based in that an invisible deity becomes perceptible as one who comes and goes.

The Great Transition -

R. B. Y. Scott, Relevance of the Prophets

World of the Prophets - herdsman, farmer, city dweller.

Prophecy and Religion

John Stinner

Why prophets different?

- 1) they were conscious of intermediaries bet. yahweh and the nation of Israel.
- 2) they speak word of yahweh; endowed with remarkable insight into the providential significance of the political events of their time.
- 3) experience of prophets contains a sub-conscious element - vision - which is not normal or characteristic of normal religious life. Visions - subjective phenomena taking place wholly in mind, projected from mind under emotional stress which accompanies the perception of a new spiritual truth or a fresh impression of the reality of things divine. intuition can initiate this process. new synthesis of images supplied by waking experience.

Jeremiah

1) priestly family of Anathoth 2) influenced early by Hosea (Jeremiah rejected marriage because of episode of Hosea).

- * 1) Hierosol - sense of personal predestination to the prophetic office.
- 2) prophet to the nations -
- 3) predestination + vocation.

* Northern People - new group of warlike people on northern frontier - Scythians' collapse of Assyrian Empire
chap. 4
dread of invasion by these northern barbarians.

Jeremiah's prophecies failed! Judah had prosperity.

difference bet. the voluntary exercise of imagination which is the essence of poetry, and the automatic working of it, in which images surprise themselves on the senses like reality is only a difference of degree.

* 2 Religions of Israel - message of prophets rests on 2 convictions 1) impending historical crisis with disastrous issues for nation of Israel 2) reflect of their conscience on religious + social disorders of their time.

chap 2 calm, not typical like 4. Stinner says 2 follows 4.

Israelite - worshipped nature - god - the Baals in daily life

worshipped yahweh for times of patriotic exaltation

This caused by transition from nomadic life to agricultural. yahweh was not God of the land. (Hosea 2: 7-10)

Jeremiah's indictment - 1) degeneration - because of Baal worship; they were 2: 26-; 2: 6-7

2) sensuality - image of vineyard 3) double mindedness - 2: 26-27

4) unbelief - no contact with moral Being; Baals are nothing. 2: 13

Call to National Repentance -

Chapter 3 The correction remained with him to the end that only by the salvation of Israel could Yehosh's character be fully revealed and accomplished.

Jeremiah & Deuteronomy - under Josiah in 621.

Jeremiah's name out among promoters of reformers of 621 document.

8:8 + 11:1-8

- 1) 11:1-8 — Come on men who will not shame a certain covenant
negotiation to him to preach this covenant in capitals & provinces.
Skinner says by covenant Jeremiah means the fundamental principle
of O.T. religion. Others may refer to Deut. covenant in 621. He at
least lent moral support to reformation of Josiah.

- 2) 8:8 — Jeremiah's loyalty to Deut. or maybe he was against the
way the law was being interpreted & later than 11.

He never fully broke with reformers - loyalty to family of Shaphan to the end.

In Wake of Reform - Israel seems to have learned the secret of perpetual deliverance.

Religion is an instinct in sense that it has been implanted in human nature.

The Prophet As Moral Axiom - chapter 5

early stage of his life either just before 621 or just afterwards.
moral & social evils;

Jeremiah's conception of sin: 1) as revealing his own character & individuality.
2) as influencing his consciousness of his prophetic mission.

fortune of a human spirit in presence of moral evil;

sin is a rational or social fact.

he carries the reachlight of the prophetic conscience into the region of private morals.
in truth follows & equal profligacy denounced.

sin is traced to perverted individual will.

incident of gutter & clay - God reminds broken vessel. Is this significant? Was

Jeremiah thinking about this?

Temple & Sacrifice - 26 + 7

prophetic reprobation of Temple & its worship.

public religion of which the temple is symbol is an organized hypocrisy.

God is about to make an end of temple & nation.

In Jeremiah religion was reality - real fellowship with a real moral deity.

a perfect religious relationship is possible without sacrifice at all.

prophets never demand a purified ritual, but fulfillment of ethical commands.
God never commanded it in first place.

Prophetic Inspiration

Jeremiah declaims against current prophesy of his day because of

- 1) the character of its representatives
- 2) substance of their message,
- 3) forms in which they gave it out as the word of God.

1) prophets men of immoral life.

2) message of peace disregarding moral conditions.

3) dichotomy in their use of the traditional forms of prophetic revelation: "Lion's vision, snake divination, deceit of the oracle."

true prophet 1) is one who has "stood in the council of Yehovah," 2) "heard the word of Yehovah" 3) "sent" by Yehovah.

1) he has no psychological feat

2) feat of morality

3) personal relation with God. in freedom

Inner Life of Jeremiah

Confessions lay bare the inner secrets of his life, his fighting without and fear within, his mental conflict with adversity, doubt and temptation; the restriction of his whole nature on a world that threatened to crush him and a task whose difficulty overwhelmed him; his exclusion from the common joys & satisfactions of human existence filled him with a painful regret, and he fairly would have been released from the constraint of the divine word; life of atonement; weakness, need, and unrepentable craving for assurance of its worth to the God who made it.

struggle bet. fidelity to his prophetic commission and the natural feelings and impulses of his heart. 1) effect on mind of persecution + obloquy. He had been prepared for it in his call, but it nearly unmanned him. Sympathetic nature was a target for ridicule. prayer for vengeance was a real element in his attitude toward personal foes. 2) failure and rejection of his prophetic message. He goes into it, yet fails over its emptiness to accomplish. 3) process of self-examination - scrutiny of his motives but he is unworthy. conscious of a moral danger in his message & does to delight in it. 4) experience of prayer - prayer more than petition; - in intimate converse with God laying the whole inner life bare.

he learns that victory over the world is victory over himself. 15:19 ff. he realizes unworthiness in his fears of 1) complaints against providence 2) impatience for the verification of his predictions, 3) his vindictive spirit toward his enemies. Maybe he is not pure gold within himself. development of prophecy

a) Clerical institution - function of prophet in state. Jeremiah

stood over against the people as the organ of Yehovah's revelation, appealing to the national conscience, and laboring to bring about a national conversion.

The controversy bet. Yehovah & Israel was reflected in his own consciousness, in a heart warring conflict bet. his natural love for his nation and his sense of what Yehovah's righteousness demanded.

Jeremiah's personal intercession for Israel. But God says Pray not for them. Either he will despair of religion or else he will find in himself the germ of a new religious relationship and a proof that there is in human heart that which will not let the truth of God perish.

1) human medium of revelation - Jeremiah finds ultimate criterion of inspiration in a personal knowledge of Jehovah. Word of God in 2 forms - impersonal and personal - impersonal appears in inward pressure which urges him to speak in name of Jehovah and against which he struggles in vain and personal in the divine answer to his prophecies & prayers.

Type of piety emerges in Jeremiah

- 1) individualism - He felt himself cut off from spiritual fellowship with other men. He stood alone for Jehovah against the people. His conception broadened to that of a new community;
- 2) Trust in unerring righteousness of God - moral sincerity springing from a vivid realization of the omniscience & righteousness of God.
- 3) exercise of prayer.
- 4) limitations of his religious experience - incomplete possession by the spirit of love which is the medium of perfect communion with God. God is to him the all-seeing, all-righteous Judge, rather than a loving father.

The New Joe From the North

After 608 & Battle of Megiddo, he takes very active part in politics. Bablylonia comes to power. Baruch delivers address. Scroll burned.

Way of Life and Way of Death

anti Bablylonia influence in court in Jerusalem, Zedekiah under influence. Isaiah counsel for state to live. Jeremiah opposite - individual. Let State go.

With the remnant at Mizpah

Zedekiah governor. prophetic and secular authority in complete accord. But Zedekiah was ruthlessly murdered.

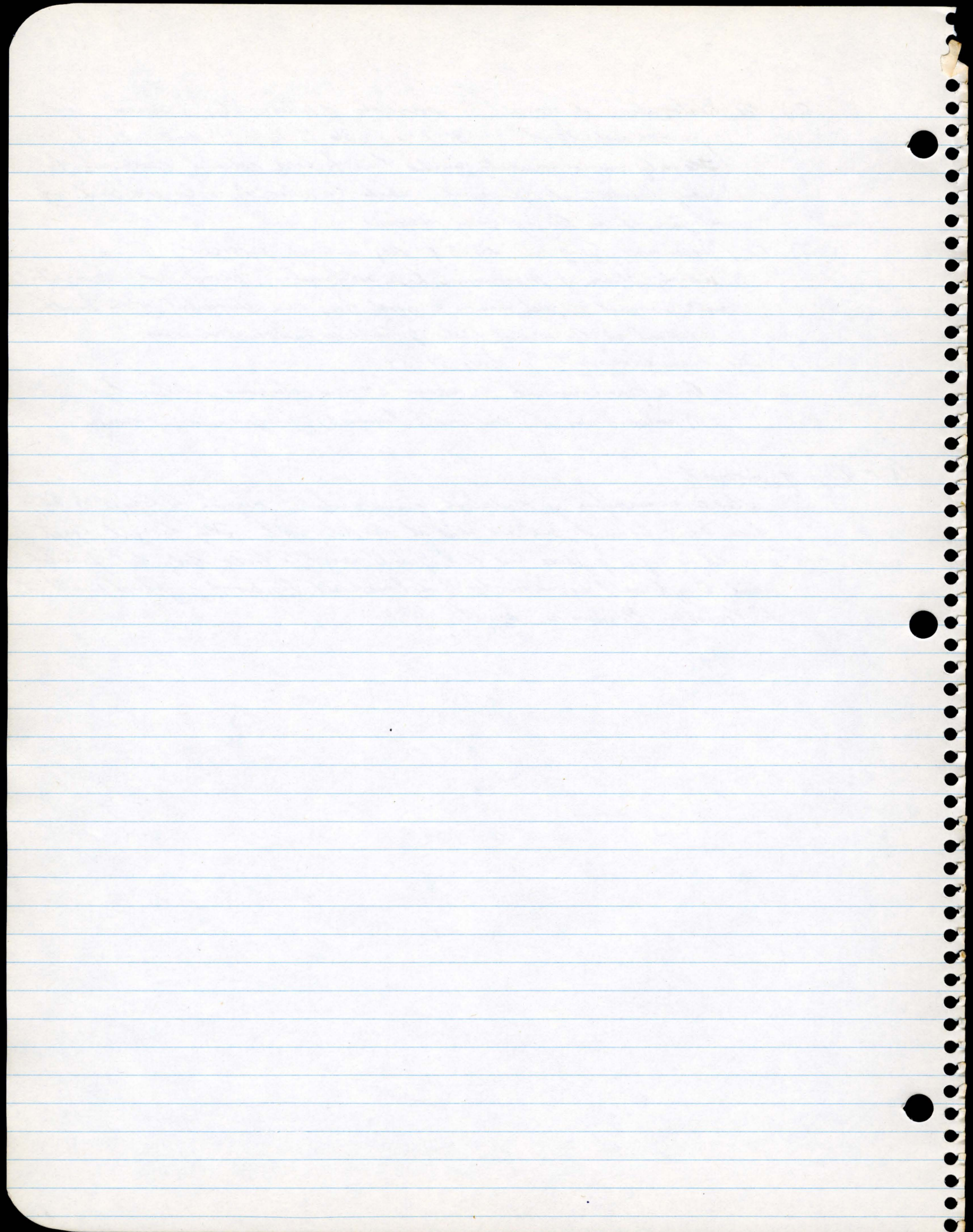
Future of Religion

- 1) Letter to Exiles - essential religion of Jehovah is independent of the privileges of Jewish citizenship and is even more consistent with loyalty to a foreign power. Where God is revealed in experience, there all the powers of religion are.

- 2) the Restoration of Israel - principle of nationality; Jeremiah had purchased land; 31:2-6; 36:15-16; 31:18-20, 21, 22.
The only new community would have to be a national community to every Hebrew. In Jeremiah, while the nation is no longer a unit of religion, it is the sphere of religion.
- 3) the Messianic King - 23:5 f only authentic passage.
warring phase of Messianic hope in Israel. Does not contradict with Jeremiah - just means a good king and the symbol of the truth expressed in the name that "Yahweh is our righteousness."
- 4) The New Covenant - 31:31-34
By a new covenant he means a new religious relationship.
1) inwardness 2) individualism 3) forgiveness of sins.

Last Days of Jeremiah

after assassination of Gedaliah, group wished to migrate to Egypt to keep from being blamed; Jeremiah said it was not right. They thought Egypt would be refuge of peace and that Yahweh would be their God, but Jeremiah said Egypt would be overrun by Babylon and the word of Yahweh would not be heard by the Jews in Egypt.



James Muilenburg, I.B. Isaiah 40-55

Why does 40-55 differ with 1-39?

- 1) Historical background - 1-39: 750-700 Assyria - kingdoms of Israel & Judah. 40-55: 550 Babelonia; Judah in exile; fall of Babelonia eminent.
- 2) Language, style - 40-55 style flows, words of salvation; 1-39 invectives & threats.
- 3) Theological outlook - 40-55 phil. of history highly developed, portrait of God as creator & redeemer, concept of remnant not same; difference in concept of Messiah and servant of the Lord.

III Isaiah - back in Jerusalem, in land in cult, Sabbath & fasts; style; 56-66

II ISAIAH

Poet - lyrical character, parallelism, meter (3+3; 3+2), dramatic style - we stand in verge of eschatological drama in which creation, history, redemption constitute the central theme. Style - a) amazing b) rhetorical device - worm Israel becomes God's breaking-ledge.

Historical Situation - 1. Decline of Assyria - Ashurbanipal d. 631; Judah was asserting independence under Jeriah. Babelonia rising under Nabopolassar. Egypt resurging. 612 Nivech fell. Pharaoh Necho came to Assyria's support. At Megiddo Necho killed Jeriah. At Carthage Nebuchadnezzar defeated Egypt. 2. New Babelonian Empire - Jehoiakin vassal to Nebuchadnezzar but revolted in 597. Babelonia vassal state 597-586 under Zedekiah. 586 Babelonia Exile. Evil-Merodach 562-560 succeeded Nebuchad. Nabignisar 560-556 - Nabonidus after revolution succeeded to throne. 556-538. 3. Median Empire on rise. Cyrus Oct. 13, 539 Babelonia fell. Exile had freedom, land, houses, sabbath emphasized, synagogue possibly originated.

Theology

5 major forces in making of his message 1) God 2) people 3) event 4) prophet 5) word; His thought is eschatological. (eminence of a great divine event which is to mark the decisive end of the age. 3 uses are redemption, creation, and history.

- 1. Eschatological perspective - God's decision to enter upon 5th of world history is first announced in heaven. 40:1-11. Thus, his way must be prepared. Lang. of the 1st Exodus. memory & expectation - view of divine initiative & fulfillment;
- 2. Yehovah, the Holy One of God - Holiness is unique attribute of God. connected with Redeemer.
- 3. Redeemer of Israel - Exodus an act of great redemption - redeemer was nearer male in family who could guarantee family solvency. God is this. physical aspect in a spiritual sense such as:

- | | |
|--|------------------------------|
| a. release from bondage | e. restoration of holy city |
| b. judgment of wrath upon Israel's enemies | f. restoration of land |
| c. return home to Palestine | g. conversion of the nations |
| d. rebuilding of Jerusalem | |

but redemption is inward + spiritual; He acts for comforting of his people. He acts for his own sake.

4. Creator - He who redeems is the creator, God is always the subject. Creation is his revelation; it discloses his might, wisdom, ^{40:13-14} unaided initiative. His creation is the background for history. Creation for salvation of his people. Creation is the initial act of which redemption is the finale.

5. Yehweh is an eternal God. Lord of nature and of time. God initiates time and fulfills his purpose in time. (42:21; 44:28; 46:10; 53:10; 55:10-11) purpose in creation, time, redemption.

6. Judge, King, Savior, Comforter, Teacher -

7. Yehweh alone is God - He does not search it; Rather Yehweh seeks himself known in mighty self-revelations as the only God. Yehweh is the first + the last. He knows events, creates them for his purpose, and is sovereign over history. His glory + redemption. He is incomparable - He alone created; he alone sustains + carries it.

8. God reveals Himself in His Word - "proclaim, announce, say, foretell, predict, declare, tell, shout, call by name." His word fills all time + space; his purpose from creation thru redemption. whole of nature + history come under His speaking.

9. Israel the people of God. "I am your Holy God." "I have redeemed you."

10. Israel the seed of Abraham. Israel is the extension of Abraham

11. Israel led by Yehweh. Chosen by Him

12. Israel ~~Servant~~ Covenant People - covenant of peace

13. Israel, Yehweh's witness - (43:8-13)

15. The Servant of the Lord

a) problem: servant equated with Israel - 41:8ff.; 43:8-13; 43:14-44:5; 44:6-8, 21-23; 44:24-45:13; 48:1, 7, 10-12, 17 in the end series only a single reference to Israel 49:3 of 42:1-4; 49:1-6; 50:4-9; 52:13-53:12.

b) Literary - the servant songs and the poems betray the same literary relationships; same structure; fall into same units.

c) the servant + Israel - the servant is Israel if they belong to God. Yet, differently in that the figure presented in the song is an individual one against nation presented in poems. 52:13-55:12 sketch life story of individual sufferer. They differ in their character - servant of Yehweh is guiltless + sinless.

Servant of Yahweh

guiltless, sinless 50:5; 53:4-6
suffering for sins of others 53:4-6, 11-12
suffers voluntarily, in order for sinners
task and mission to bring Jacob back to him,
to raise up the tribes of Jacob, to restore Israel
52:13-53:12

The servant Israel

born from birth, 48:4; 43:27.
suffers in exile for our sins 42:18-25
suffers unwillingly, avenged enemies
set our against this thought

Müller says further exaggerates these contents!

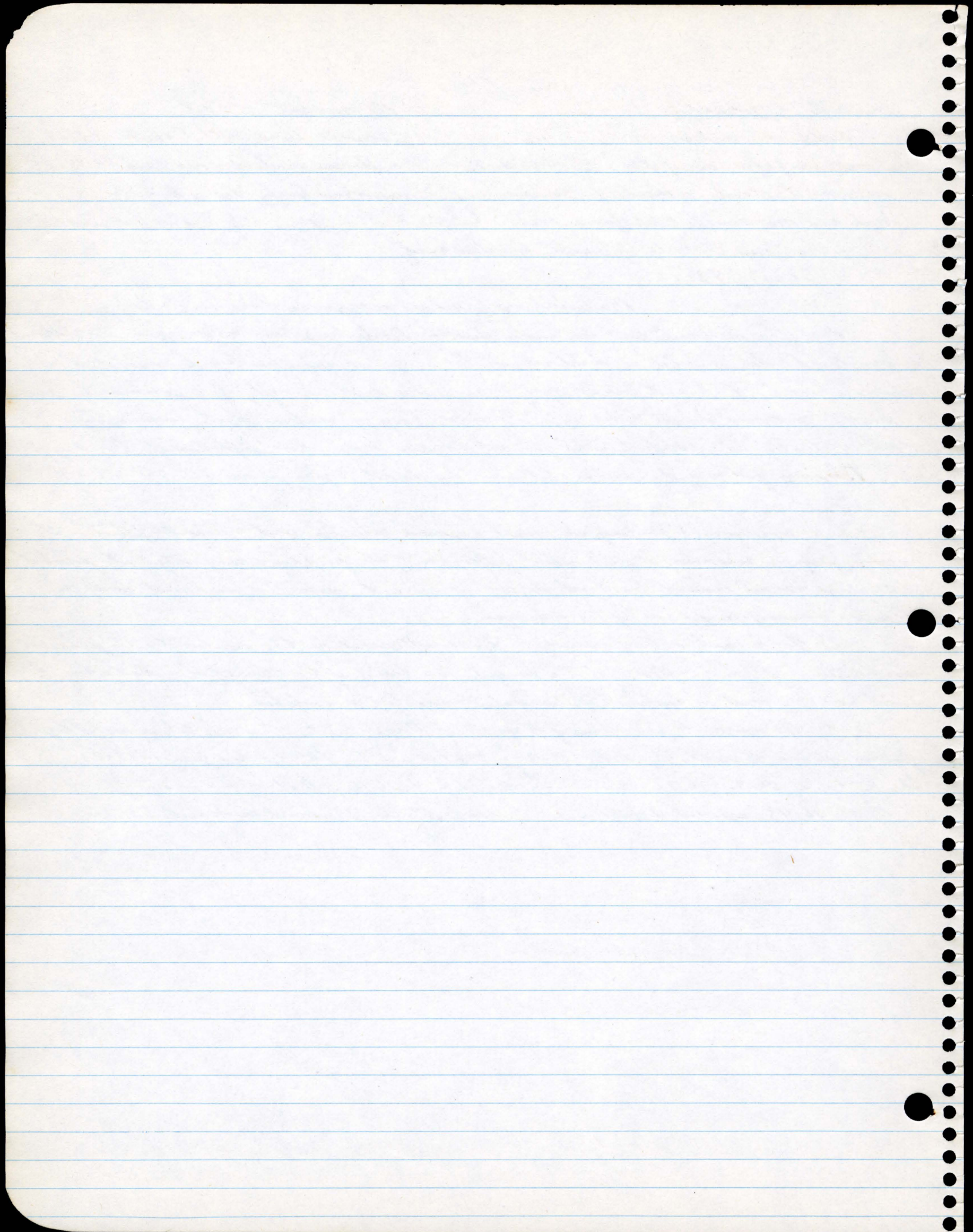
d) the servant and an individual - Müller says no one person is sufficient to bear the burden of what is disclosed in the songs. mission lies beyond individual's accomplishment. But what cannot apply to an individual can apply to a community such as Israel conceives Israel to be. But Oriental way of speaking about community. Israel constantly addressed by God personal pronoun "Thou" are emphatically then any place in O.T. songs portray individualism but even they do not surpass poems 46:3-4, 54:1-8; 47:1-3, 5, 7-8.

e) Mission & destiny of Israel - Israel includes past, present, future. The social group is extension of individual (Abraham); the psychic community. The primary relationship Israel has to the Lord is that of servant. servant offers himself as a vicarious sacrifice for sins of the nation.

f) The servant & the Messiah - the term Messiah in O.T. involves the technical associations of later times. Yet, the servant is a figure of the coming age; The history of Israel is not enough to explain. The servant stands at the end of the world.

g) The servant and Jesus of Nazareth - Gospels write their accounts on eschatological poems of David; (Mk. 1:1-3; Matt. 3:1-3; Lk. 3:1-6; John 1:19-23; Lk. 1:51-52, 54-55, 76-77; 2:30-32; Mt. 1:11; Lk. 4:16ff.; Matt. 12:15-21;

Mark 10:45 quoted Isaiah 53. Acts 8:26-39 based on Isaiah 53:7-8



Apocalyptic Literature

Alexander died in 323. He was great Hellenizer. Ptolemies and Seleucids came to power. Antiochus IV was Seleucid Emperor, controlled Palestine. 2 forces in Palestine, Hellenizers and Jews. Jews would not accept Antioch's proposals. Revolt because Antiochus had desecrated Jerusalem and the shrine. 168 B.C. revolt under Mattathias and Maccabees. 165 victories. Daniel written under the persecutions of Antiochus.

Daniel 7

Daniel 7

I.B.

"Son of man"

Old order has been judged; new era begins. The figure that is taken from heaven to place of orderliness; the beast came from the turbulent, chaotic sea. The writer seems less interested in the this figure is than in what he accomplished. Clouds of heaven is a well known image. "One like a son of man." It need denote no more than a figure in human form. In apocalyptic men are symbolized by beasts, but celestial beings by the human form. Since each beast represented a king and a kingdom, this figure also represents a king and a kingdom. The beasts represented not peoples but kingdoms; likewise this figure represents not saints but the K. of saints and the King who inaugurates that Kingdom the Messianic King. This is the connection bet. the son of man and the Messianic King. In the N.T. + Exch 45-47 the son of man is an individual whose office is to be interpreted messianically. The King and Kingdom interchange and there is no reason why this figure may not represent both the saints as a body and the Spirit of saints as an individual; He is subordinate to the Father of days.

Driver

Some say it repre. Messiah; others say it repre. glorified and ideal people of Israel. The meaning of the expression - a collective term - common expression for mankind in general. 13; lack of support to Messianic interpretation; ideal Jew. of God receive K. one like to son of man ^{v. 13.} in it corresponds to saints of Mark 8:18 and v. 27. N.T. differs - son of man out of Jesus' mouth; not like a son of man. In N.T. Son of man is used most frequently in passages referring to the earthly work of Jesus in the form of his humbleness. ideal son of man; representative of humanity; There are not the associations that would be with Dan. 7:13; But some N.T. passages speak of Son of man coming in glory - these are toward end of Jesus' ministry; Even so he will "be the son of man and this may be closer to Psalm 8:4 than Dan. 7:13.

ICC by Montgomery

Is the term current or commonplace or is it cryptic?

3 theories - 1) personal Messianic, 2) represents people of the saints 3) mythological - a mythical and traditional figure of Near antiquity.

a) like - never knows he is seeing only the like of something.

b) son of man - "However much a student, for one reason or another, may be inclined to find here a Messianic prophecy of a heaven-born Saviour coming to the rescue and rule of his people, nevertheless the strict exigencies of the text does not bear this out."

The accurate interpretative guess (that) it tells us in so many words what is symbolized by the vision. According to v. 18 it is the saints of the Most High who shall receive the Kingdom, and in v. 27 sovereignty and dominion are given to the people of the saints of the Most High; both statements are in fact direct replications of v. 14.

It must be admitted that the correct interpretation of the Son of Man is Messianic - It occurs 14 times in the Parables of Enoch.

Mythological Theory - Son of man is Michael.

Montgomery says "to allow the document to speak for itself as the product of the writer's mind, and to subordinate extraneous influences, unless they are required to make his thought intelligible. "If we admit that the term 'son of man' is not in itself mysterious, and if we avoid confounding it with the later interpretations, there is nothing strange in its use as the type of Israel."

Charles Antiochus put many to sword; sold into slavery many; Jews suffered.

Daniel appears in this crisis: book of devotion; encouragement.

Books had to be pseudonymous - Law was supreme, no new inspiration or prophecy allowed; then the Canon came.

Visions & trances belong both to prophecy

Different eschatologies - 1) prophecy - escha. dwell only with destiny of Israel as a nation and Gentile nations; no message of comfort for the individual beyond the grave. Shed was final & evolutionary abode; no hint of blessed future in O.T. only in apocalyptic;

2) Apocalyptic was a Semitic phil. of rel. and concerned itself with the questions of whence, wherefore, whither? all history, - human, cosmological and spiritual is a unity. deals with past, present, and future as a whole. eternal personal blessedness in a new heaven and a new earth.

prophecy rejected determinism and prediction - but apocalyptic took it up. why! Canon drawn up; closed, yet there were unfulfilled prophecies such as Jeremiah and restoration. Thus able re-interpretations to justify the original forecast.

apocalyptic rewrite history in the form of prediction;

- 1) History or Parable? If it is history, it is unparalleled elsewhere in the O.T. There are many writings in Bible - psalms, poems, histories, songs, parables, sermons, apocalypses; it fits best parable. facts are not trustworthy historically -
- 2) Object of Parable: After exile, Israel hated return for misbehavior, and waited God's wrath upon them; Prophet's task to reawaken missionary emphasis among Israel; parable was best way. Jonah was doing just what people would ^{do} not do. Yet Jonah would risk his life for Gentile sailors. Winter was showing absurdity of Jonah and Israel. Yet after Jonah preaches repentance, he walks and rejects the God of Nineveh. Thus so do the Israelites.
- 3) Date & Authorship - 3:3 Nineveh in far distance - not sure of size; called King of Assyria, King of Nineveh. date is post exile; bet. 400 - 200 B.C. author unknown. Jonah represents the whole nation of Israel. great fish represents representation of the exile and the return;

HAGGAI

Ministry of 4 months in reign of Darius I in 520 B.C.

Haggai concerns itself with a report on the prophet's utterances and on the effect they produced upon his hearers. 3rd person. Haggai not author myself.

Conditions - 539 Cyrus had allowed people to return to Palestine, but in 525 Cambyses had gone to Egypt. went through Palestine; people suffered. no temple built because the people in such poor condition they did not have roofs over their heads. It is to this group that Haggai speaks. Haggai urged by divine command for the people to build the temple. He said it was consequence of their religious indifference that poor times were theirs. He urged Zerubbabel & Joshua to build. It occurred in 516.

2 historical events - 1) revolt when Darius came to head of Empire. Haggai said it thought it was final world catastrophe. 2) appointment of Zerubbabel as governor of Judah. Haggai thought him to be long expected Messiah. Yehosh's home must be ready for his coming so build the temple. Significance - 1) conception of a world destruction, 2) hope of a King Messiah. But no truly spiritual message; even no denunciation of sin and corruption. Yet in post-exilic age temple became very center of religious life of community. Haggai's intimation - 2) opportunity to denounce 2:10-14; beginning of that rapid occlusiveness of post-exilic community of Judah.

Ecclesiastes

long controversy preceded its acceptance to the canon. (150 A.D.)
work included not because of religious ideas, but because it bears
a pseudonym which suggests Solomon as its author. It is true that at
the end it stresses belief in God and in divine judgment, as well as obedience
to God's commandments, while at the beginning it contains a poem of
sad beauty on the vanity of human existence. "In the aesthetic quality of its
pessimistic strain lies the secret of its attraction and of its spiritual significance.
We must appreciate Koheleth's integrity of mind, the clarity of the critical judgment
with which he surveys all the things under 'the sun': its tragic sense of life throws a searching
light upon our human nature and indirectly upon the need of that nature for reconciliation
with the divine. Chap. 1. eternal recurrence: wisdom only deepens his sorrow of the ephemerality
of life. 2. in the end the wise man dies just as the fool dies; 3. life - a process of opposites.
That which is, already has been. perplexing. 4. vanity is strength 5. he wisely listens to
God, do not talk, 6. man cannot dispute with the will of God. 7. difficult for a man to know what
wisdom is or wickedness. 8. It happens in life that the wicked prosper, and the righteous fare
badly. This appears to be senseless. ∴ K. commands man to eat and drink and enjoy himself. Man
cannot solve the riddle of life. 9. while one lives one has hope. 10. 11. The life as it is. //

"From the beginning Koheleth is of the opinion that God is a relative good to be found
in existence, a relative gain to be had through wisdom, but his pessimism never deserts."
What is positive however is limited by the brevity of life.

mind of the author contained elements of traditional Judaism together with a
divinely secular world outlook. For instance death means no more than a happening or occurrence,
not the definite significance of an event ordained by God.

(It is true that Koheleth is an Oriental wisdom writer, not a Gr. philosopher.)
(The deity of his belief has largely become depersonalized. Living before the Macedonian
conquest, he represents the spirit of a "reformed" Judaism which was by no means
"a-religious";

It was K.'s purpose not to convey teaching about God but rather to tell
what he had discovered regarding life, and what a man might gain from life.
He announced not a divine oracle, but the lessons of life experienced from observation
and reflection. He used general name God (Elohim). His outlook was immiserable
more materialistic than any other Hebrew writer. K. unlike any O.T. writer, "succeeded
in depersonalizing the forces of the natural order and in this way his thought approached
nearest to the modern concept of the law of nature." World ordered by God - but
human freedom is strictly limited by the system (strongly fatalistic, deterministic
character of universe). death is inexorable + unaltering. evil is source of
sorrow + satisfaction. wisdom + human knowledge will never solve the problems of
existence. This book is at least consistent in its rejection of a confident humanism.
He reverts to the problem with no human answer. No solution.

give him credit of setting forth with a compelling realism the problem of existence and of attempting to supply an answer with a frank honesty. He does present doctrine of opportunism - take your opportunity today. But the subject of his own teaching - life and how best to use it and appreciate it, lies at the heart of all religions.

No book in O.T. faces vesper frontiers. Yet, no sense of sin.

He begins, continues ends on the levels of mortality; has one depth but ^{two} heights. He permits us humanity's deepest need of the Gospel.

Song of Songs

Song of Songs found in 3rd division of Hebrew canon, the Writings, which are a miscellaneous collection. used as private reading in worship at time of Passover.

1. lyrical poetry; 2. all content in mouth of speaker. 3. frequent repetitions, 4. loose structure changes one as for advanced in 1:4 & 2:4 or in 8:4; 5. folk poetry, 6. elaborate imagery 7. classic geographical background - (Palestine, Syria, Transjordan.) 8. in its present form it is purely secular, that is not mentioned 9. unusual words,

included in canon because of its entire nature - Liturgical (very most adequately explain the connection of the Song with the Passover, its admission into the canon, its allegorical interpretation, its linguistic peculiarities, its cultic terms, its adaptations by council sacred to the fertility cult; its refrain,

Its inclusion in the canon would be explained by the fact that the singing & dancing belonged to festivals of great religious standing.

Liturgical interpretation - survival of ancient Hebrew New Year liturgies that celebrated the reunion and marriage of the sun god with the mother goddess it is residue of a myth, ancient fertility cult. in prophetic writings Jehovah seen as husband and his people as wife.

Pfeiffer - book is anthology of love lyrics and related poems rather than a collection of songs for a specific purpose or a single lyrical or dramatic poem.

I The palanquin of Solomon 3:6-11

II Song of the maiden a) remembrance, b) description c) effusions of love for the beloved.

III Songs of the youth.

IV Duets of lovers.

V Miscellaneous fragments.

"The allegorical interpretation, by discovering a deeper meaning under the plain love poetry, made possible the canonization of the book."

allegory of relations between God and Israel or Christ & Church.

Exodus to Coming of the Messiah.

Pfeiffer - "Ecclesiastes is one of the most original books in the O.T., - as well as the most radical." In spite of objections the book received canonical status because of its popularity, its fictitious attribution to Solomon, because of its precise annotations - enjoy pleasure of life, two highest values of the time, wisdom + right conduct.

- 612 N. meret fell
- 608 Josiah killed by Nechs of Egypt
Nechs on way to aid Assyria against Babylonians.
- 605 Battle at Carchemish - Babylonians victorious.
Nebuchadrezzar
- 597 Jehoiachin ruled with Egyptian party
Jehoiachin surrendered to Nebu.
Zedekiah reign
- 588 Jerusalem Revolt
- 586 Exile
- Gedaliah governor - slain by Ishmael - group fled to Egypt.
(Jehoiachin)
- Exiles - synagogue - writings, late persecution
- 536 Cyrus of Persia defeated Babylonians
restoration of Jerusalem
- 516 Zerubbabel with 2 prophets Haggai and Zechariah
rebuilt Temple.
- 444 Nehemiah rebuilt walls around Jerusalem -
nationalist
- 398 Ezra - pure Jewish blood (anti-Samaritan)
completed work of Nehemiah
"People of the Book"
- 333 Alexander left Palestine to act as it had before.
Struggle bet. Egypt + Syria over Palestine.
Seleucids were Hellenization minded for Palestine
Antiochus IV (Epiphanes)

- 169 Antiochus IV spoiled temple - Jews would not cooperate with his Hellenization program.
Mattathias was his father
some of Jews erected in temple.
Judas Maccabaeus led national uprising against Syria and Hellenizing Jews.
- 164 Judas Mac. purified temple of pagan cults.
added Bilead + Galilee to Judah.
killed 151
Other rom lost power to Syria - became figureheads.
- 134-103 John Hyrcanus -
Pharisees + Sadducees developed 134-103
- 63 Rome - Pompey incorporated Judea in province of Syria
maintained Hyrcanus family in high-priesthood.
- 54 Coarnus robbed temple of treasures
But Julius Caesar for conciliation - friend of Judah
- 37 Herod became ruler of Judea

Amos

Jeroboam II (786-746) prosperous

Amos - tells defects, high society, luxury, dishonesty.

1. judgment of Israel + nations
2. appeal to international morality
3. history under sovereignty of divine will + purpose.
4. day of Yehweh
5. sets rel. faith of Israel free of rationalism

Hosea

younger contemporary of Amos. reflects upon confusion after Jeroboam II death. rise of Tiglath-Pileser II - new Assyrian advances.

based - devotion or covenant faithfulness - Yehweh cult must be de-Canaanized. message of triumphant love of God.

Isaiah of Jerusalem (1-12; 28-33)

Assyrian imperial aggression death of Uzziah, Syro-Ephraimite war, decline + fall of the northern Kingdom, campaigns of Sennacherib. institutions seem much to him. patriotism - loyalty to justice and monarchy. God's justice + righteousness makes himself. message of judgment - (day like Senn) faith expelled to or man's improve source. some remnant to endure. son - Shearjashub (remnant will return.)

Micah - invectives + threats against the rich and powerful. God to come in great Shephany to bring judgment. landholders, rulers, Jerusalem in peril.

Reformation of 621 - time of Josiah. tel. return + covenant. Assyrian decline - Baby. rise to power. writers of Deut. tried to give a transcription of Micah's faith, as they understood it, for their time. Code - loyalty to God - Shema = 6: 4-9 worship centralized in Jeru. love emphasized. Israel is holy, chosen, covenantal people - unique. a covenantal people. God + God. Love demands justice - motivation for doing good is reward. false interpretation of history - a God who will save life in terms of rewards - punishment could not cope with the national tragedy. other defects were rationalism + make book reading of revelation. not living voice but letters + words of a book. beginning of movement of Judaism. stabilizing of temple + cult.

Jerome

(626-586) personal identification with the people.
calls for profound, inward transformation -
inner call for choice bet. life and death.
attacks temple & law

Ezekiel

carried into captivity in 597; 592 vision, narrow before
586 in extreme judgment (vivid picture of sin) idolatry & egotism.
holiness & sovereignty of God.

After destruction of Jerusalem, he becomes prophet of hope. (valley of
dry bones - welcome of northern & south people of Israel & Judah.
covenant of peace. a new temple. a church people.

Ezek. & Jer. = collaborators of heart of their time

Ezek. saw more in historical community, temple.

He was pastor, apocalyptic, prophet, priest, poet.

Fall of Jerusalem

1) judgment & grace, pessimism & beyond (Lamentations)

2) revision of history by Deut. from Deut. to II Kings.

reconcile actual, tragic history of past with sacred sovereignty in
history.

3) deepening sense of sin & guilt.

4) individualism (Jer. & Ezek.) proper way for pastor & writer lit.

5) reflection on creation - real world, pastor, priestly history,
wisdom lit., profound eschatology.

6) ecclesiastical community.

7) life of worship & devotion.

8) problem of God's - 400 - righteousness by faith.

Deut - gave other reply

500 - depth of meaning of suffering & pain.

etc.

9) prophecy develops into apocalyptic vision; tragic purification of lit.

II Isaiah

Thought is eschatological - new exodus,

monotheism always stands in relation to creation, redemption,
eternity etc.

Postbiblical Judaism (538-150)

1. priestly edition of Pentateuch - creation of world calendar in institution of sabbath, in observance of Passover, the whole life of Jew is regulated. cultic regulations are enumerated in ordinal fashion. Service at sanctuary is only ordinal worship. Clean and unclean are sharply separated. fixed patterns. Mantram: purity of Judaism in presence of Persian power. distinction of vivid personal qualities of patriarchs & God might be exalted.
2. religion of psalmist - devotion to temple cult; a covenant book - monotheism, creator, eternity. goodness - love of God. God's revelation in nature (8; 19: 1-6; 29; 104.)
praise - Deut. ethic - good-reward; bad-punishment -
3. religion of wisdom literature - (strong of own mortality although borrowed much from Egypt. 1) emphasis upon human experience, individual energies, man bears moral responsibility; common concerns let - family, his land, wife - child; 2) with sagacity & morality belong purity. all conduct brought under surveillance of God. Law & wisdom closely identified; 3) to suffering in life; no clear & consistent answer. orthodox answer given in Proverbs, speaking of friends of Job, but Job relies on trust, mystery - mystery to God's purpose and righteous rule. Ecclesiastes (Kohaleth) denials the moral gov't. of world. 4) nature of wisdom ranges from simple sagacity to the wisdom of vision; movement of wisdom from personification to hypostasias.
4. religion of apocalyptic - deepened prophetic outlook by destruction of the nation, suffering and tragedy. a) they stand in relation to their own times, reflect crises around them. b) emerging drawn from mythology, c) Iranian influences of dualism; angelology, demonology. d) variety of materials make them up.
 - 1) God is all-wise & all-powerful. breaks thru ordinariness of natural work to work his will.
 - 2) time of coming of God is near.
 - 3) supernatural world view, God's imminent punishment, theological dualism - 2 eyes - one earth, one beyond.
 - 4) Daniel represents imminent coming of God. shallon great messiah (Dahy., Media, Persia, Greece.) Israel concerned as messianic people performing messianic functions. (No personal messiah)
 - 5) resurrection of dead (Dan. 12: 2-3 + Isa. 26: 19)
 - 6) history is ordered according to the divine plan.

Daniel and Apocalyptic Literature

- 1) symbolism
- 2) veiled predictions

apocalypse means disclosure, revelation;

affords encouragement and comfort to faithful Israelites in times of national distress;

call to repentance + rebuke of sin is secondary.

primary - visions of future, older but unfulfilled promises of Israel's destined glory - answer to questions of perplexed people.

message placed in mouth of some famous man of old.

1. Triumph of K. of G. over K. of world.
2. resurrection
3. angels
4. Antiochus Epiphanes and Maccabees.

Wisdom Lit.

Its poetry scarcely mentions the election + covenant of Israel.

Prophets

1) cultic prophets - organized association; at sanctuaries.

nebiim (representatives of the congregation)

origin + transmission of books

1) oral pronouncement

2) small collections (authentic + unauthentic material mixed by scribe)

3) smaller material worked up into books.

transition from ecstatic organ to inspiration + revelation in sphere of quiet reflection + spiritual clarity.

Relevance of Apocalyptic Rowley

They are true with a deeper truth than historical or prophetic
inerrancy. They are spiritually true. It is child of prophecy, yet diverse
from prophecy. Both the predictive element in prophecy and the moral and
spiritual element in apocalyptic need to be emphasized.

Differences of form: prophetic books - brief oracles
biographical framework
poetic form
apocalyptic books - prose
more continuous in history
esoteric character
message to be sounded down in secret.

Both spoke to our generation
divine urge to speak
concerned with religious + political.

early prophets favored revolt against foreign rule
8th + 7th century prophets opposed revolt groups of coast prophets favored
apocalyptic lit. during Maccabean age favor revolt.

more interested in religious side than political;
prophets - day of Yahweh - judgment.
apocalyptic - " - deliverance.

no distant hope, but a sense of
being realized;

prophets - messiah than Davidic line
Daniel - only divine rule exercised thru the saints
saints = Son of man phrase

prop type of Anti-Christ - (at this time you could have
in Anti-Christ w/o Christ.)

characteristic of Israelite thought to pass from
collective to individual and to represent
group by the single individual

prophets spoke from present
apocalg. " " present but thru Counselors in past under an
assumed name.

Daniel - as a prediction of the end, it was a failure
as a source of spiritual strength + hope, a success.

Transmission of Prophetic Books

- 1) oracular
- 2) autobiographical
- 3) logographical

Ecclesiastes

George Brumell

A long controversy presented itself before the book was admitted to the O.T. canon. The work was not included because of religious ideas, but because it bore a pseudonym which suggests Solomon as its author, because of its popularity, and because of its pious annotations. At the beginning it does stress belief in God and in divine judgment while at the end it contains a sad poem on the vanity of human existence. "In the aesthetic quality of its pessimistic strain lies the secret of its attraction and of its spiritual significance."

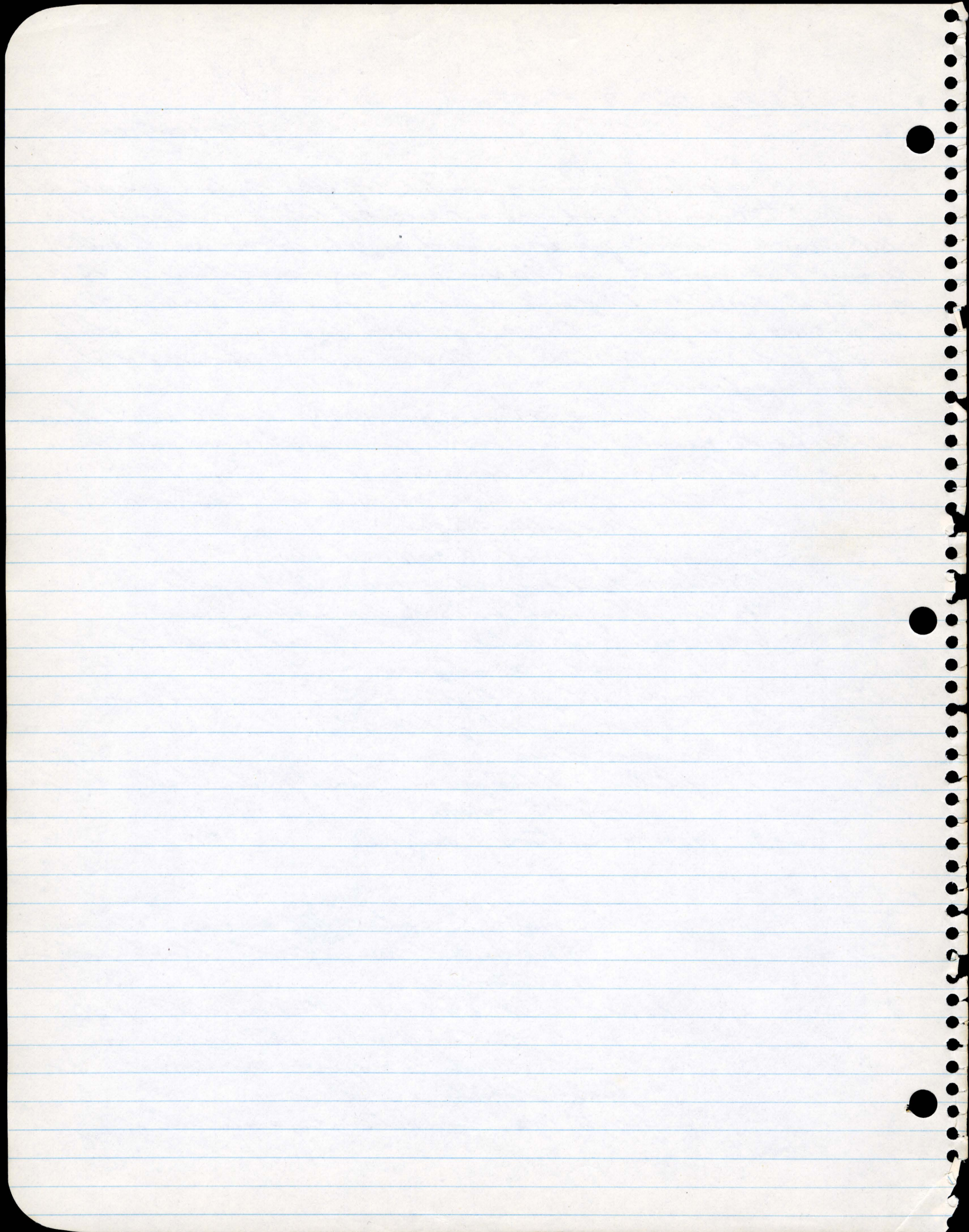
The writer (or writers) of Ecclesiastes does not present divine oracles, but the lessons of life's experience from observation and reflection. Some of his contributions to O.T. canon are:

- 1) attitude of universalism and rationalism (more so than any other Hebrew thinker)
- 2) integrity of mind (keep and sharp)
- 3) keen critical judgment (reviews all things under sun)
- 4) compelling realism as he faces problem of existence
- 5) subject of life and how to use it and appraise it is at the heart of all religions.
- 6) depths but few heights in book. He begins, continues, end on level of mortality.
- 7) no sense of sin
- 8) fatalism, determinism - human freedom strictly limited by the system.
- 9) depersonalization of deity

Negative Results

But

- 1) give him credit for stating that wisdom and human knowledge will never solve the ultimate problems of existence.
- 2) the book is at least one with Christianity (gospel) in its rejection of a confident humanism.
- 3) he at least attempts to supply an answer with a fearless honesty.
- 4) he points up humanities desperate need of gospel.



Song of Songs

George Braswell

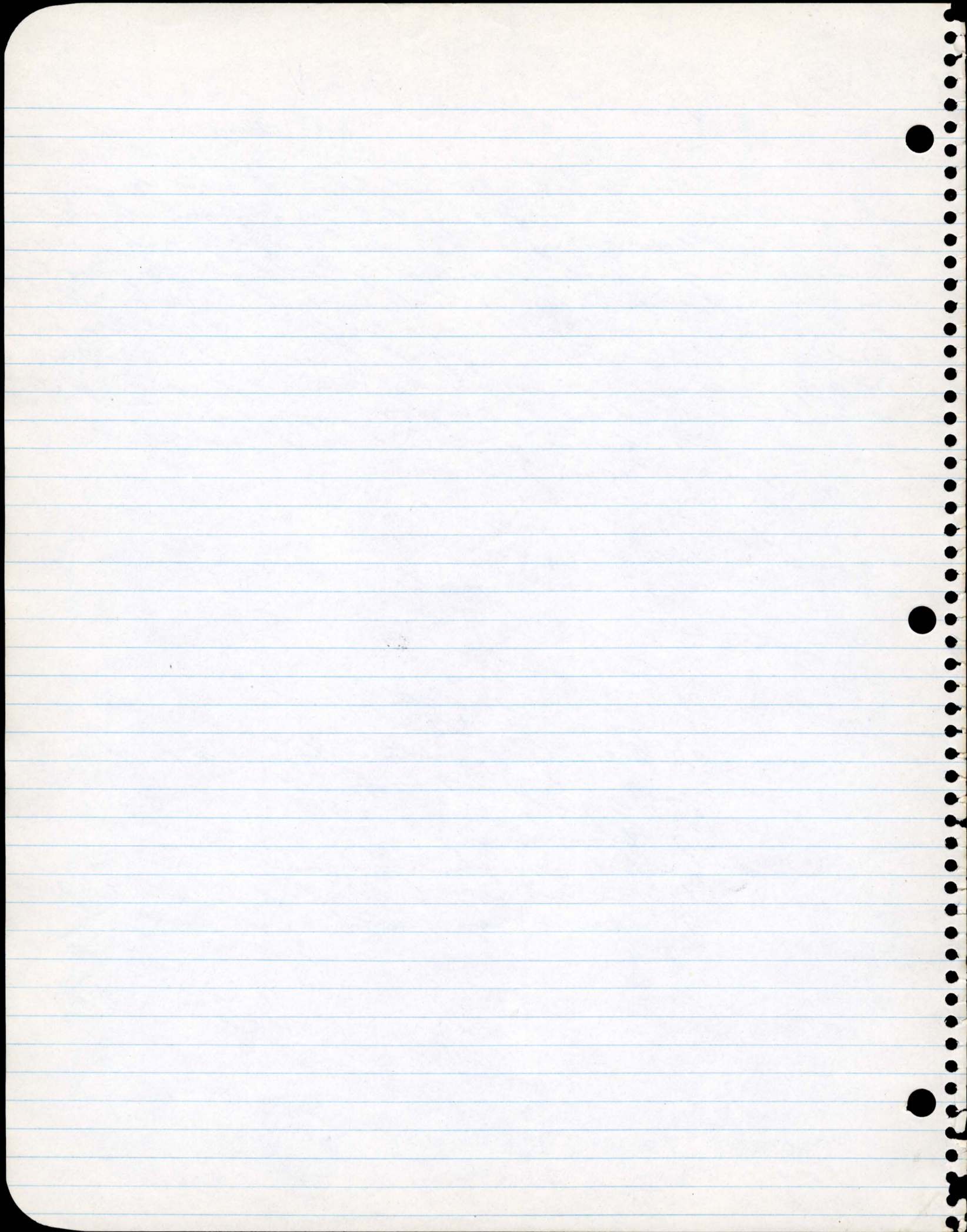
Song of Songs was included in the canon because of its lyrical, erotic nature. Pfeiffer says that "the allegorical interpretation, by discovering a deeper meaning under the plain love poetry, made possible the canonization of the book." The opponents of the liturgical theory say that this theory most adequately explains its admission into the canon. Its inclusion in the canon would be explained by the fact that the singing and dancing belonged to festivals of good religious standing. The allegorical group would say that it was included because of its symbolism of the relation between Yehweh and his love for the people of Israel.

The structure of the book is as follows:

- 1) the prolegomena of Solomon
- 2) songs of the maiden
- 3) songs of the youth
- 4) duets of lovers
- 5) miscellaneous fragments

Literary structure cont.

- 1) lyrical poetry
- 2) all content in mouth of speakers
- 3) frequent repetitions
- 4) lacks coherent structure - things are as far advanced in 1:4 as 2:4 or in 8:4
- 5) folk poetry
- 6) elaborate imagery
- 7) elusive geographical background
- 8) purely secular in its present form (no mention of God)
- 9) unusual usage of words.



George Braswell

Good work

I Chron. 10-15

Rearrangement of sacrifice of water incident (I Chron. 11; II Sam. 23)

Difference in ways to become King of Israel. Chronicle leaves out Ishbair, Abner, just incidents. Just different tribes came to David from Israel. (Chron. 12)

In bringing up the ark Chronicle 15 mentions David's appointment of Levites to bring it up, but in Samuel just people do it. more detail ceremony in Chronicle; Levites, musicians, priests

II Chron. 10-16

NEW ISRAEL
SUPPORTED BY
PROPHECY

Mentions Rehoboam's fortification of many cities (10) and the prestige support as they flocked to Jerusalem which Kings 12 omits.

Chronicle 12 elaborates on Rehoboam, God delivers him from Shishak of Egypt; conditions were good, so Chronicle says in Judah. Kings omits.

Chronicles 13 says Abijah had great victory over Jeroboam, and Judah increased in power. Kings 15 makes no mention of victory.

Chron. 14 says Asa defeated army of 1 million Ethiopians. Kings omits. Elaborates on covenant of Asa to Yahweh, great crowd. (15)
16 chapter devoted to Asa too.

II Chron. 23

Chron. says Jehoiada called Levites and priests to make covenant Kings 11 just mentions the soldiers.

Affair really under direction of Levites and priests; burnt offerings, rejoicing and singing by Levites.

DATE : 350-250

PURPOSE : NOT WRITING HISTORY

A THESIS

CHRON. 13:22 a homiletical commentary,

SOME SAY 2 SOURCES PRIESTLY CODE

THESIS OF CHRONICLER

LEVITICAL

Righteousness rewarded by prosperity.

Sin by adversity;

"Son of Man"

April 19

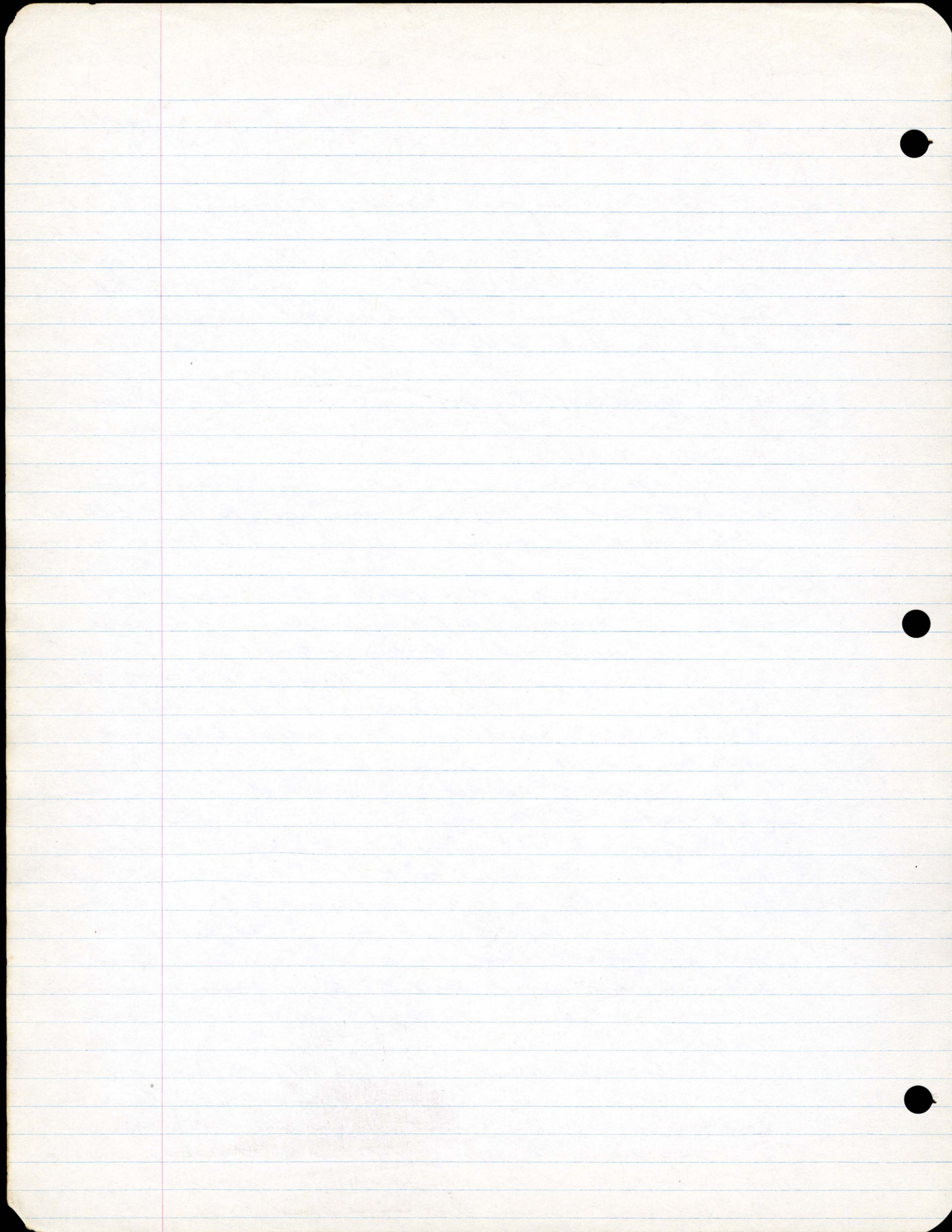
George Braswell

There are three theories of the passage in Daniel 7:13-14; those being 1) the personal Messianic, 2) representation of the people of the saints or glorified and ideal Israel, 3) mythological. The earliest interpretation of the passage finds that the "son of man" is Messianic. This interpretation is found fourteen times in the parables of Enoch. The mythological theory holds the son of man to be Michael. Now, within this theory are the ideas which tie this concept with Babylonian mythology. However, the prevailing theory today is that which holds that the son of man concept symbolizes the people of the saints.

Montgomery in the I.C.C. says that strict exegesis does not bear out the theory of Messianic person. He says that the accurate interpretation given in v. 18 and v. 27 tells us in so many words what is symbolized by the vision in v. 13-14. According to v. 18 it is the saints of the Most High who shall receive the kingdom, and in v. 27 sovereignty and dominion are given to the people of the saints of the Most High. Both these statements are intentional replica's of v. 14, says Montgomery. "If we admit that the term 'son of man' is not in itself mysterious, and if we avoid confounding it with the later interpretations, there is nothing strange in its use as the type of Israel."

The I.B. says that since each beast represents a king and a kingdom, this human figure "son of man" also represents a King and a Kingdom. The beasts represented not people but kingdoms, likewise this figure represents not saints but the Kingdom of saints and the King who inaugurates that Kingdom. The King and the Kingdom interchange, and the I.B. says there is no reason why this figure may not represent both the saints as a body and the saint of saints as an individual. Driver says the term "son of man" represents a collective term, a common expression for mankind in general, and from this line of thought he goes on to agree with Montgomery.

Driver points out that in the N.T., the term "son of man" is used most often by Jesus in referring to his earthly ministry, as the ideal man, representative of humanity. However, some N.T. passages speak of the son of man coming in glory, but these are toward the end of Jesus' ministry. Driver points out that when Jesus uses "son of man," it may be due to Psalm 8:4 meaning then that of Daniel 7:13.



April 12

Jonah and Haggai

George Braswell ✓

The book of Jonah has a teaching lesson more so than the book of Haggai. The book of Jonah has a broadness of scope representing the entire "nation" of Israel whereas the scope of Haggai narrows to just those Jews in Jerusalem whom he writes to build the temple. Both books are portraying the outlook after the worst of the exile is over and even after the exile has been over.

Both authors of the book had as their task to reawaken the people of Israel to their need of Jehovah.

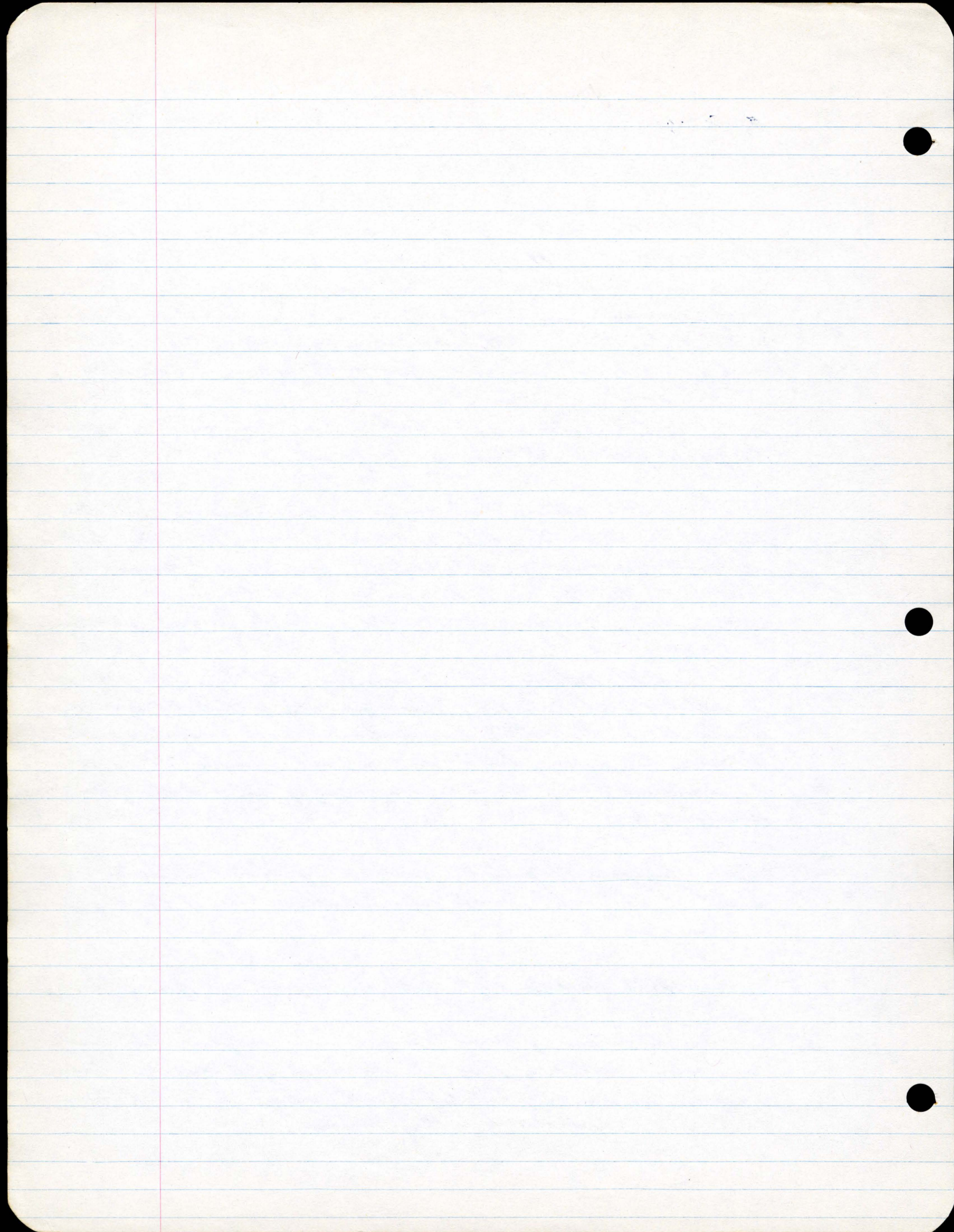
Both authors demonstrated an anti-missionary attitude of the people to be Gentiles. But Jonah tried to correct this view by the painting of his parable (by the author): Jonah was just representing Israel! On the other hand, Haggai counselled an anti-missionary attitude toward the Samaritans on the part of the Jews in Jerusalem.

Both authors call for repentance but in differing veins. The author of Jonah calls for a deeper repentance in that the Jews should be interested in other nations for salvation; whereas Haggai counsels for repentance that is only shallow, just to build a temple with no concern for individual good; there is no denouncing of sin and corruption strongly on his part.

Whereas the author of Jonah calls for broadmindedness and interest in all people, Haggai calls for exclusiveness of the set of Jews in Jerusalem.

Both authors point out a judgment and destruction.

The author of Jonah has a broader concept of God and his dealings with man, more like the concept of II Isaiah, whereas Haggai has narrow, distorted concept, calling for temple to be built and Zerubbabel to be King-Messiah.



George Basswell

Jeremiah

April 5

A. Personality of Jeremiah demonstrates a struggle between fidelity to his prophetic commission and the natural feelings and impulses of his heart.

1. Outward Personality

- a. fidelity to his prophetic office.
- b. great courage to speak.
- c. greater courage to act in times of danger to his life.
- d. prophecies of doom
- e. condemnation of priests and prophets
- f. voiced deep faith in God
- g. commanded respect of leaders, others

2. Inner Personality

- a. most subjective of prophets
- b. deeper personal experiences
- c. Fluctuating, violent moods
- d. great and deep tensions
- e. feelings of despair and bitterness
- f. impatience
- g. quickness of temper
- h. quite emotional and sensitive
- i. loneliness
- j. suffering
- k. cursed God
- l. sided with people
- m. extremely confessional
- n. recognition of iniquity of sin

B. Jeremiah's doing was in his being; truth was wrong out of life; his destiny was his passion, a bearing of a cross, not quite like we know it in the N.T. Because his personality was one of great subjective experience of loneliness, of a being out-off from others, of individualism, he felt himself to be standing alone for Yahweh. The great limitation of his religious experience was the incomplete possession

(OVER)

by the spirit of love, which, John Skinner says, is the medium of perfect communion with God. God is to Jeremiah the all-seeing, all righteous Judge, rather than a loving father. Thus, his personality slanted his message to that of extreme individualism. His loneliness and feeling of being left out, and his being attacked by the others, made him extremely vengeful in his message. He called down vengeance upon the people. His message was not heeded although it was heard by many. Personal, individual, inner experience were the key words to Jeremiah, but the people had not quite heard these before, and were not willing to apply them to themselves. These symbolize the personality, content and communication of the personality of Jeremiah.

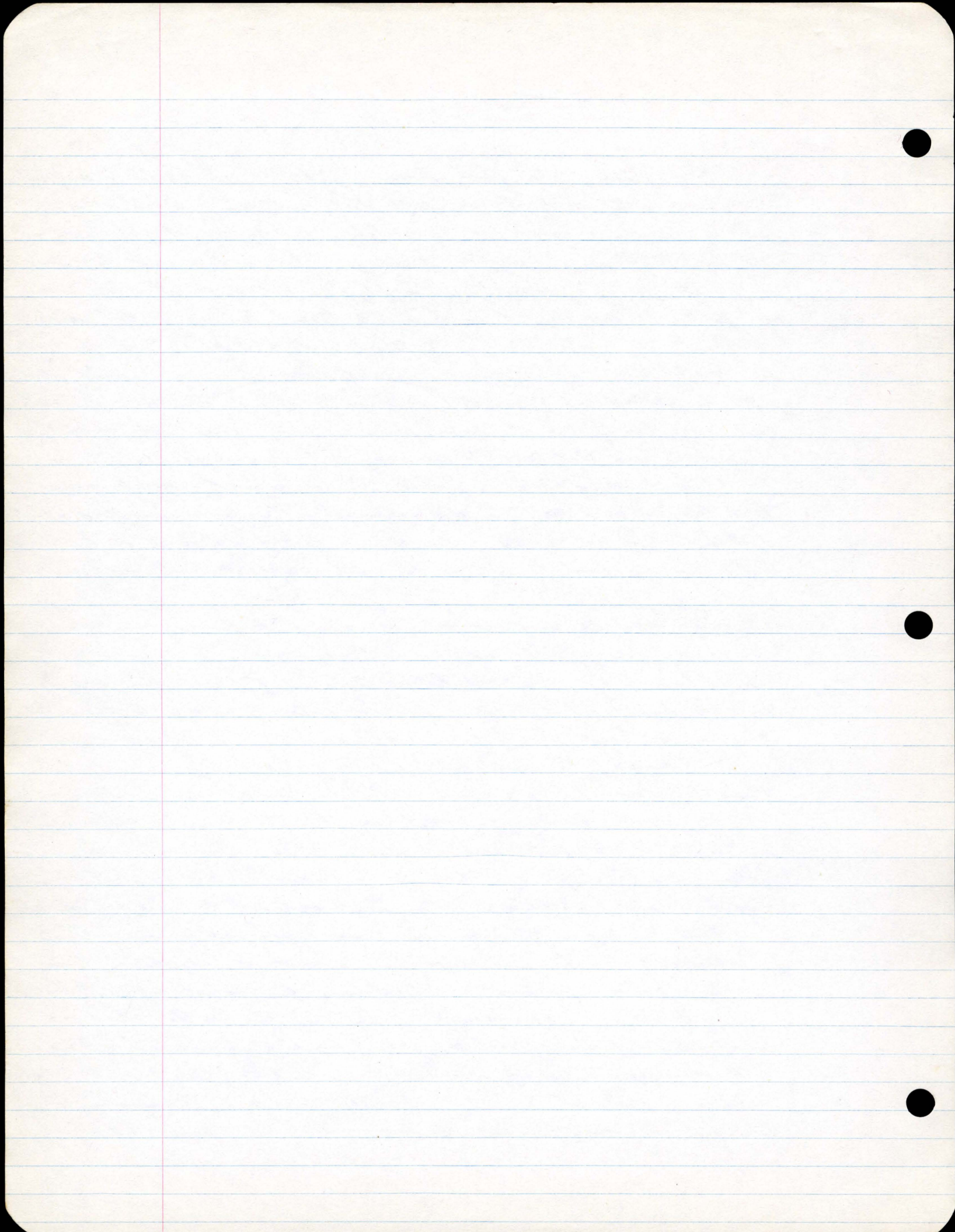
George Bransell

Isaiah

March 8

For the prophet Isaiah, Judah is always to be under the sovereignty of God; not man, but God determines history; not by clever alliances but by watching for and quietly carrying out the will of Yahweh is Isaiah's message to the leaders and the people of Judah. Judah's security ultimately lies not in military action or in political alliances, but in humble and quiet faith in a God who is concerned with his people. The I. B. states that Isaiah "is not, however, counseling the quietism which withdraws from responsibility, but with his overwhelming sense of the activity of God in historical events and his certainty that the divine plan is being carried out behind the scenes, he sees that Judah's panicky and short-sighted efforts to affect the course of events is foolish. The nation is at cross-purposes with God." Isaiah 30:15 is God's counsel to the people. Isaiah sees that God is lord of nature and of history, and that Judah must first acknowledge this and bend her will to this truth in order that she might survive in the world of struggle.

Isaiah was not one who was just drooling from the mouth, one who was a fundamentalist who was only God-bound with no relations to the concrete historical realities of his own time and place. He was alive to all of the great political factors of his day. He knew that Assyria and Egypt were gigantic world powers. T. H. Robinson explains that to Isaiah, the significance of these nations lay in the fact that they were all related to a higher and more fully dominant principle - the will of Yahweh. Robinson says that Isaiah had a genuine philosophy of history - that all events were subordinate to the working out of a single sublime plan. That plan in itself is the vindication and illustration of supreme moral laws. George Adam Smith states that Judah only showed haste and business in their politics; their politics were devoid both of intelligence and faith. Bad religion is the source of bad politics. "To Isaiah, a nation's politics are not arbitrary; they are not dependent on the will of kings or the management of parties. They are the rational outcome of the nation's character." Isaiah tracks their source of bad politics to their bad religion. If they refuse to listen to guidance, then they will have to listen to judgment. (30:9ff.) Isaiah preached no submission to fate, but reverence for an all-wise ruler. Not alliances, but reliance in faith in God was Isaiah's message to his people.



Martin Buber presents an interesting discussion on "the theopolitical hour" in the life of Judah. Isaiah calls them and the people to decision. The decision to which they must submit is to give up covenant politics with their surrounding neighbors. Buber says that the word of prophetic faith is historical reality. "What here prevails is indeed a special kind of politics, theopolitics, which is concerned to establish a certain people in a certain historical situation under the divine sovereignty, so that the people is brought back nearer the fulfillment of its task, to become the beginning of the Kingdom of God." Covenant politics is inimitable religiously because it places obligations which oppose Israel's one relationship with God, and it involves her in other nation's wars of expansion, in war liable to rob the people of their own independence and destroy them. Small politics is a monologue of man, but large politics or great politics is a discourse with God. "Keeping still" is solemn in regard to the political attitude of God and his people.

We must remember that his plan of non-resistance brings down when the inviolability of Zion is threatened. However, faith is the determinative of what political action the nation is to take, and that faith, as Isaiah sees it, is dynamic faith that keeps still while God acts in that particular situation. His relation of faith to politics is ultimately seen in his declaration that Jehovah is not only the supreme power in the world, but also the consistent purpose which works itself out in human history. His declaration only hardened the people more; they ignored him and this added to his disappointment. We can say that what we know of the history of Israel prior to and after Isaiah's time has been that Israel was to be a spiritual power, an example to the nations; not a military power or a allying power. This is the best purpose we can get. It is a noble and a hard purpose for a nation; but it is encountered in Jeru. Isaiah did say what was the use of allying with Syria, Ephraim, and Egypt when Assyria would destroy them. This was most relevant. If I had been a simple Judah, I probably would have thought him to be a drooler of the mouth, too.

