

O. T. Interpretation

History
Formation of Books
Exegesis
Theology

Method

- Lectures - interpretation, exegesis, text itself;
highlight significant problems, highlight marks;
use of O.T. in Christian Church;
- Seminar - clarify lectures
certain topics, exercises

The Bible Today
C. H. Dodd

Noth's Appraisal of Lommel's tradition;
got down on sheet of paper.
Where does his position differ from Wright's position; Allright;

Wellhausen.

structure on how he sets up his argument
How does he undergird his argument

O.T.

- Oct 19 Exodus (1-82)
Oct 26 Well - (~~171~~ 171-362)
Int Oct 30.
Oct 19 Well's appraisal of David's Early Unit.

We understand the O.T. from Jerusalem, not Athens.
O.T. is beginning of church. Problems of church history begin. Hellenism
begins; systematic theology; whole understanding of the word; pattern
for great preaching;

O.T. is amib for theological vocabulary; kingdom covenant
sin, salvation, faith, righteousness; (Faith is like a story, a man
doing this and that, just as Christ said, like the Samaritan, a
dynamic story.

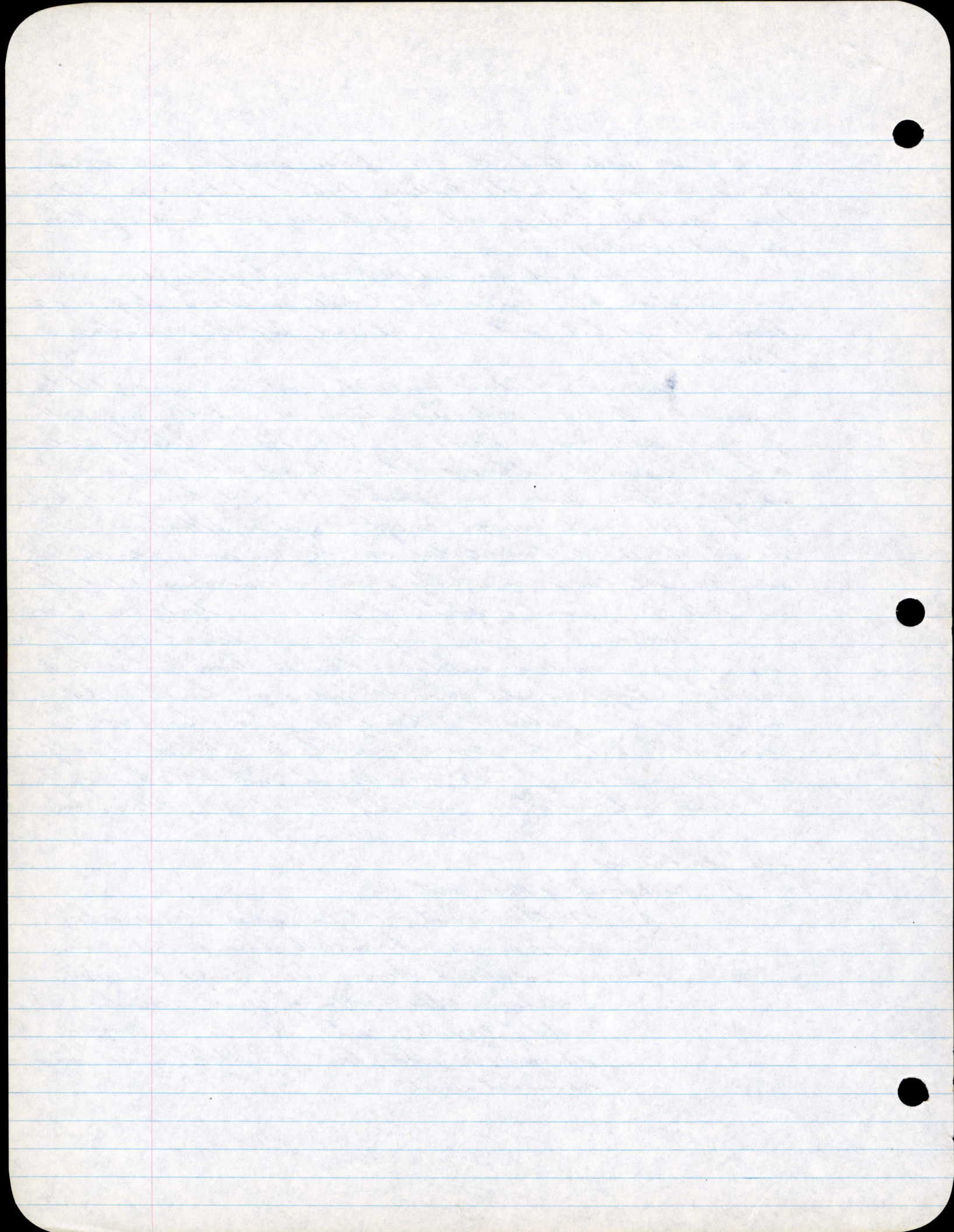
There is a Hebrew mentality; not just learn, but have
encounter with God; relationship between one and the many. Problem
of original sin. How is Adam connected. Adam relates to mankind
and the individual; relationship between life and death. It is a
quality of existence. Adam - man pleads to God that he is already dead;
quality of life; anthropology - concept of man is different in O.T.
No soul at all; he does not have one; he is a soul; when the body
dies, the soul dies; immortality of soul or resurrection of body for
our faith!!! Time - quality of time, no abstract view of time.

Problems are of real importance; fundamental; faith
and history; nature of revelation; how can eternal God relate to
transitory history; In what sense does God reveal himself. What is
the word of God; problem of election & will; God chooses us; he
chose Israel. But where does responsibility lie; the Hebrews proudful.
Is Church in or out of world; How can it relate to world; prophets
not downer into isolation; problem of law & Gospel; ethics; discipline.

I The Pentateuch

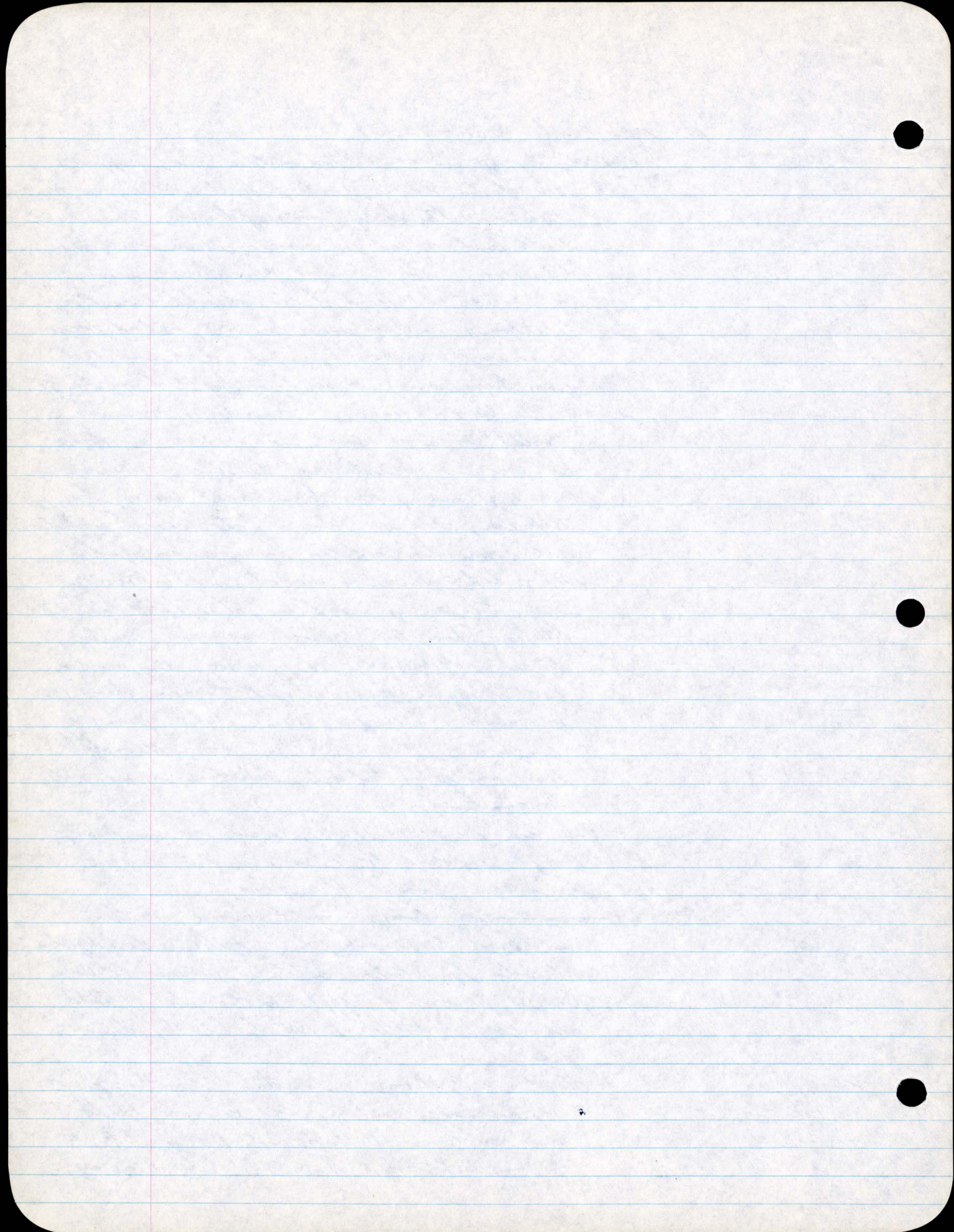
1. Background of Near East

A. Fertile Crescent, Palestine opened at both ends;
invading armies and constant stream of trade with
new customs and religious ideas; Coastal Plain poor;
no timber; Hills - Plain of Jezreel - murders
traveled, Megiddo; center at Elba and Horizon
wilderness of Judah, desert. Septateuch is rich section,
sub-tropical climate.



B. Near East 3000 - 1200

1. Early Bronze 3000 - Chalcolithic age, copper; new artistic skills, crude pictorial writing, irrigation, stable agricultural sys., Mesopotamia, Sumer in South and Akkad in north; Sumer developed cuneiform script; legal foundations, Sumer epics of creation and flood stories mediated from Babel to Hebrews; 2400 under Sargon I Akkad became power over Mesop. & Syria, etc; took much culture from Sumerians; 2000 Elamites took over Mesop.
2. Middle Bronze 2000 - Amorites or West Semites flooded Mesop. area. 2000-1700, West Semites took over from Mediterranean to Tigris; Hammurabi became climax of Amorite movement became king of Babylon; Pagan - Aram - patriarchal connection with Amorites and this region around Pagan. Mari left - illuminated Amorite world, Mari was excavated, a city; light on patriarchal life (1700) Hittites - from Asia Minor 2000 non-Semitic; dynasty, Halys River - Bogazkoy, they invaded northern Syria and destroyed Babylon around 1500 Hurrians - (Hittites) 1750-1600, powerful kingdom of Mitanni, Nuzi town excavated Hurrians penetrated into Palestine; mixed with Canaanites;
3. Late Bronze - 1500-1200, dark age for Mesop. Babylon captured by Cassitean from Zagros mountains; ruled 450 years;
4. ~~Egypt - early Bronze~~ - great period, Mitanni and Egypt formed party, but Mitanni disintegrated and taken by Hittites; Seti I, Ramesses II were powerful pharaohs of Egypt. friction bet. Hittites and Egypt - battle of Kadesh (1286) drew peace.
4. Egypt - early Bronze, dynasties, Mentuhotep, first who divided dynasties; Old Kingdom, Middle K. and New K. O.K. to early Bronze. M.K. to middle K. and N.K. to late Bronze age



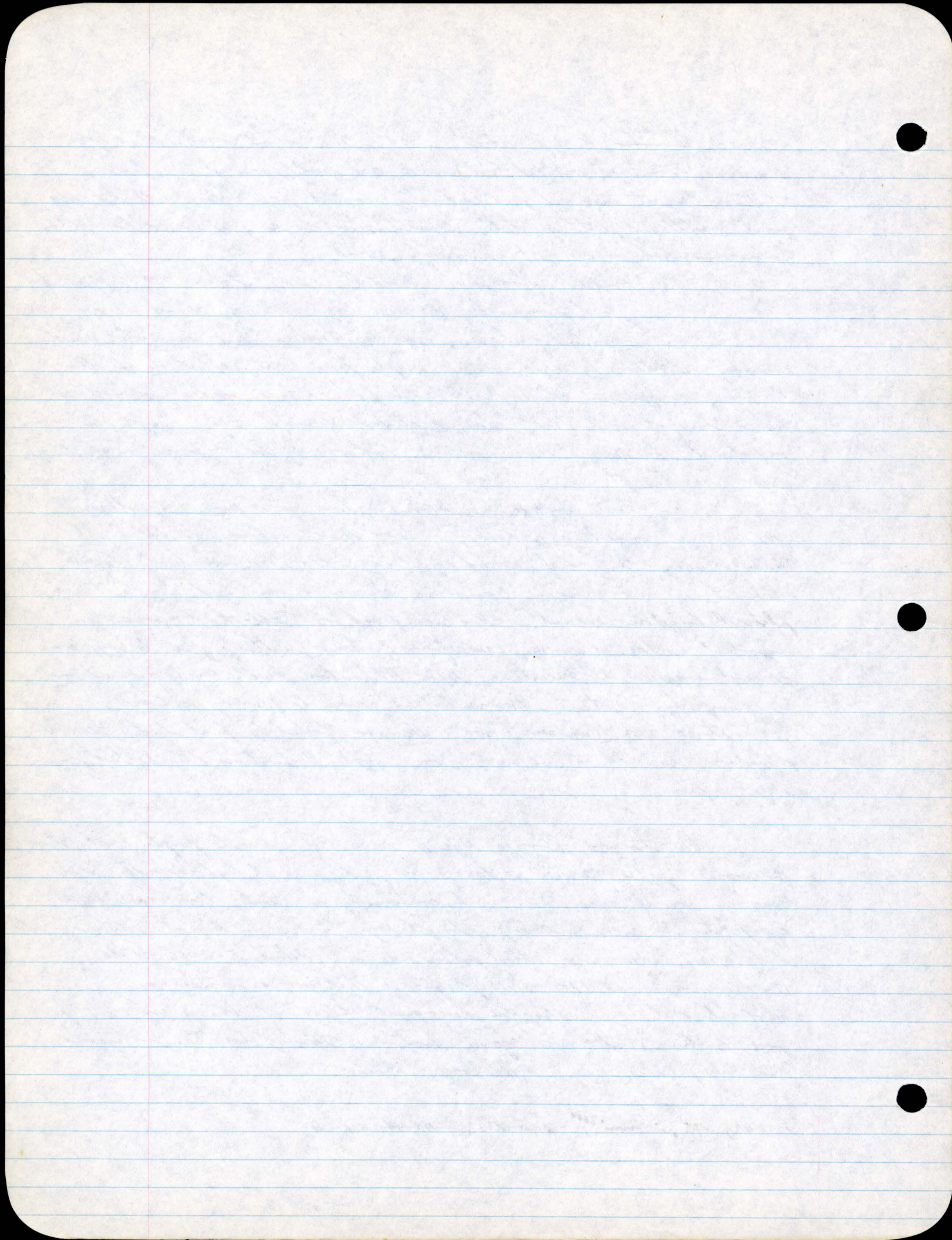
mones reunited Egypt about 3000. O.K. about 2700. burst of civilization.
3rd dynasty moved capital to Memphis, and great pyramid age began;
Khufu - largest pyramid; oldest religious text, 2400 from 6th dynasty;
great wealth on part of state. dissillusion began; minor weakness, then
Lokarians took over; 1st immediate period.

5. Middle Bronze - feudal system, 12th dynasty
good prosperity, classical age, authority abroad; upper
mines of Sinai; vigorous trade; 2nd immediate period.
country invaded by Hyksos, a people from East; effect on all other
history, reorganized history, strong unified central govt., introduced
horse chariot and bow; changed attitude toward Asia; Egypt used
opportunity to invade Asia; 1550 Hyksos expelled; group gained
power in Egypt.

6. Late Bronze - New Kingdom, Empire, Thutmose
III - great military general, entered Asia 17 times, controlled all
near East. Then brief period of decay. Akhenaton took throne;
interest in reorganizing Egyptian religion - sun god, emanations.
political kingdom weakened. There was found at Tell-el-Amarna an
important archae. discovery; cuneiform findings; letters; plan to Egyptians
to send supplies to Palestine; 14th Akhenaton died, there was a return
to prosperity. Seti I, Ramesses II came to power, good age;
Merneptah was Ramesses II son. He was attacked by first Indo-European
invaders who were turned away from Egypt. Philistines then settled in
Daza region.

Palestine - Bronze Age, 3000 B.C. Semite people lived there,
precursors of Canaanites; 3000-2000; diggings at Byblos - Ai show
Egyptian significance; 2200; discontinuity in land; Ai was a ruin;
depopulation of area to 200; All right says this due to Amorite invasion into
Catalonia; entrance of Hebrew patriarchs into Palestine 2000-1700;
Hurrians invaded 1700-1400; signs of Thutmose invasion;
Allrecht old man who has done much to connect this period; one of
great finds Ras Shamra Ugarit texts - culture of Canaan, religious
mentality; city-life; mythology; Baal;

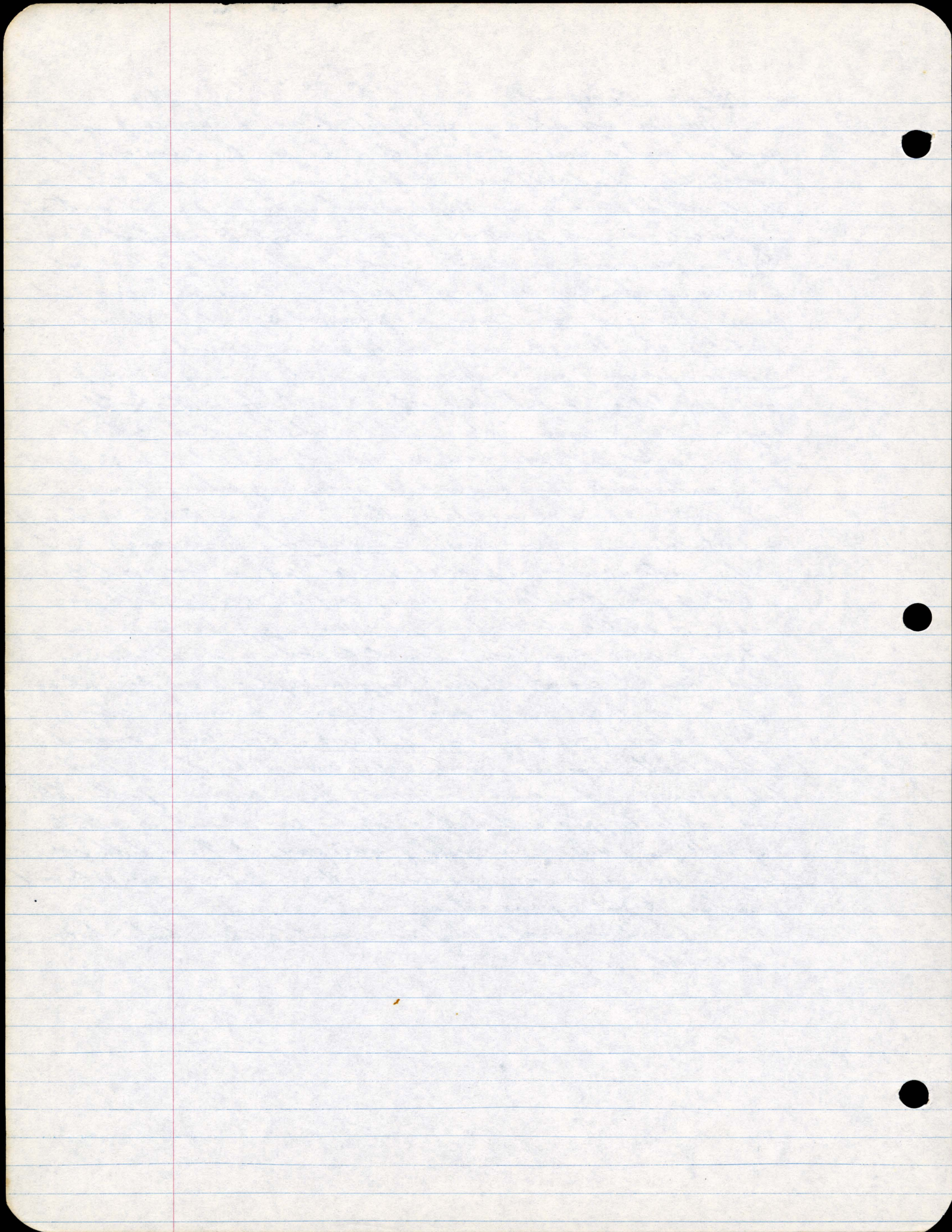
why Ai in ruins²⁰⁰⁰, Amorites, Abraham fled.



The Religious Background

Religion was not a periphery, but it was the essence of life; world possessed a will; it was a flow, not an it; it was extremely personal; why did not Nile rise? It didn't want to; why didn't it rain? The sky withheld the rain; they showed so much openness; fear and uncertainty in primitive man; the central role of myth - attempt to understand the world. Myth as phenomenon in religion - connected with world structure - part of a process - constantly needed energy to function; it was not a given but an occurrence; go back to event in pre-neolithic age; before the world was started is where the myth goes; event by gods in pre-neolithic - myth is expression of man's understanding of reality in terms of a divine event projected in the past which sets the world order; illustrated in Egyptian & Bdy. religion. role of cult (worship), myth and cult have to express together; cult takes event and makes it real & actual for the present time; participants share in elemental powers, every autumn there is the sign that powers are waning, chaos setting in; in spring there is new life; contrast between creation & chaos; Enki & Eridu (when above) Babylonian myth; creation epic - in pre-neolithic before god, in dome & mud, there is birth of gods, then slow emanations; conflict bet. young & old gods; Tiamat is monster who threatens gods; young cog; monster is slain by petriarch of Bdy. From body of Tiamat he creates world. Kingu is blood. Enki takes all this; Egyptian myth - divine king role was different from Bdy. King possessed ka (power) to maintain creation; order of creation (maat); Myth of Osiris - King Osiris murdered by brother Seth. Isis was Osiris' wife; mourned his death; found body of Osiris - she gained son Horus; Horus conquers brother Seth and controls Egypt; with death of king his power returned to earth to keep earth going. Nile became symbol of Osiris' power; death and birth of new king compared to Osiris' regeneration in Horus; But this gives us the final perspective; it just explains nature;

(Central to Israel's belief was covenant; event in history; history was the reality; not nature;



Literary Problems of Pentateuch

Science of O.T.

Ground for study was laid in reformation and renaissance; rejected Catholicism; returned to scripture; Calvin and Luther returned to Hebrew; questioned the vulgate; rejected apocryphic books; talk returned to ancient Jewish canon; critical evaluation of books; Humanists attacked - 1506 first modern Hebrew grammar Renschlin 1512 he published the psalms. But he was more interested into philology than theology; Sponzoza published theological-political tract. Jew criticizes own Jewish tradition; Michaelis, Semler - great scholars in criticism; Herder - The Spirit of Hebrew Poetry; Eichhorn was great aesthetic student of O.T.; O.T. introduction - 1. formation of O.T. 2. collection of books. 3. text; fuller of O.T. introduction - De Wette, Ewald were giants in critical approach; Hengstenberg, Keil were giants critics 1850 - 1900 Dries, Gray, Bamer, Pfeiffer, influenced by Wellhausen. Hermann Gunkel - tried to get behind critical text; form critical method; approach by Gunkel illustrated by Benzger.

Source Criticism of Pentateuch

French physician Jean Astruc published book on criticism in 1750 he noticed strange names for God in Genesis; (Elohem, El, YHWH) Elohem in first 3 verses, in 2nd chapter you have Yahweh appearing; 2 sources used in 1st part of Genesis;

Ilgen, a German, said that 2 sources used Elohem and 1 source used Yahweh; J. source used Yahweh $E = E^P$ were pretty

De Wette II Kings 22 + 23 - scroll found - 621

scroll must have been to Book of Deuteronomy - compare to religious reform. at that time. Deuteronomy was a product of 7th century. Deut. dated around 621.

Sources = P J E D

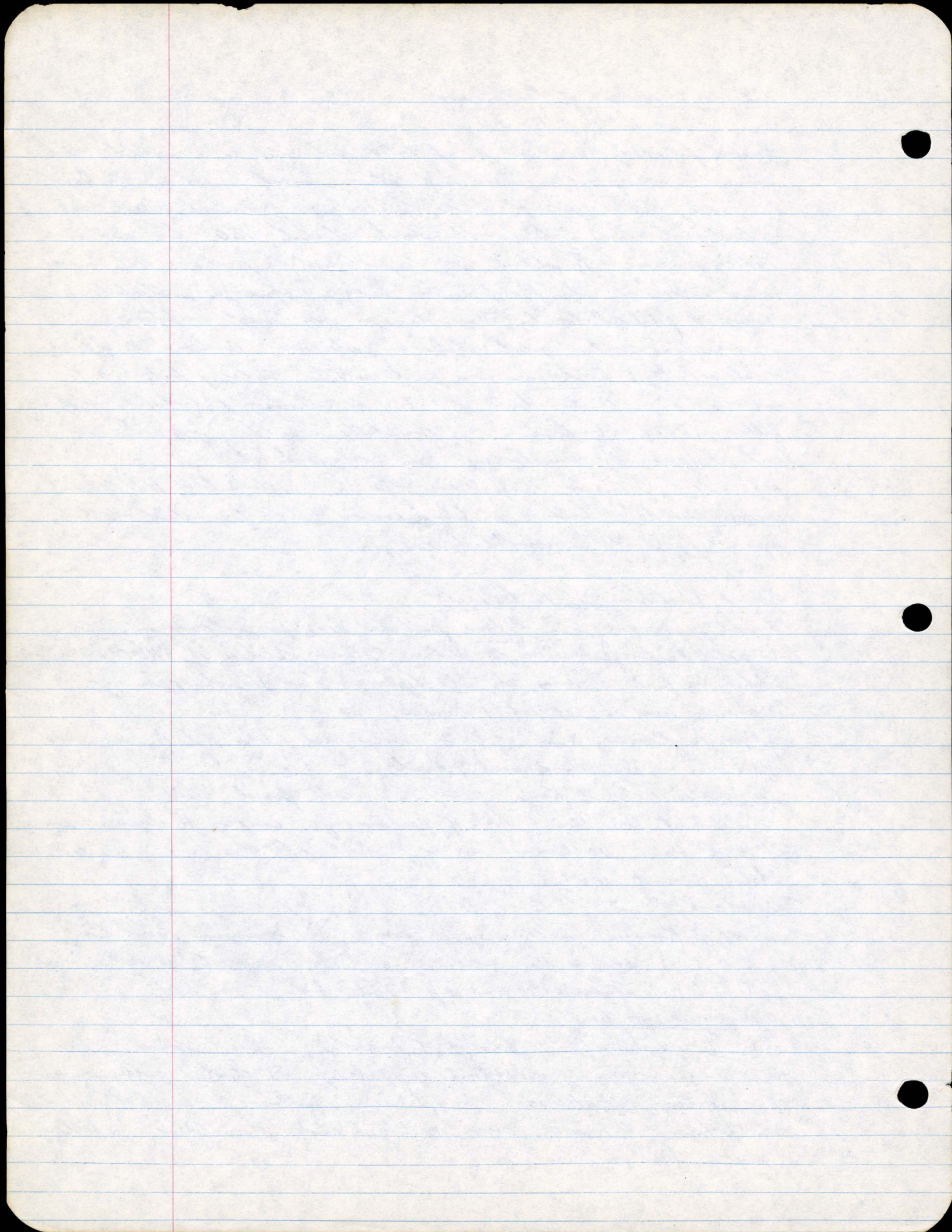
Graff, Kuenen, Wellhausen theory (Copernican Revolution)

P J E D sources were reversed; P was youngest; so Well. changed.

J E D P Genesis became a post exilic book;

Wellhausen's position

J. document - Jehovah (Yahweh); oldest source, dated 850 B.C. written by a Levite of Judah; J. started with Genesis 2, creation, fall, Abraham, Egypt, Sinai, Wellhausen, Moses death; attached into Joshua; name, fresh, earthy, master story-teller; no theology pulse of Israel;



E document - (Elohim) parallel to J source in scope
E begins in Genesis 15; always refers to Horeb instead of Sinai;
different approach to religion of Israel; spiritualize; God does not
appear in person but in dreams, visions, influence of prophetic
school; E was written about 750 B.C. by scribes of northern
kingdom; E was taken to Judah and combined with J. and
you have JE about time of fall of Samaria;

D document - Deuteronomy, core is law; chapt. 12-26; laws
1-11 speeches of Moses, rest is covenant.

JE laws were known by D. but D was unknown by JE.
Deuteronomy about 621; law is general as JE regards sacrifice;

D law of sacrifice is specific, only at Jerusalem;
priests found theory - priest put scroll in temple himself and found it.

P source - wide in scope, Genesis to death of Moses; product of
a priestly school; dated c. 400; D presupposed by P. and P.
had no understanding of D. style opposed to J., anthropomorphisms
discarded; scholarly approach, detail;

* 4 arguments highlighted by Will Hansen

1. internal discrepancies and inconsistencies

- { Gen. 17, Sarah elderly woman, bare children
- { Gen. 20, Sarah beautiful and taken into Abimelech's harem
- { Gen 2. tree of life in middle
- { Gen 3. tree of knowledge in middle

2. strong disparities in pt. of view.

J Gen 1. chaos, darkness, Spirit moved over water

P Gen 2. no plant grown, because no rain had fallen;

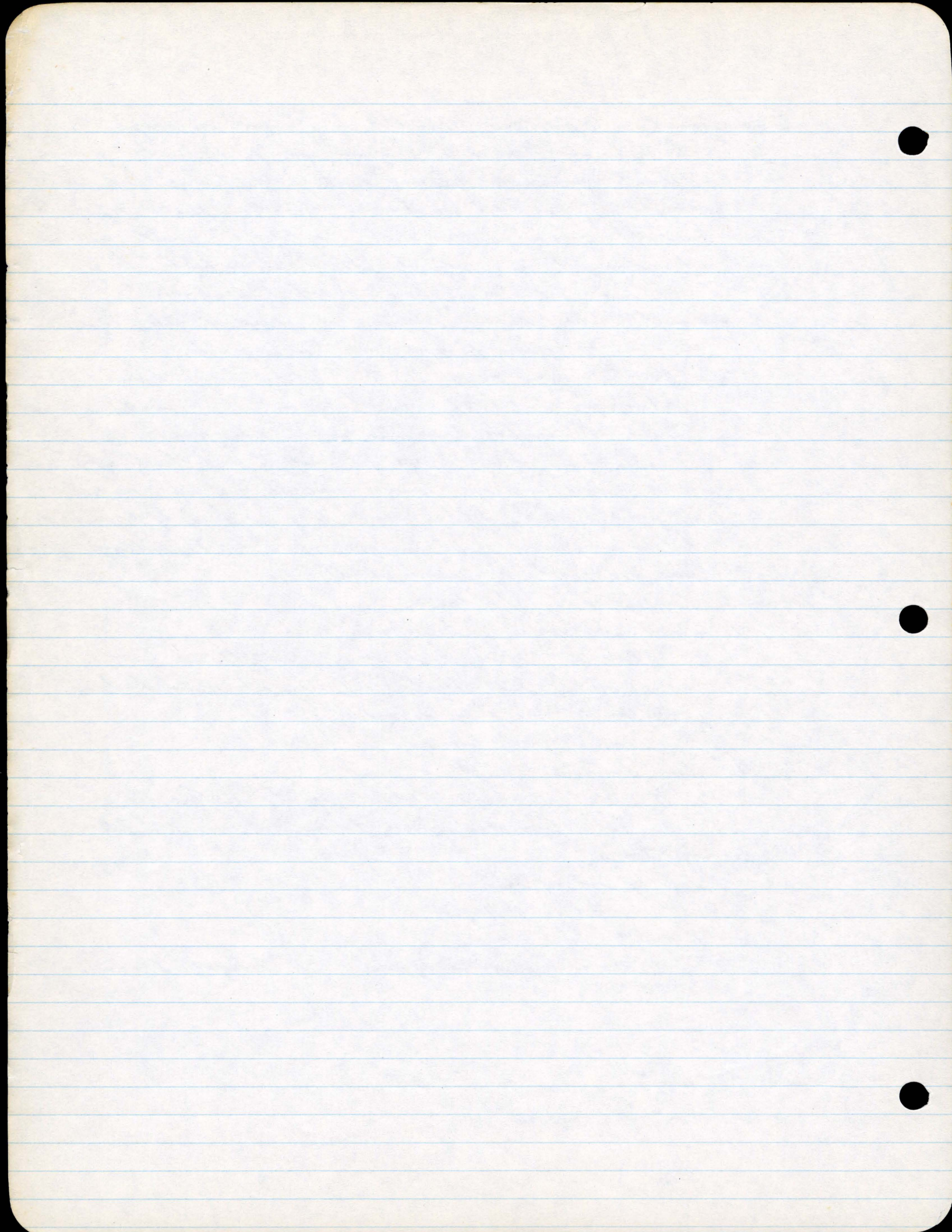
3. repetitions

Flood account

repetition of Hagar

4. argument from language

vocabulary was so different: like Shakespeare and modern writers;



Humbel - Creation and Chaos, (1895)

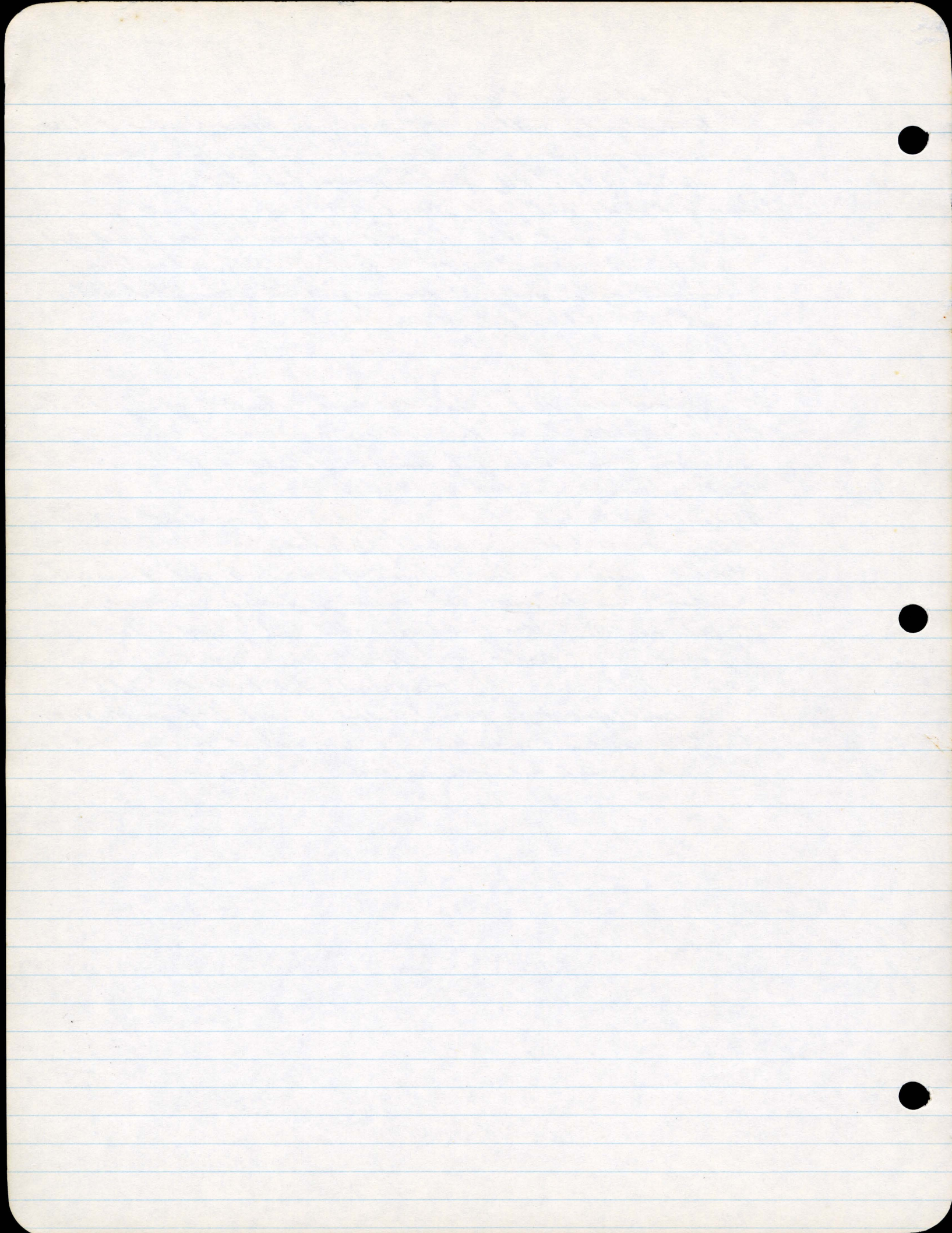
He developed a method; O.T. forms; it belongs to nature of religions in many of religions; it is conservative; it goes by a particular situation of life; (Sitz im Leben); many had situation in the cult; Library of Ashurbanipal found in last of 19th century. (Smith found Chaldean account of the deluge; Utnapishtim was legend god; he had built a ship and escaped the flood; Hebrew account rests on Babylonian myth (sending out dove, no point in Genesis but at least a point in the Chaldean account.

Theological

New approach after War I; under Karl Barth; attempt to get beyond criticism; Bible is completely human; however, there is a paradox; a dialectic; it is God's doing. incarnation; fully human get fully divine; Barth was a caller of the wilderness, turn back to the Bible;

Eichrodt put a look out on theology of the O.T.; an attempt to build a theology; it was built on a critical foundation;

Von Rad trained in form criticism of Humbel; he said it was confessional material; how did source and tradition get together; small confessions, (Deut. 26:5-9) faith in a redemptive God (out of Egypt to land of promise. (Joshua 24) Pentateuch is expansion of basic form of Deut. 26; J or creed had built the tradition of creation before it, the pre-creational history; J. creed itself was the Mosaic tradition; could not understand O.T. book without the concern and look at theology; God making himself known to a people;



Israel's Early Tradition

Source Criticism - much tradition has come down in double or triple source; do these mean that one is right and the other wrong. Form Criticism - much in cultic life of Israel; these were words that justified life of Israel; with some history begins with the conquest. Well might say much basis in patriarchal age; phenomenon in basis of a story; historical material. Is Jacob and Abraham a tribe or individuals; Purpose of O.T. in Israel's credo! But what really happened; Can you separate fact from experience. Faith opens eyes to whole of reality; revelation is hidden; what is relation of faith to history;

Genesis

Many stories lack continuity (chaps. 34 + 38);

10 generations from Adam to Noah

10 generations deal with Shem

Yet there are many non-connection genealogies

The writer is interested however in one family (doctrine of election begins here.) The material behind all is J.

Chapters 1 + 11 added by J. account; theological prologue to whole story;

Chapter 2-3 Creation + Fall (mythological dimensions)

2:10-14 geography of Palestine; (age of this material)

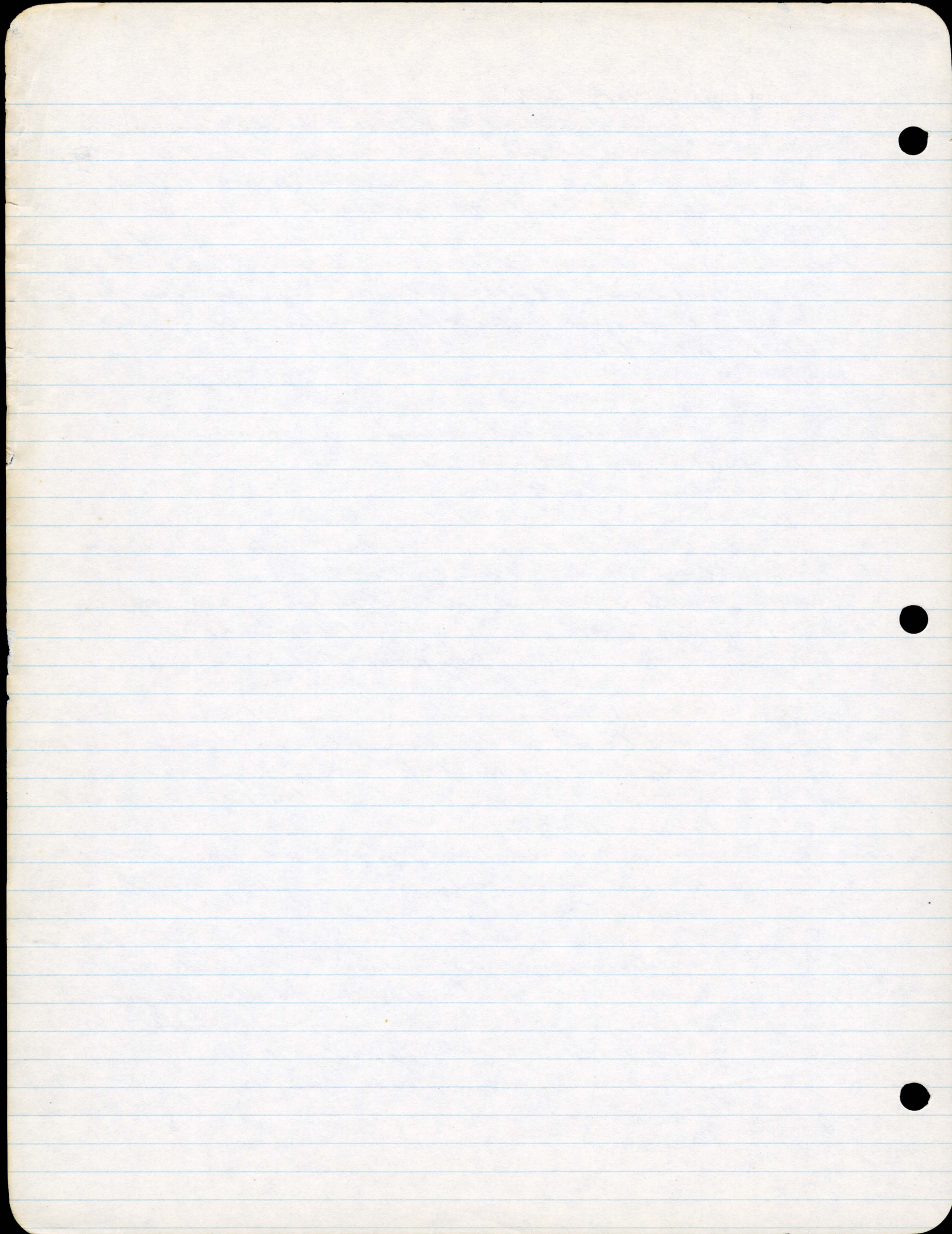
(2:4)

man is not
man until he
has a job and
a community.

God made, formed; nephesh ^{psych} (living soul, became a soul, not that he received a soul, not a possession, but an essence, man is a soul and not has a soul; God blew breath (ruach); If God withdraws breath, man returns to the earth. No soul without ^{no!} body; Man is unity; there is no dichotomy;

Paradise (to work or till!) placed in garden with imperative of obedience; Adam is universal man; writer writes a story of mankind; name connected with essence of a thing;

Eve - corresponding to him but over against him; God leads the ^{bride} ~~man~~; here is anything but asceticism; "not ordered", complete harmony; what is man! nothing until God acts; has a purpose in life; man lives in a community. man is a fragment until he has married; Eden is a relationship; a kind of life,



3: mythical material employed, but does it end up mythical; the snake is an animal, he speaks, 1st question, Oh yea! Did God really say you couldn't; the 1st question is a half truth; 1st conversation about God; there are overtones in this question; a loaded question; What kind of God; Woman answers, is this an obedient response, "neither will you touch it," is not in the 1st account; she seems to make the command a little harsher than God did. This is a value judgment; there is abrupt change in 2nd conversation or question, the snake says you won't really die; for God knows you will become like God; good and evil to know right and wrong, but it's not this approach. Why did God really prevent right and wrong; another source says it is a sexual knowledge; here again we are on a false track; But there is no asceticism in O.T. you shall be like God knowing good and evil; a much broader concept than right and wrong; it's setting the boundary of creation; to be like God; it's a divine prerogative; The woman answers no more; The woman slows down, then she sees the beauty of the tree; she took the fruit, she ate, she knew her nakedness; and nakedness (this is not modesty) they were exposed to themselves, in and then they were exposed; they showed themselves exposed; their eyes were opened, they did not die, woman said they would, serpent said they wouldn't; God walking around peeping in the bushes; (no omniscience) Where are you? (man had done this eating when God wasn't there?) first there was shame, then guilt, fear, anger, (paints man as he is) to writer really trying to say that this is death, shame, guilt, fear. It shows man's predicament by man's work, woman's pain; why does man work?

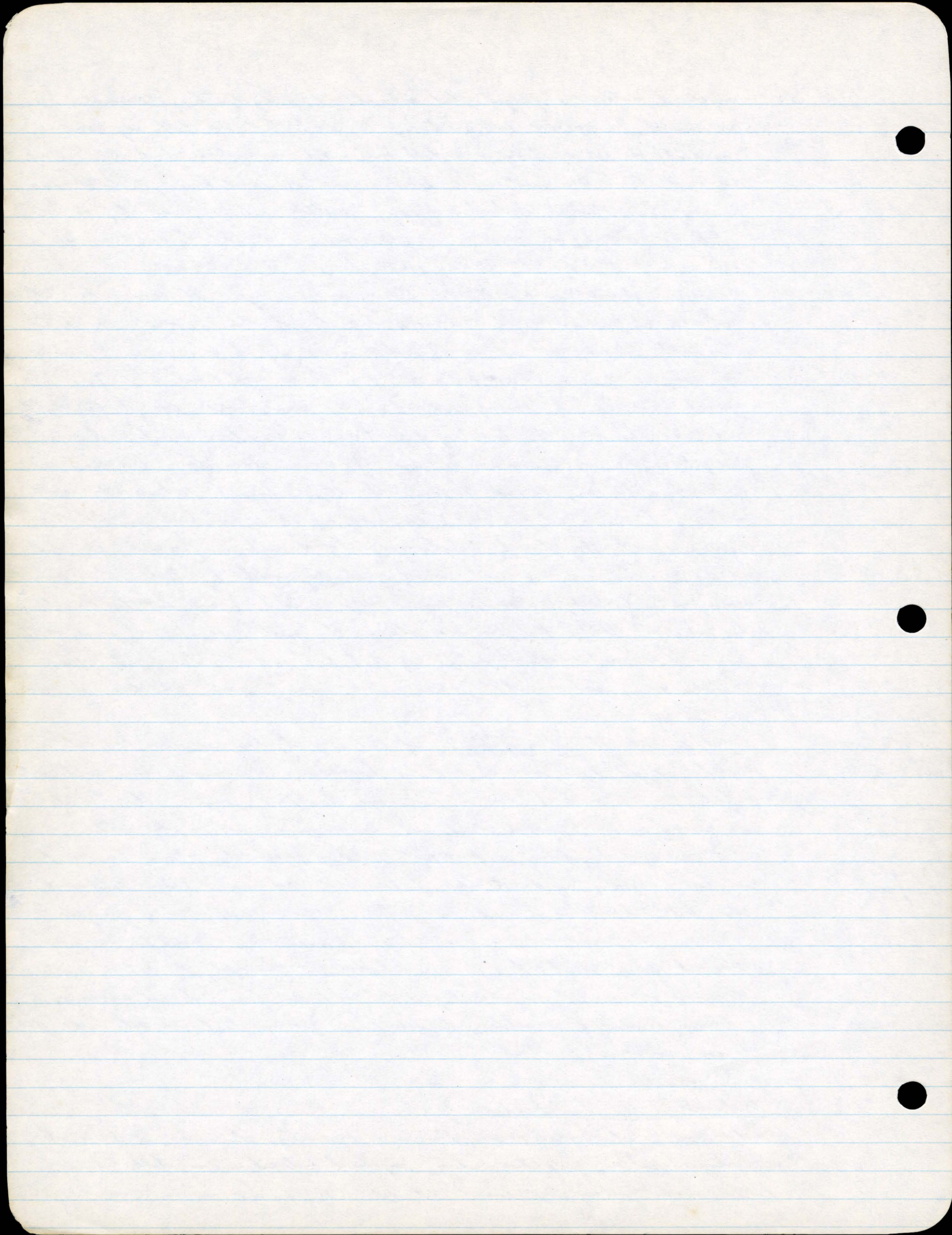
J

creation
Cain
G: 1-4
Flood
Noah drunk
Babel
what has
happened?
back to chaos.
J. writes
tells painful
story of sin

Why does woman pain;
What is Biblical Nature of Sin? If God is good, how can there be evil? the total weight falls on man and his disobedience; the serpent is a wild creature which God has made (there is no cosmic dualism); maybe author has stated out area of answer; (cosmic dual and God is good & evil is not aside) man had choice, had freedom, and serpent opened up possibility of non-being; it was man's choice, we do not have feeling that God caused this or determined this, but God created it and man goofed; Man accused God of giving him the woman who caused him to sin. Chapter 3 turns chapter 2 all the way around; Man and woman are at odds, man is vulnerable at this point, the author says the woman, he was not prejudiced; man has broken from God and woman. Garden is place of no return; he does know of a life that was like Eden, but he can no longer find it.

Material 1-11 Classification

not a myth, not about a person, there is a beginning, it moves, it deals with a theological problem, prophetic history, mythical material is compatible vehicle for his words. Language cannot not hold this new dimension, therefore myth.



Genesis 6:1-4 the sons of God, this is a class of gods, a deity;
there was a time when gods saw daughters of men; verse 3 is additional,
leave it out, just verses 1, 2, 4, the Nephilim; why giants? mixtures
between human and deity; this story came embedded in flood; they remark
this; they put v. 3 in. My spirit shall not abide in man forever; Nephilim
said spirit would remain with him because he was part deity, but J. writer
said no because God wouldn't do it. The J. writer uses this to block off
myth of the giant men holding spirit forever; It was because of what the
giant men had done because of the daughter that the flood came. This is
an example of demythology;

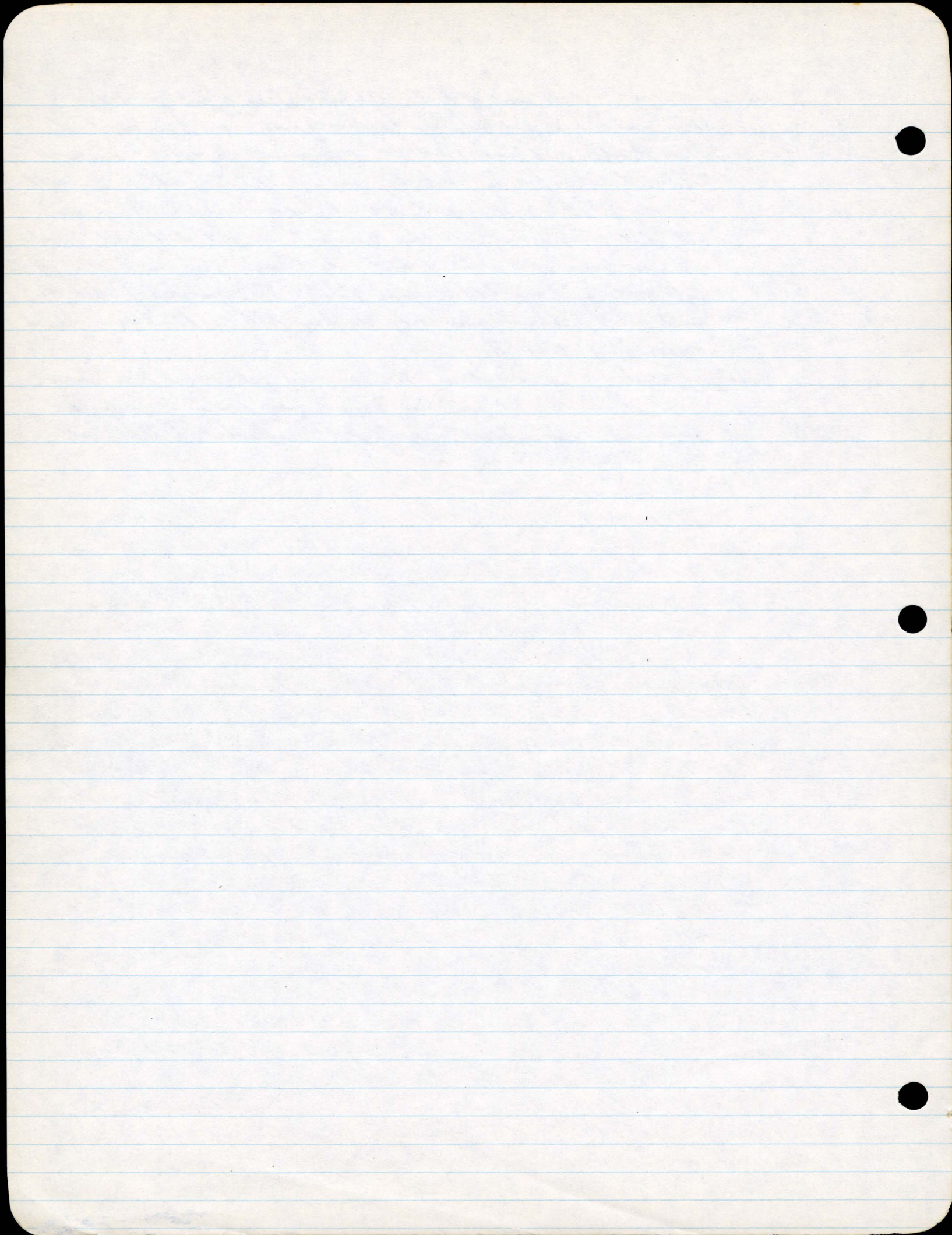
Story of Babel - in Babylonian this was called gate of God; the Hebrews
said it was the great confusion, chaos; great division in Babyl. but
Hebrew said it was pride on man's part. A new slant by Hebrew writer;

Gen 1.

bara - to create, only referred to God; create from nothing;
we know God only by what he tells us; we cannot get back
of the revelation; we know God only what he reveals; Childs says
that he believes there is no myth in the opening verses of the spirit
brooding; maybe it is a mystical vertige but it has a theological
basis; whole notion of good and evil; creation is set over against
chaos; word & deed of God are the same;
What is the writer trying to say? Form - Hebrew parallelism; "Bless
the Lord & my soul"! Lord & life, Night and day, animals above the
firmament and below, animals and man, all ends to the Sabbath;
Sabbath is the creation too; Sabbath is a sign of the covenant.
There is a time and a history; God is different from the creation;
Creation of man? where does image of God lie in man?
Hebrew terms for image and likeness; image is statue or form, of form
of object; these are not spiritual terms; man is not a piece of divinity;
"Let us"! relationship analogy - let. man and women you see
the relationship of man let. God; image only is found in the
relationship;

Genesis 1 is joined to Genesis 2; Truth is not seen in
either or or; it is seen in sense of wholeness; 1 would be distorted
without 2. Both chapters present a whole.

From primitive story to Abraham we deal with Saga. mouth to mouth;
tradition transmitted and nursed in community; it lies at the heart of
people; it is personal; saga is not built by tradition; it is a world
in which God walks, tells Hebrews.



Saga - etiological, ethnological. How does Saga grow? It arises as a single story - chp. 24; continuity of community & held on to Saga, but then there is a loosening; Style of Saga - the older Saga, is the shorter; strives to reach a climax; there is a reflection throughout of the community life;

12+20

Abraham Story - long history of Saga; isolated zitzo and Sagar; early Saga does not deal with Yachuk; chapter 18 = myth made into Saga; vs. 5 & 9 they spoke, they are together, however in chp. 19 it is integrated as Yachuk and 2 angels - Hagar stories chapt. 16; Ismaelites dwell in this place - it explains this; Sodom and Gomorrah is a typical story of judgment and hero; this typical back in pre-historic times; chapt. 22 similar to Judges 11; 11 Saga is more original; (Judges 11) - it became a custom year after year - cult formed, look for localization of place, watch connections.

Earliest cycle - Abraham & Lot branched from Heaven to Bethel. Then they separate; Yachuk visits Abraham in Haran, Yachuk visits Lot in Sodom; Lot escapes gives birth to Moab & ~~Ben~~^{Ben} Ammon; Saga explains why Moab lives in fertile land and Ammon & Moab live in poor land and mountains;

In Laryngians - covenant, Hagar, collection of additional material makes new points; theme of betrothal wife; intercession of Abraham; by the style this is a later Saga development; chapt 14; battle, appears from independent source; historical remembrance; Abraham - Melchizedek story - concern about Jerusalem after David and Zion builders had happened;

J is dominant source 12-19
& in fragments.
20-25 E appears in duplicate stories; Isaac's sacrifice & burial of Isaac are only in E.

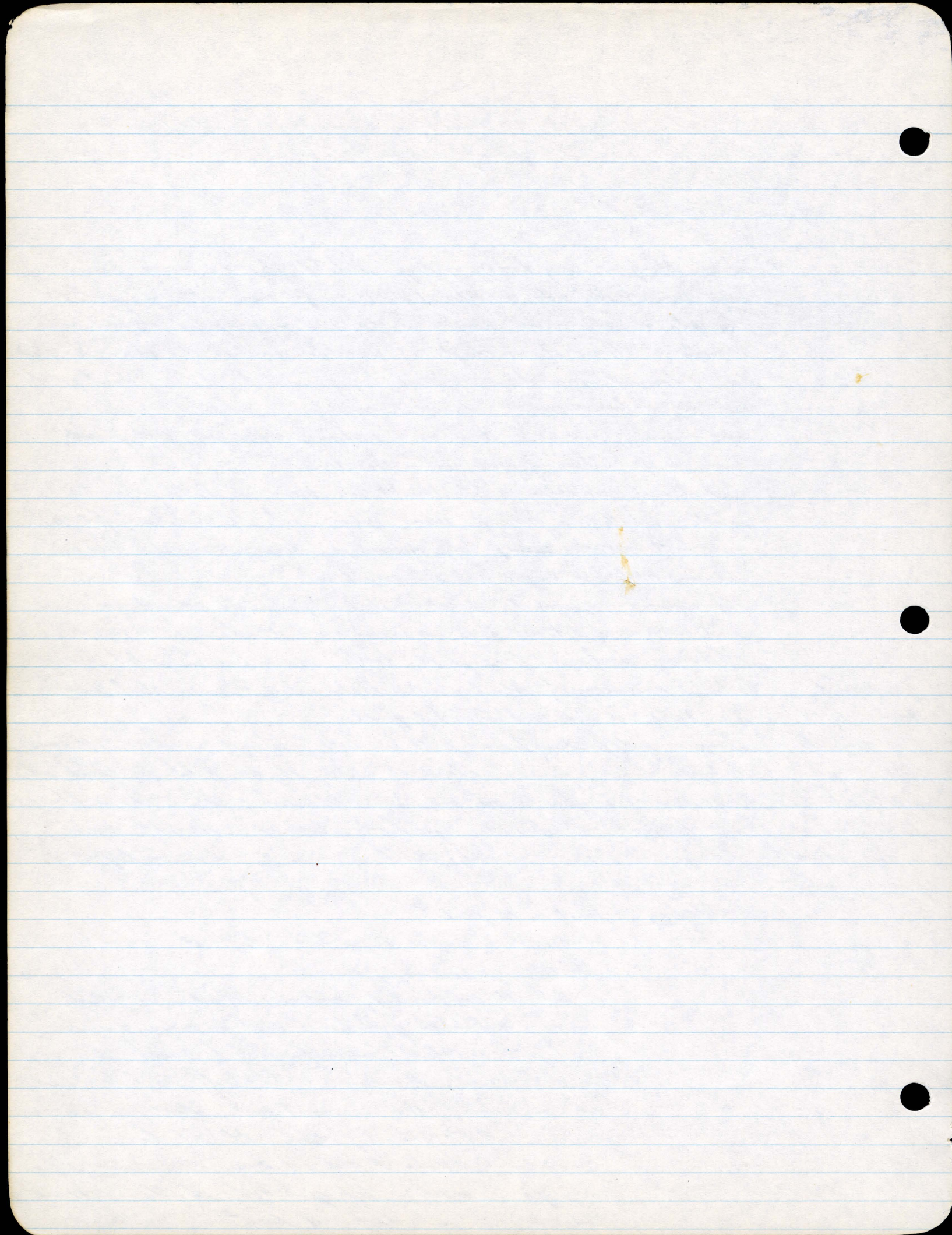
Saga's of different nations (North and South) betrothal woman - both times it happens in foreign country, she is the sister, they are sold, they found out.

Differences - Egypt & Haran and Hagar & Abimelech - In J she is taken into his house, & does not allow her to enter house; (she was not touched.)

E appears in Haran in Abimelech; ethical concern in E, "do not say anything".

Theology What is the point?

1. Abraham stories coupled to pre history story - it is connected to chpts. 1-11; grace, saving of remnant.
2. we deal with man, instead of created; Abraham is called; promise; indication of election; What was purpose of election. David chosen as out all families of earth to be blessed - to show One of 1-11 back, all nations reconciled; Well David to vehicle for reconciliation; this is covenant opt; shift in approach Israel is called; covenant of God with Abraham; covenants - God makes it and not man, covenant is given only after covenant; God gives and Abraham receives God gives in in historical part



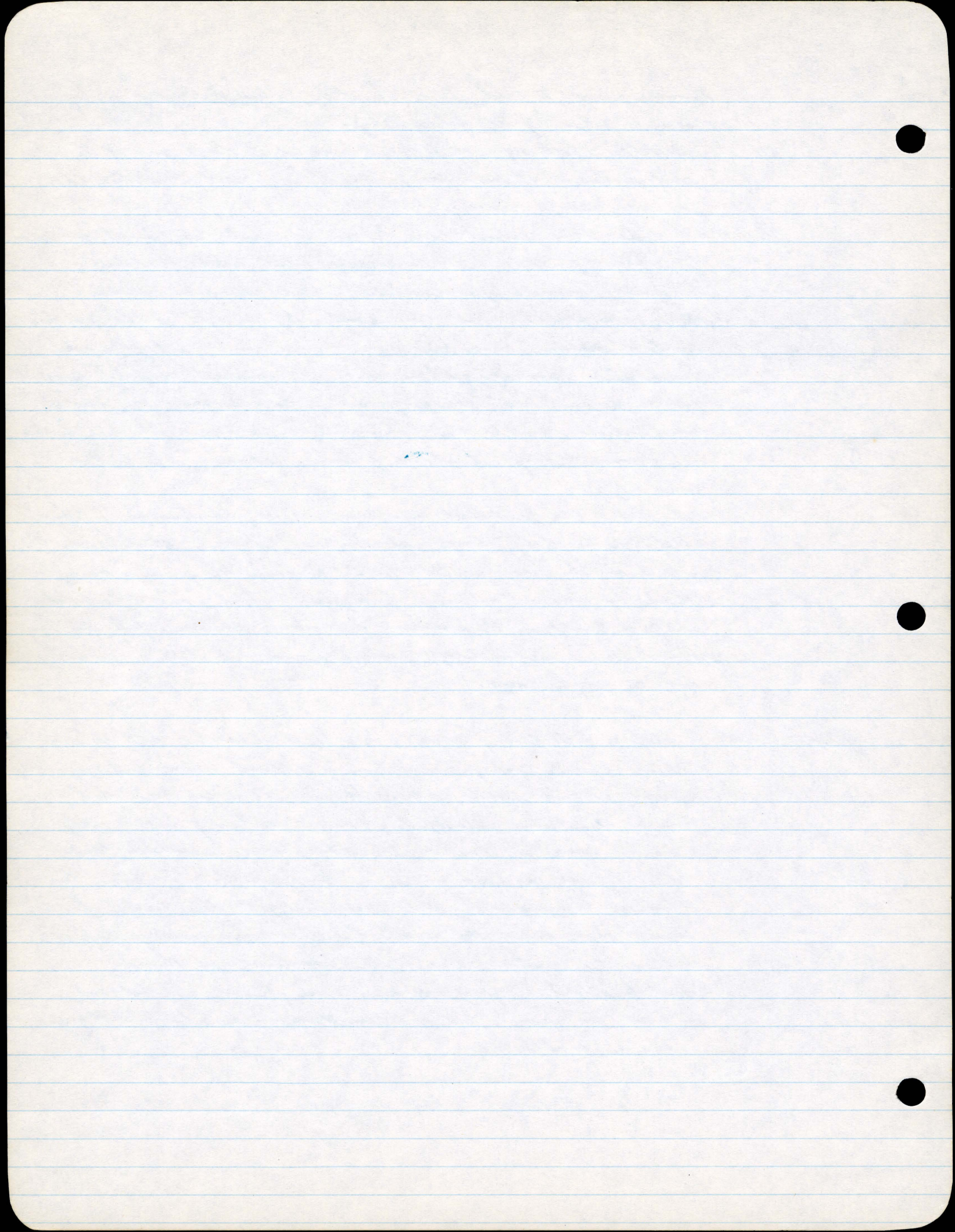
Promise given - @ land, @ great nation; Story of Abraham is story of struggle between faith and unbelief.

Abraham starts off on faith, elot even yet de has to cover up his wife; chief problem in 15. no son; mentally; life went on in the children; your name was carried on;

Genesis - chapter 22 - ancient saga has now been lost. why several sacrifices? focus has changed, faith is described, faith is like Abraham; "Here am I" openness after expectation; God commands Abraham to slay the son; the promise son is being offered up; we have an emotional aspect of Abraham; we do have verbs - arose, went, 3 days, arrival; conversation - son asks question - where is the sacrifice; Abraham - God will provide the sacrifice; slow progression up the mountain - then there is acceleration - builds altar, places wood, binds Isaac, gets ready to slay; angel comes - leap into arms of God; redefining of unlimited possibility.

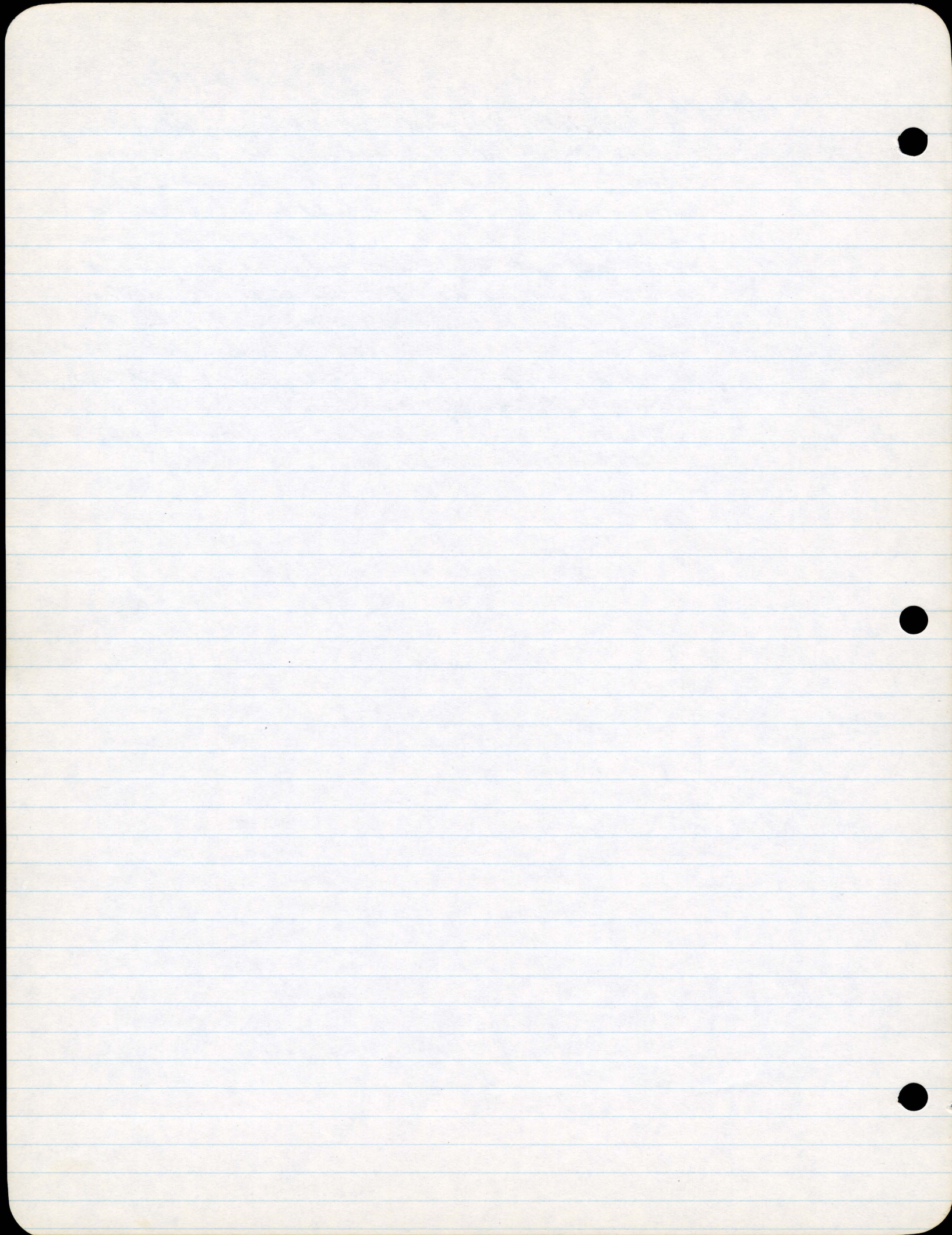
Chapter 23 - Sarah died, there was no land, Abraham appears before Hittites, he is still a stranger and pilgrim in Canaan; Abraham asks the right to bury his dead; granted; Cave of Machpelah; price as much for Ephron for Cave; Emphasis is on buying the land; even at 400 shekels; Sarah was buried in the possession of Abraham; Abraham's faith in the promise; too see exaltology - promise of land; He shares in promise which is yet to come.

Joseph stories - not a collection of sagas; no local incidents, cult is insignificant; covers a wide area; recognition of different cultures and languages; Joseph is cool, smart, unbothered man; he is calm, confident; internationalization; understanding of man - emotions of Joseph; God does not appear in same way as in other stories; sometimes God acts; Joseph sees God working in the human heart; even the brothers change of for they meet Joseph in Egypt. The human heart becomes place where God reveals himself. Description of foreign culture; connection with wisdom literature (Job, Proverbs); God is natural theology; "A man's mind plans his way but God directs his steps." God is hidden character; does not break through like in Abraham.



Summary

We started with Israel's early faith of being delivered out of Egypt. Why then are patriarchal traditions placed before the exodus. Theological presuppositions - 1. "El" in the patriarchs - name of God not unknown in this period until Sinai; when we look back from Sinai, we see that "El" was Yahweh for Israel. 2. Covenants that "El" made with the fathers are background for covenant at Sinai; A history of God and his actions - we shall not read ethics into the early stories, don't moralize (good a rascal); Ancient Israel church saw Abraham as prime example of Christian faith; (Paul does this) Church retained O.T. because subject of gospel as much gospel as in synoptic; faith continuity; Israel men have to do with reality of God; Jesus emerges in the story of Israel of his disobedience; essence of history in a real people and a real God;



Exodus

Reception from Israel lies thru-out the O.T. It is a continuous reflection from Exodus to Daniel, in the prophets; it is in tones of repentance, trying to draw the people back. Hosea, and Isaiah, 51, it always appears as a fact and not spiritualized away. It always remains the same. Yahweh

Exodus is composed of saga but there are more radical hypotheses to be looked into; individual isolated sagas; circumcision of Moses, burning of Bush; saga connected to sites, possessions, no localization, Moses staff, ark, cow, sites & festivals, feast of leavened bread, Sabbath; a large personnel list; many minor figures; Less saga's. a basic difference in Exodus - someone has said it is a prisoner tale which Exodus explains. Why do we have a prisoner material built up around Exodus events. Childs says this is not all true. the crossing at the Red Sea was not meditation by Israel, but it was a launching out from. Red Sea is saga (oral transmission), but there is intensity, a magnetic power, it is more than a saga, it is an event; (just like resurrection cannot rest on church, but church on resurrection; it is a spontaneous development that cannot enter rational history.) Roth has pointed out 5 great themes:

1. promise to patriarchs. 2. deliverance from Egypt 3. journey in wilderness wanderings. 4. giving of law at Sinai 5. inheritance of land.

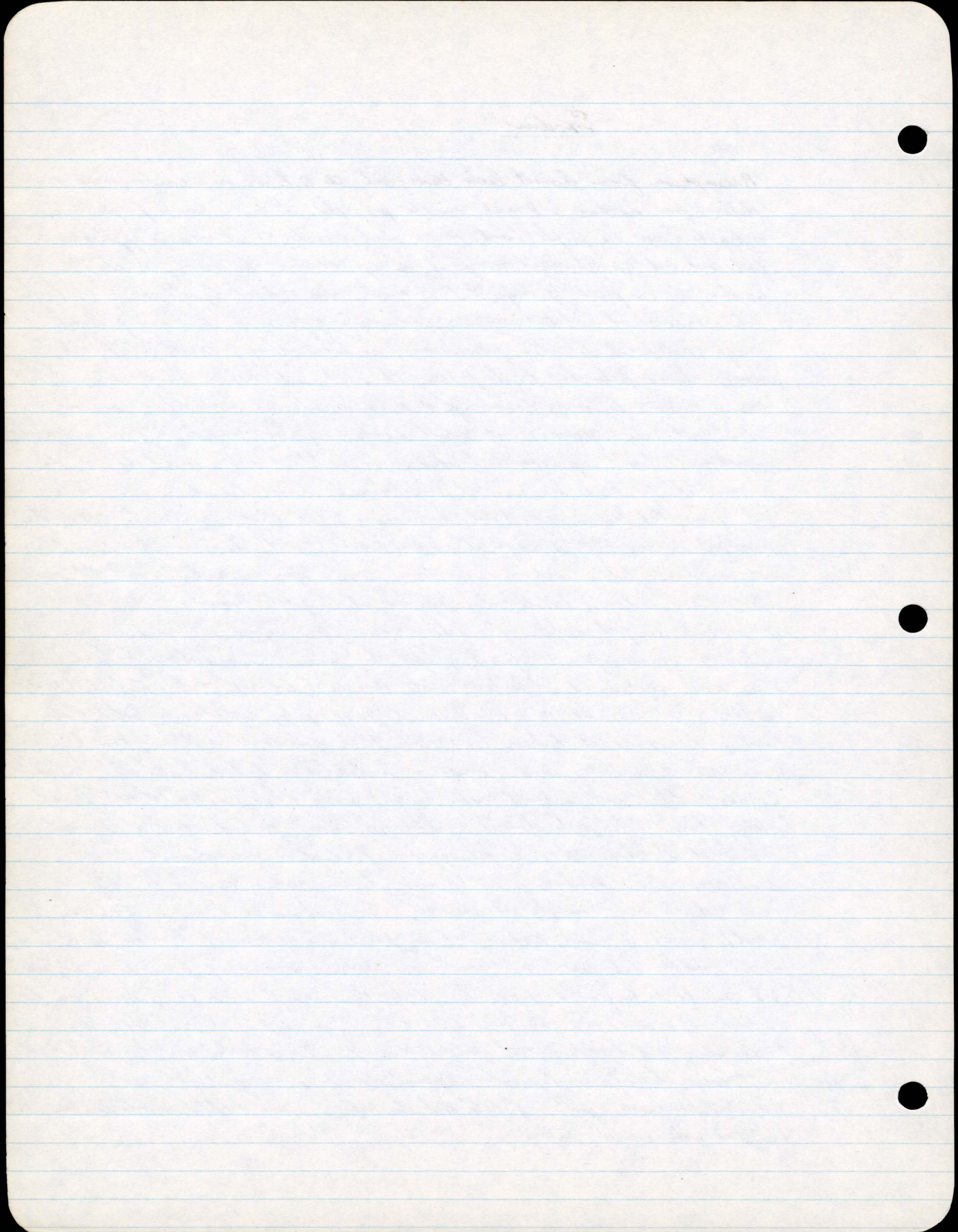
Three main cycles - 1. deliverance at the sea (Ex. 1-15) 2. Kadesh (16-18) Numbers 11-12, 3. Ex. 19 - Num. 10. Wilderness cycle; Wellhausen noted that Israel first arrived at Kadesh (17) then back of material of Sinai, then Num. 11-12 back at Kadesh; Sinai tradition embedded in Kadesh tradition (Von Rad.)

Exodus tradition not connected with Sinai (giving of law) until late in Israel history; Sinai belongs to Israel's cultic tradition - part of ritual of covenant renewal at Shechem; it is a liturgy out of which 11 commandments arose.

Some sources in Exodus so in Genesis; divine names cease to be critical; name Yahweh was known by all sources; (Ex. 3 "I am who I am") Ex. 6. is probably source of name. God says I am Yahweh who appeared to Abraham, Isaac, Jacob, as El Shaddai but now he is Yahweh to Moses; Separation of J. and E. is difficult; J & E can be distinguished from P. (Chapter 12, 1-20 is P. 21-31 is J & E); Sinai can be divided J & E is Ex. 19-24 and 32-34 P is Ex. 25-31, 35 - Num. 10;

P. has glory of God appears, not Yahweh himself. Moses called on Mt., directions to build tabernacle and central points; account ends in praising Yahweh.

Historical problems - problem of faith and its witness; some biblical records can be compared with secular history.

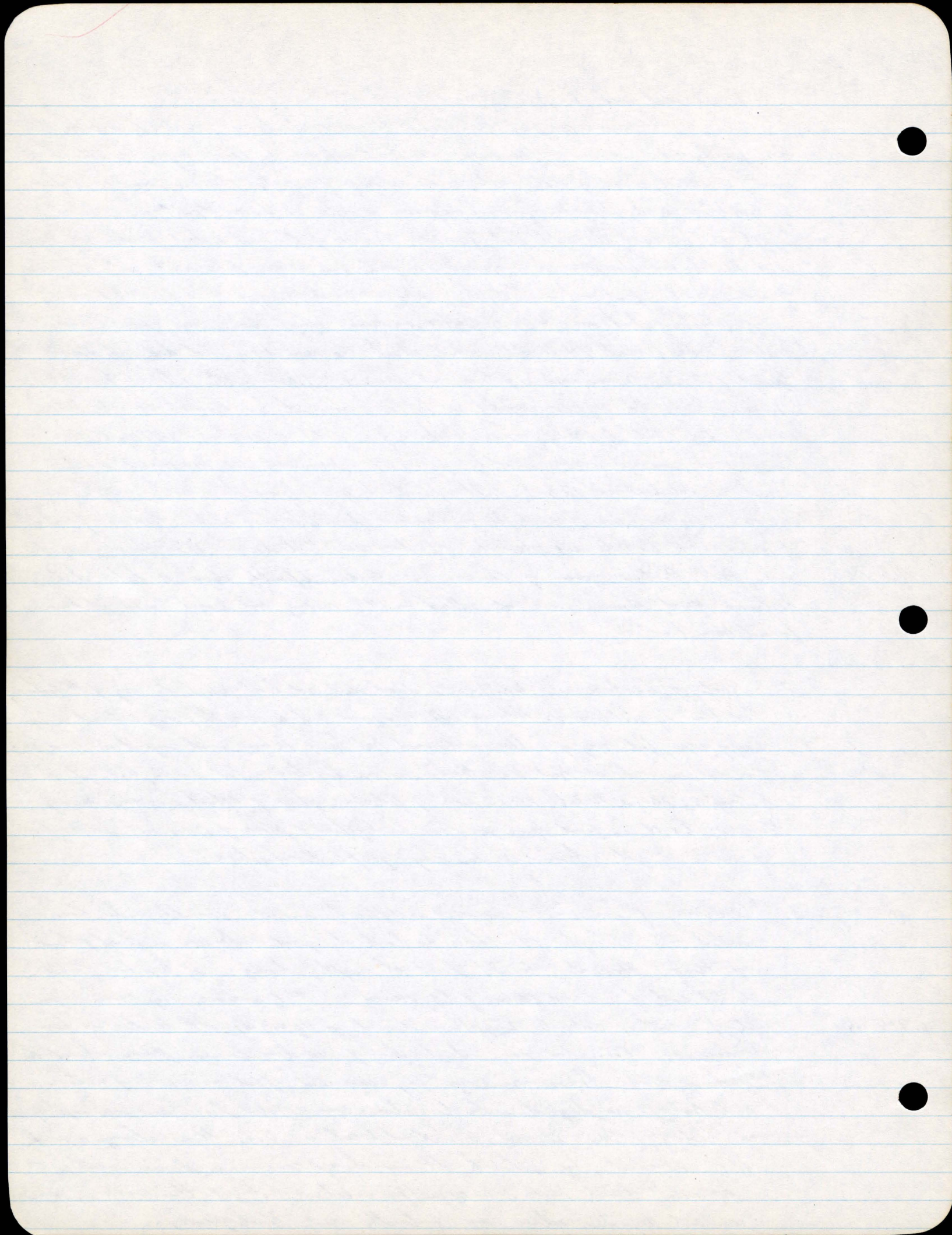


1. Israel and Egypt

more complex than only the descendants of Joseph. Have more than one family like Genesis; Hamirion - constant reference to these people; scattered all over, a social class of rift-septs, lived on edge of society; there is some connection of Hamirion and Hebrew. From Egyptian records we know Hamirion entered Egypt in times of drought and famine; branch of the East Nile (Nasher), foreign did build for the pharaoh; Israel was part of a larger movement, not just one family. Date of Israel in Egypt. They were in Egypt 430 yrs. 1 Kings 6:1 says temple of Solomon 480 yrs after Exodus; Temple built in 960 B.C. This makes Exodus about 1440 B.C. What about the new king that did not know Joseph; 2 cities mentioned (Pathon and Ramesses) Ramesses II dates 1290-1234. Ramesses was old Hyksos capital in Delta region; it was brought back to Delta around the 19th dynasty; reconstruction of capital is problem - Allbright says Ramesses is cause of Exodus shortly after 1290. Ramesses' son Merneptah depots Israel in Palestine in 1230. Allbright has to give Israelites time to settle in Canaan. Question: Are these people in Canaan Israelites in 1230? There is a possibility of reading back the date and pharaoh. It does seem that during 13th century exodus took place. Picture given of Canaan in Joshua definitely shows a later date; Natson's Map, Ammon were not settled in 14th century and Israel would not have found them there.

2. Root of Exodus - Ex. 12:37 God did not lead people by way of Philistines, led them by wilderness. Hebrew left Ramesses and to Succoth; they did not go up way of sea, but way of wilderness toward Red Sea; Hebrew word says it is Red Sea; there are no seas in Red Sea; there is no one location of Red Sea in O.T., it is 1 Kings 9:26 & Numb. 14:25 sea of Akaba; place of actual crossing is many theories; Ex. 14 is first time you have localization of place of crossing. Localization of Sinai is not certain; evades any specific localization;

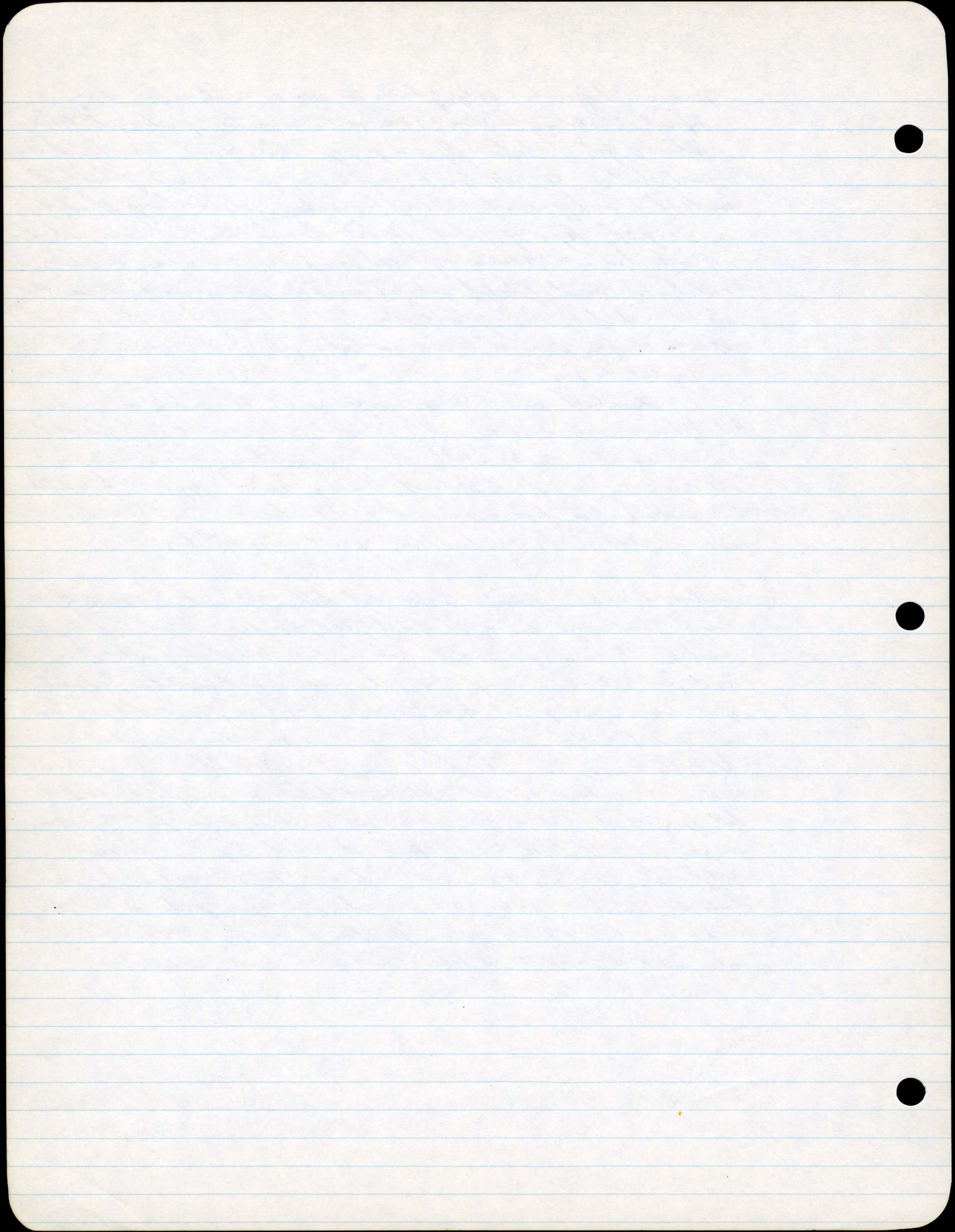
3. Crossing of Sea - 3 sources - different sources - Monthly water has worked E; Chapter 14 - have to look at great tendencies instead of hair splitting. According to J cloud at night; strong wind blew over the sea; cloud and fire came from Egyptian - E P source says Moses raised staff, waters subside, Egyptian slowed up by angel; At least these two tendencies; O.T. has no understanding of secondary causes. All is related to hand of God; Reiserman says only cause and effect in respect of nature and history; no dogmatic historicism; even secular historians see mystery in history; This is not a natural event in O.T. It is always a work of the covenant, by Jehovah; It was always seen as a divine event; you can't build much of a scientific event or history of this crossing. you can not dogmatize either way, naturally and theologically.



4. Mosiac Religion - Early, Yahweh was seen as a stone God, closely defined, limited in his scope; there was the recognition of other gods beside Yahweh; Yahweh historically and geographically defined; when David leaves for Philistia, he will have to worship their gods, because Yahweh is anchored to land of Israel. Allright objects: Yahweh always stood above in language; figure of Yahweh does not do with other religions; Yahweh not restricted as well known ones; old concept not in to Hebrew tradition; evolutionary concept of tribal god put in. Even phoenicians have gods that are not restricted; anthropomorphism - not a slow growth to ethical monotheism; these anthropomorphism at beginning is linked with God's being invisible and ours against the people;

Theoretical questions never answered until 17th century in prophets; But Hebrews were concerned with existential covenant. At being Yahweh had exclusive claim on people, stability claim; no evolutionary method; concerned with divine reality and not abstract thinking; Israel's approach to monotheism was gradual; but from beginning a stability claim on Israel; the basic issue was solved in Mosiac tradition; Yahweh was a reality;

5. Theological issue - relates history and faith; this issue was central to Israel. Faith and history are tied together; event is central to faith, but vanished under scientific method; how do faith and history relate; Faith does not rest on empirical fact, reason and revelation; revelation just does not on top, but is ambivious; reality is Yahweh did save Israel; only evident within community of faith; scripture alone is important in protestantism; only then bible does we confront whole reality; Bible is self-authenticating; No criteria by which Bible can be tested; no principle by which to test Jesus Christ; it is just only in Jesus Christ that you find this witness; you can not test truth of N.T. witness with the tools of O.T. criticism; Why study the empirical sciences? nature of biblical revelation: it requires historical criticism; dealing with incarnation; in human nature is revelation; weak, this kind of world; we are forced to use only tools that we have; yet tools cannot determine the reality; they have to remain as tools;



Role of historical criticism

Ex. 16 + Num. 11 - illustration of manna; it has been known that in Northern Spain there fell sweet pellets under trees, insects have caused them; natives know this manna as such today. The problem of connecting what we know now with that which happened back in the wilderness of persons; you can isolate the fact and measure the fancy; Biblical account cannot just be connected of the empirical verified fact; but what they say is that Yahweh constantly sustains Israel; food is a natural phenomena, but emphasis is not on food but on Yahweh's sustaining her; objectification of this event is that Yahweh has been found for centuries to sustain Israel; (same is seen in John's feeding of people in one against Matt.) significance in reception of revelation - divine event in Israel's history.

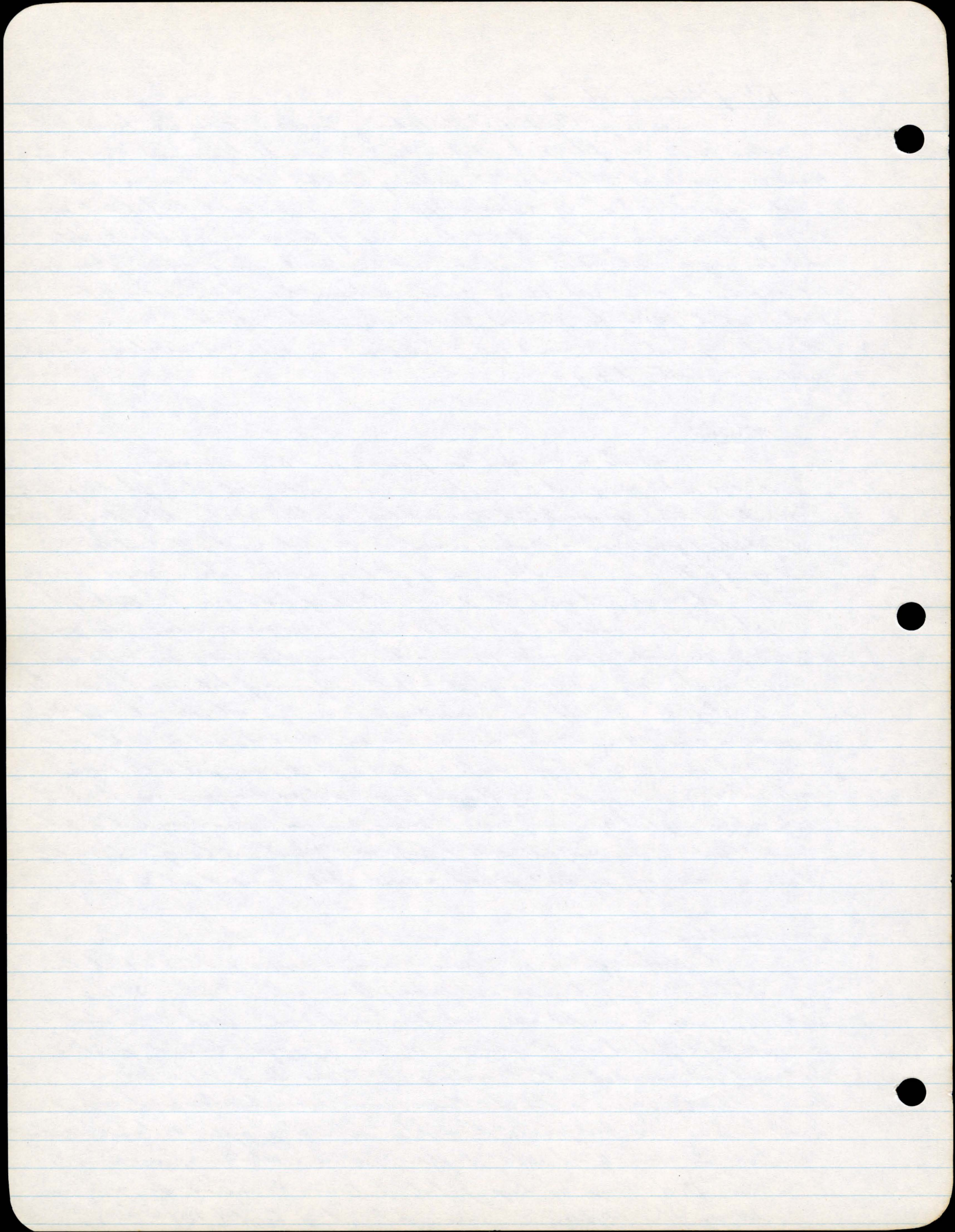
Miracles

miracle is manifestation of divine power then - extraordinary event; event that evokes amazement or fear or terror or awe that shows Yahweh's power; miracle expressed as Israel God's love and care for her; Standing still of the Sun or hospitality of young woman to Abraham's servant or the wind dividing the Red Sea; In eyes of faith miracle permitted to an act of faith in Israel's behalf; an extraordinary itself is not enough; it must fit it to the totality of God's plan for Israel; false prophets can do miracles too; no systematic criteria to measure miracles; John's gospel calls Jesus' miracles signs; use of miracles have strange character - few miracles to Christ's miracles - only were they recognized by faith; only in eyes of faith was it a miracle.

1. plagues - (flood love, circumstances) Ex 7:20 all water at blood, then Egyptians do same; 9:6 all cattle die, then there are cattle to die still in the 6th plague; J has 7 plagues, E has 5 plagues, also L; natural events do occur just as the miracles - Nile has become dark, spring brings flies and frogs; what did these plagues mean in Israel's early tradition; Yahweh makes himself known to Pharaoh - Pharaoh goes to Pharaoh; Yahweh is made himself known; climax comes with death of King's son; Yahweh saves his boy; can't say let King's son live; you can't go back to event itself; you must just see meaning.

Exodus tradition

In Abraham you see the beginning of Exodus; everyone of Israel's past has a pre-historic tone; reflect general mid-eastern pattern - walk and return Ex. 12; Dent. 16; passover connected with feast of unleavened bread; Pent. 16 is clearly an agricultural festival in the spring when 1st fruits are enjoyed; taken out of nature background and connected with the Exodus; In Exodus Israel had to time to put down in bread; anyone of the sites shows common mid-eastern background; life of Israel emerges in world background; this tradition continued to influence Israel's history and Jewish give message of God's power, emphasis seen in vocabulary and imagery of the 1st Exodus; Matt. says 40 days of fast of Jesus (symbolic to Jesus in wilderness after Exodus - Jesus called out of Egypt (Exodus 12))



Quality of time in relation to the Exodus and then Jesus own coming;
 culmination of the promise was fulfilled in the time of Jesus Christ;
Name of Yehweh - name had not always been known, revealed to Moses;
 Ex: 6:2 was another name; Egipt's story in transition of name to Yehweh;
 chapter 8; "I am who I am"; some said you have here a definition of the
 being of God; but S.T. does not think this way. S.T. does not think of being of
 God, but how he acts, manifests; "I am the one making myself known to you";
 not essence, but revelation; name was given to Israel; name contained the
 reality itself; treasure and guard name; Kethor did not know Yehweh's name;
 no abuse of the name (for shall not take name in vain); Yehweh dwells beyond
 Israel but like his name dwell with Israel and make himself known; his presence
 was always there but he was away;

The Law - new ordering of life under authority of the covenant; Moses to
 establish permanent structure for Israel unit; common code of law must hold
 community together; legal structure stemmed ultimately from real-life of
 Yehweh; Law not a bargain; never conditional; but it was paid, God made it;
 Ex. 19 - Law is given; first redemption, then the law; never a works religion.
 people already redeemed, then law given; chapters 1-18 redemption occurred; then
 after, the law was given. gospel and law in proper order to understand S.T.
 Legal material - deuteronomy Ex: 20, Deut. 5, (Ex. 34, Deut. 27 echo form);
 Book of Covenant - Ex: 20:22 - 23:33; Code - Deut 12-26; Hebrew Code -
 Lev. 17-26; some laws reflect later age - cities, farms, things not possible
 in Mosian age; transition depending on understanding of law; finding of new
 eastern laws - Code of Hammurabi; - (discovered in 1901);

A collection of precedents - an accumulation of customs showing general legal
 procedure. It established similarity bet. Hebrew and Babylonian codes.
 in both lex talionis, law of retaliation; crimes punished some in toll;
 a debtor who pays not his debt can be sold into slavery; There are differences.
 In Leviticus in Code; interest prohibited in Hebrew; economic-political dominate
 Code whereas morals in Hebrew. There must have been an indirect borrowing;
 Style became with if when clause; put in 3rd person this law called consuetudin
 law; elders with community decided matters before the gate; this is general Near
 Eastern law; all cultures reflect this; natural for Hebrews to absorb law as they
 settled Canaan; Ex. 21:12 - is different style - 4 phrases in 2nd person
 singular; (appudictive law - 10 commandments), directly related to will of
 Yehweh; law thoroughly anchored in cult worship; renewing the covenant;
 Easy to relate Moses to all of law - He was at Sinai - all built around
 appudictive law given to Moses at Sinai; Israel inherited much of Canaan.
 law; some of Canaan's arose;

Hebrew origins
 made

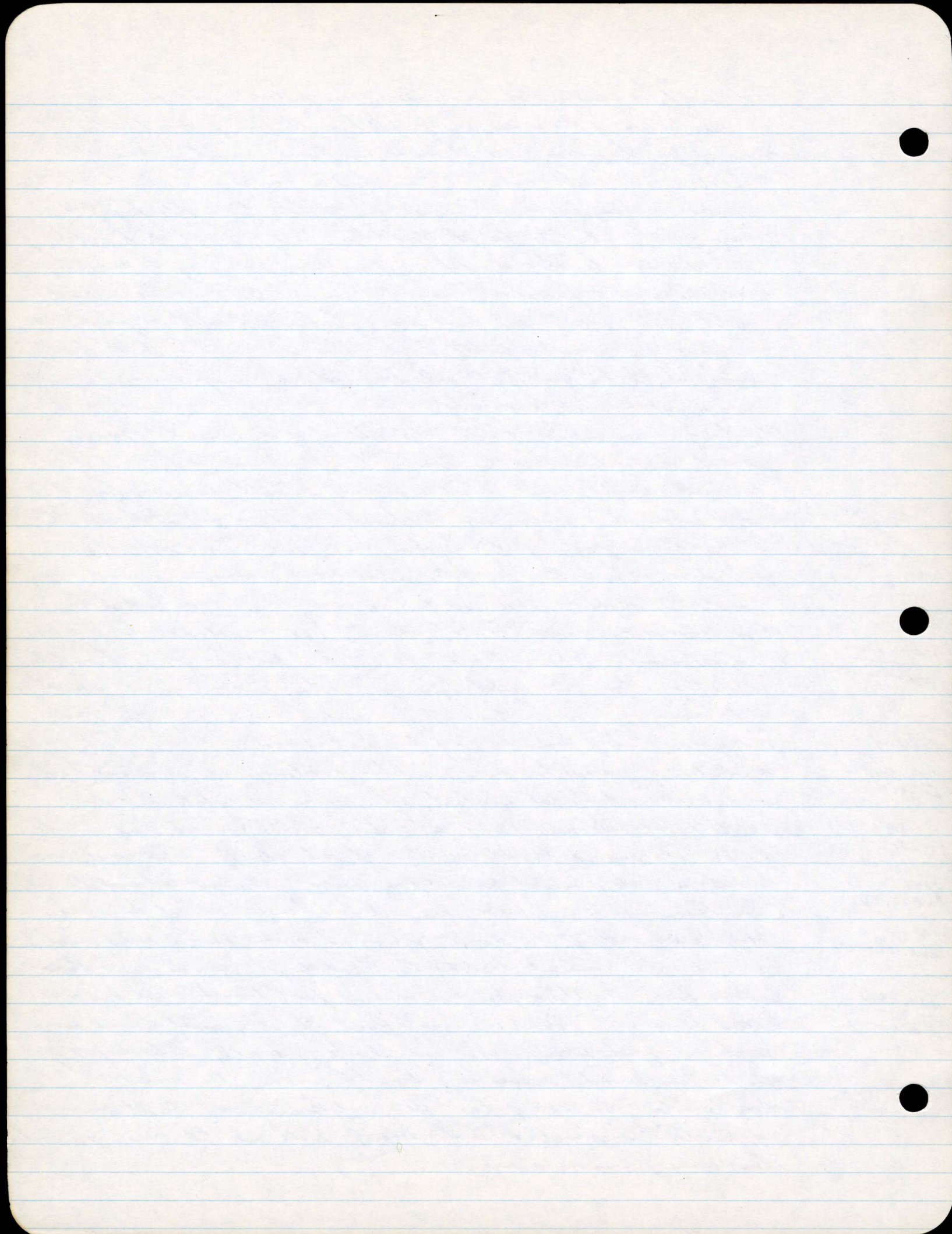
Pritchard
 codes 6-13
 Ex 22:1-

117-119
 Ex: 21:2-

128-
 Deut 22:23

128-
 Deut. 22:23

Hebrew Man
 Koehler



Code of Hammurabi also relates to deity only at beginning and end. It is the praise to Hammurabi bit. However, in Hebrew Moses takes the background; it relates civic law to religious law, praise of Yahweh; try to keep the law simple and evident; "He has showed you what is required," deepening of ethical insights, no reason or merit by any means, but there is advance; slaves protected as men; not quite as many death penalties; How to Evaluate the Law? basic problem - from early times you get O.T. as law contrasted to N.T. gospel; this is a Christian distinction; does this really do justice to O.T. people.

Role of law - laws never arose as state law; king has no connection with the law; laws control the king and not he; laws are promulgated before the king arrives on the scene; the covenant is important thing, not the state; covenant and law tightly fused together; 10 commandments are not called law but words; standard of moral life to which Israel strove; what is given is the extreme things which Yahweh will not tolerate; they draw the boundaries; not unchanging principles of behavior; role of law a constant reminder to Israel of her election; giving of law was an act of mercy; grace of Yahweh; Psalm 119 or 19; law is perfect reviving the heart; enlightening the eye; law not an abstract eternal principle, but it is event that came to people bringing them life or death; on basis of what God has done for Israel, the law reminds her constantly that her decision is life and death; each generation finds itself challenged for decision; existential note; Law to interpret for our time. A change did come about in Post-Exilic period; law seems to be obedient to what God has done, but becomes timeless, unchanging principle, static; law became something unprovable; emphasis on activity of God executing a relationship in early times, but emphasis on man's outworking relationship then - obedient to law in Post-Exilic times; shift to human response even in 3rd Isaiah; not what God has done, but man's response; problems arise - 2 laws disagree - how to harmonize until you arrive at no law, unchanging; concept of reward and punishment arises; due to strict and absolute law; see this in Job's friends; could understand of reward and punishment;

Jesus into N.T.

Sermon on Mt. (Matt. 5) strange paradox; Jesus' attitude to law; Matt. gives one side. "I came to fulfill the law." fulfillment right you can do; following you have a burden; "ye have heard but I say to you." you have a condemnation of O.T. tension in chapter; no liberal relaxing of the law; sermons to attack the law; he radicalizes the law; he contextualizes, places law in original context; law is will of law - what God has done for people; Jesus places all men under full force of commandments; He has drawn men against the world; not a universal ethic, only by an act of God in this becoming

radical nature of God's demand for obedience; Christ throws
it back upon the activity of God. Not idealistic ethics; be what
you already are, be the obedient people; Law is unfulfilled forever
in O. T. until seen in light of Christ;

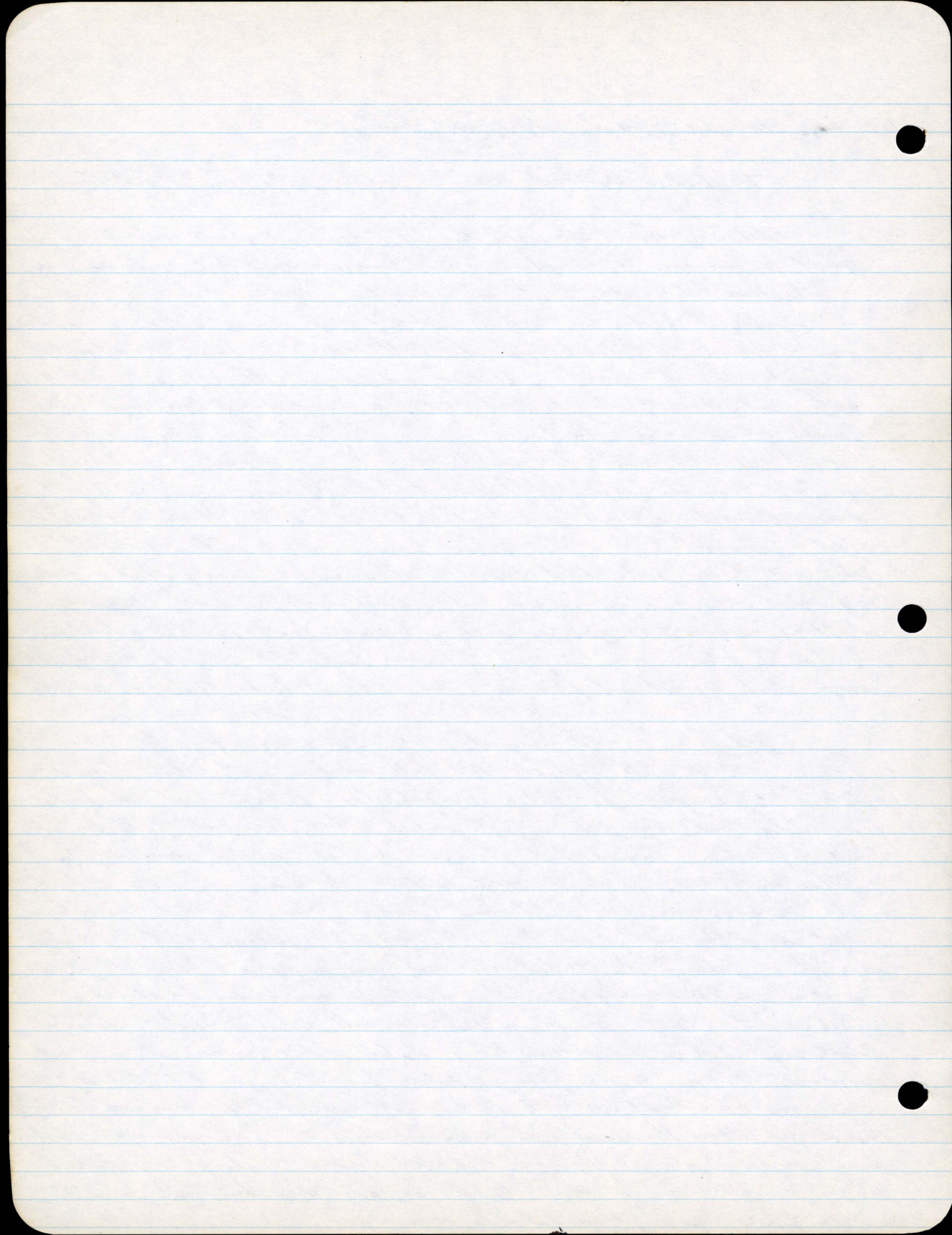
Obj. Quiz - Gen., Ex., Joshua, Judges; (next Tuesday)

The Earlier Historical Books (Joshua, Judges, Samuel and Kings)

Relation of these books to each other and Pentateuch both are not clear. These books cannot be considered by themselves. Main literary sources of Pent. contained right on into these later books; a literary continuation of Pent. is Judges etc; connection in language. In Exodus the carrying of bones of Joseph seen in Joshua 24. repetitions seen in Samuel. A different approach - Noth began this. Israel's tradition; Noth in opposition to early approach. a Deuteronomist work, begun with Deut. and extends thru Kings. Deut. does not belong to Pent., but is a new historical work. begun with conquest of land to the destruction of Jerusalem. Noth says during exile 550, a school of writers rewrote Israel's older tradition to justify Israel's destruction of her national life. Certain separate groupings of stories - hero stories, chronicles, prophetic legends. Some of this material already formed into units; not individual stories. Deut. editor added a framework to all of this; Joshua - Judges was already unit in oral tradition; Joshua 2-11 already. Deut. added chapter 1 to set framework; same for book of Judges. very ancient material. chapter 2 gives Deut. approach to all this Israel, when you come to material never to 550, you have Deut. writer taking loosely connected material and saturating it with his own view point; framework penetrates the material; Both approaches recognize Deut. approach and framework; These are different levels; Pfeiffer one and Noth

Joshua . 1-12 conquest; 13-22 division of land

23-24 death of Joshua; Alt - Noth school in great contrast; Conquest not a military campaign, but just a slow penetration; Bedouin lived around edge of inhabited land; seasons change, people penetrate and then move back; finally they make definite infiltration; conquest took place over hundreds of years. 1400-1100; figure of Joshua disappears, and also Moses; individual tribes and groups war in and out united. Some tribes were already in the land (Reuben) How to evaluate this material? Bright sees problem rightly - sees it in Noth's methodology; (on basis of what is there you tell a story; Joshua is disconnected aetiological sayes; same place as those with Genesis. These stories can be of no help historically says Alt. His reconstruction does not set a biblical account. Bright says we cannot do away with aetiology merely by definition. Bright says aetiology may contain history. Objective evidence can be seen in secondary aetiologicals. There may be some primary aetiologicals for which they cannot be historical but secondary ones can. Bright - Halbright does away with myths - Noth does away with tribal. How can you tell whether aetiology is primary or secondary? Criterion lies in causation principle on aetiology. 2 types - ① trail that explains the change in mythological categories - snake crawls in belly - a metamorphosis, association equals causation; stone → Lot's wife; patriarch fathers do things regularly.



① why is Ai a mound of stone; because Joshua destroyed it? in history; reality is merely called to memory; no association, no metamorphosis, just a remembrance. Mythical kind dominates in book of Joshua; this could be secondary and reflect a historical true value. Maybe in the story there can be found a kernel for fact.

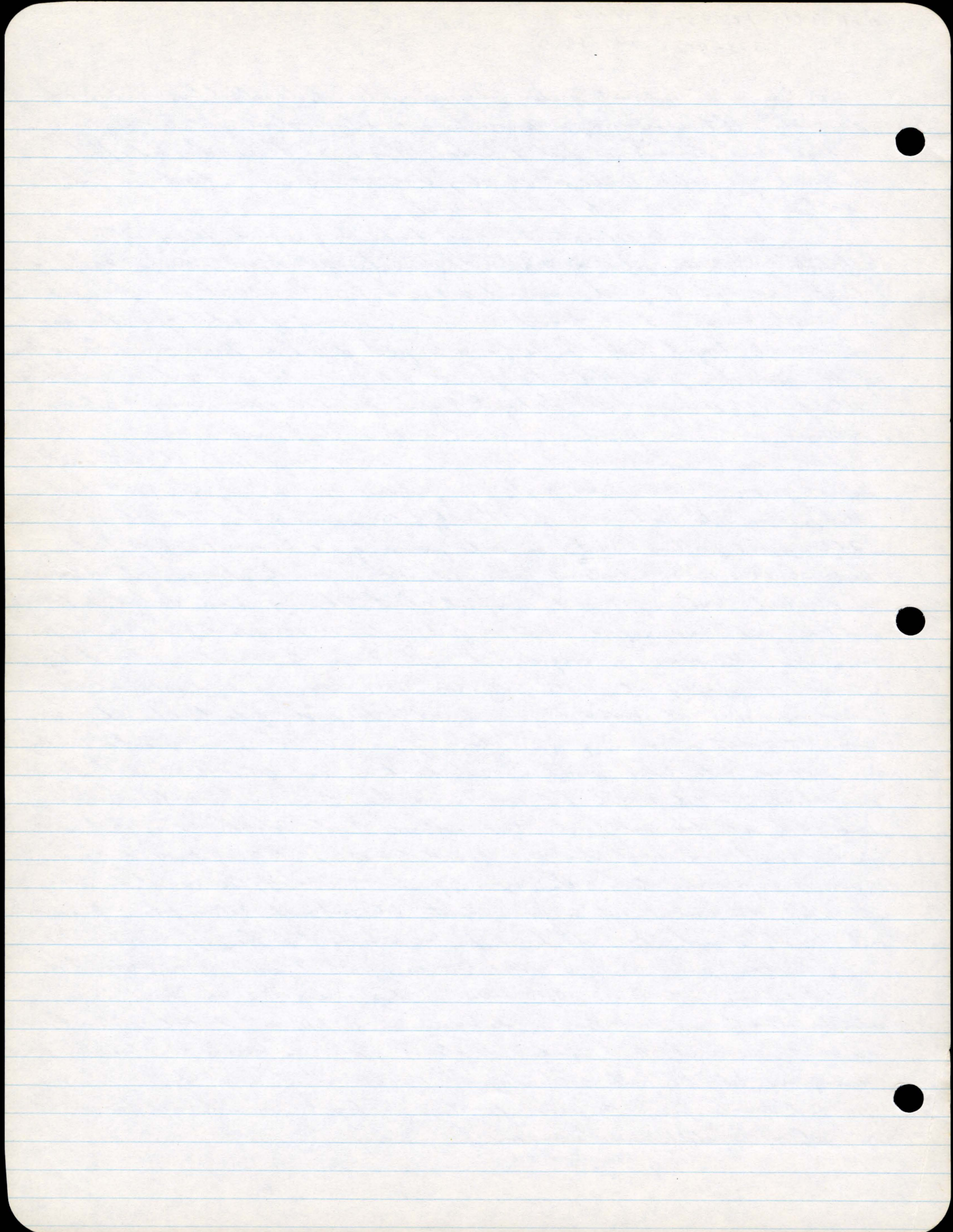
Traditions of Joshua have to be taken seriously;

Conquest - ① schematized - maybe traditions of one tribe became official to all tribes. an obvious selection of material; domination of theological concern. in midst of fighting in chapter 8, present comes out and reads law. ② biblical telescoped - inherent is quality of time and not chronicle account. an account of what happens when Israel was obedient. lumped together to be the one conquest of Joshua; maybe some other problem of Ai; archaeology proves that cities of 13th century were destroyed, but Ai was destroyed well before 13th century. Bethel destroyed 4 times bet. 1200-1100. Everyone of cities were destroyed in this one period. Maybe not so much skepticism due here.

Biblical account leaves much to be desired. so over-simplified; yet written with a different purpose. there is a real people, at a particular time, entering into a real land. This entrance into land was a fulfillment of the promise made to the patriarchs.

Theological problem - rest in Deut. promise of rest in connection with land.

Deut. 25:19 + 12:9. not eternal peace, but rest in concrete place, to rest securely on the land; Deut. is 7th cent. document; land still sign of Israel's election; Deut. promises tradition - rest already a fact realized in past (Joshua 21:43.) yehoshua gave them rest on every side; He remains a concrete gift. yet it can be received, and then lost; Chronicles meaning of rest shifts II Chron. 6:41 - no longer Israel seeking rest but yehoshua now seeks rest; yehoshua to come to rest with people; yehoshua seeks rest. Psalm 95 - shift in meaning of rest. today if you will hearken; new generation today are contrast with former generation; rest a rest in land but rest in God; former disobedience led out to rest, but now new generation has a chance. evolution in many places, but rest here with rest. Each instance stands isolated. All in quest rest in a different way. What does N.T. do with this change. Hebrews 3 + 4 deal with exegesis of term rest, starts with exegesis of psalm 95. - today; this moment to broken with dhs; the promise rest is Jesus Christ; O.T. Deut. rest still in future - Deut. promises rest obtained but lost; Chronicles longed for God to find rest for his people; N.T. writer new Jesus already come; no longer needed this longing. N.T. adds one more note. God had rested following the creation. O.T. + N.T. speaking of same God who offered same redemption through same mediator. The tension in the life is not that we do not have the reality. We are not eternal wanderers of eternal life. The tension lies between the discrepancy bet. the truth of Christ and the life actually lived by the church. We fail to enter in to the tension of rest; we know the way God would have us to go, yet we are still miserable sinners.



Judges

Establishment of 12 tribal system

North - amphictemy; established a genuine historical institution of Israel seen back in the times of Judges; which historical grounds. Why Israel in particular early tradition? This key to understanding periods afterwards. North begin by analyzing: 12 tribes remain; (Gen: 49) Levi is secular tribe, Num. 26 Levi falls out of tradition; still 12 tribes retained; Joseph tribe splits and then take up gaps; a religious confederation, Joshua 24 - renewal site, renewal of covenant at Shechem; get away foreign gods and serve yehweh; 2 groups actually came together and fused; Joshua and house of Joseph come together; Joshua challenges people to join religious confederation; united around 1st cultic system at Shechem; reading of the law; Decalogue has roots in this festival; it remains present form; officiers of this sanctuary were not priests but were called guardians or interpreters of the law; Small judges who appear in judges 10 & 12. actual leadership remain charismatic; together 12 tribes remain.

Shechem (Canaan)
Cultic center
near East

Crisis for Israel's fate - Israel could have gone one or two ways. Canaan was filled with Baal worship and fertility cults. Israel took over old fertility worship places; entered into agricultural festivals; see patriarchal stories - (Joseph around Bethel) in multiplication of yehweh cults - at Bethel, at Shechem, by yehweh in one town then he dwell all over the land in these cults; Numbers yehweh described as one who has wild horns of silver. Priests picture yehweh as a rider on the clouds; Israelite name - names joined to Baal; Ishbaal the son of Saul; Jerubbaal; faith vs culture; desert faith transformed by new historical situation, by culture. problem; O.T. provides greater leads to solution of this problem than the N.T. How was yehweh to be worshipped. As a desert god or as a Baal;? what did they say to gods of agriculture, city life, different classes of people, different occupations? Canaanites appeared to know more than Israel. What things are relativized; tremendous struggle bet. the new and the old.

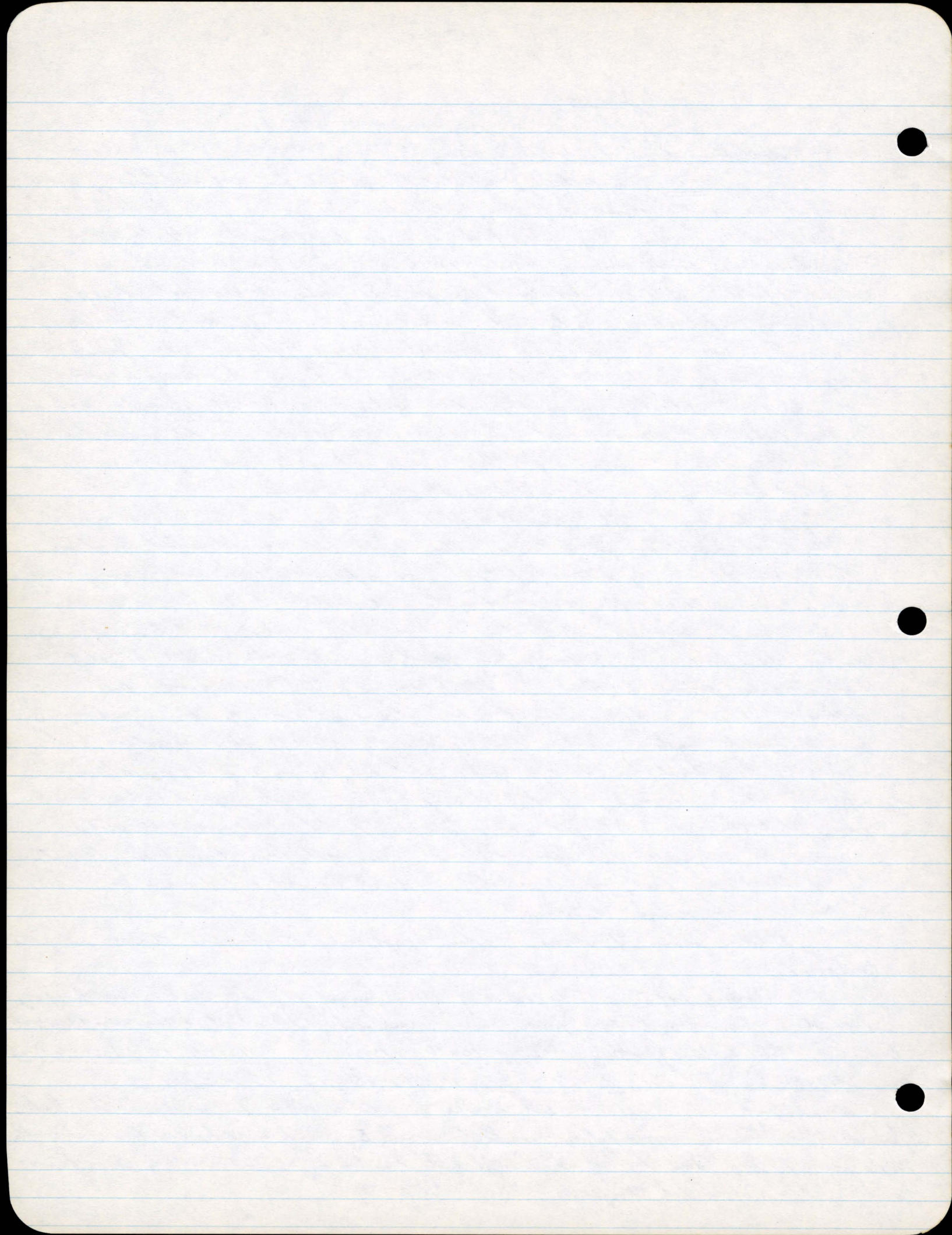
We see in Judges the floundering of Israel; the break down, the confusion; the confusion; Part of answer come from prophetic period. As Israel struggled to find answer, she stood on threshold of the majestic kingdom;

Golden period of Israel - when Egypt and Babylon and Assyria were at a standstill;

1 Samuel 1-15 - 1: name of Samuel, word play on Saul, Hannah's prayer in chpt. 2, tremendous destiny, such tension, black and white contrast, there runs through-out book; 4-6 history of ark, 9:1 - 10:16 FF source, 11:1-11, 15; 13:2-6, 15-23

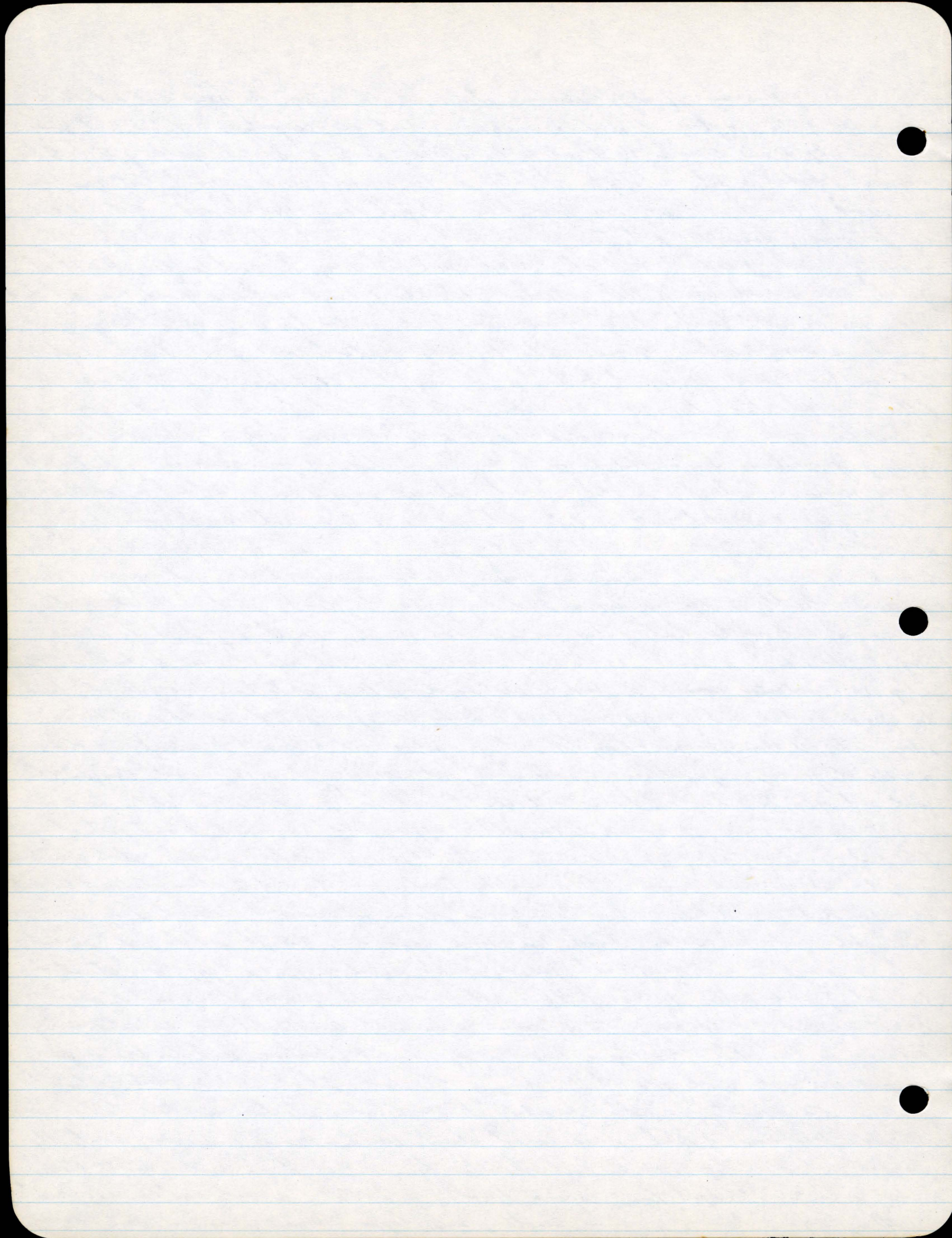
14:1-46, 52 7:2-17; 8; 10:17-25; 12, 15 B source;

Samuel just a local seer in early source, a fortune teller; Saul is charismatic leader; Samuel enthusiastic in support of kingdom. But source to Samuel is judge, no Philistine battle, people yearn for king, Saul disobedient, Samuel hits kingdom in chpt. 12. Early source favors kingdom, later source hits kingdom



Pressure from Philistine state set in motion the year and establishment of the Kingdom; Philistine invasion - bent on occupation of entire West Jordan land; Ephraim received the brunt of the attack; Book of Samuel speaks of 2 battles; Israel defeated in 1st, totally annihilated in the second; events so painful that you have no record of them. Samuel only says Dagon their God fell down before the ark. But Hebron was destroyed; Chapter 13 Philistine garrison in heart of Israel; Chapter 11 intensifies the shame of Israel; Gath - Gibeon city, Nohah cruel and arrogant, no help for Israel at Gath; then introduction of Saul, a leader, Holy War of Israel, war then spreads thru-out land help comes, a night battle, defeat Ammorites; Deut. editor has Saul say, let us go to Gilead and seven Kingdom. Hebraic editor has spoken of establishment of Kingdom in Chapt. 10. But now Israel needs permanent leadership, an army, but 12 and with political maneuver; following is adventure stories and hero tales - have to construct history. 11 Saul a young man, 14 Saul has a grown son. Maybe Saul did have a long reign; really no dates established; rise of propheticism also in this period of Kingdom; Chapter 9 joins announcer of Saul with a new religious leadership in early prophets; strange groups of men in a land associated with a cultic place, associated with ecstatic behavior; in early account Samuel appeared merely as a Seer; (stages Seer, then Nabi, then classical prophesy) Seer type - clairvoyance, a decisive role, Samuel was power who set Kingdom in motion; later source reads back into speech of Sam.

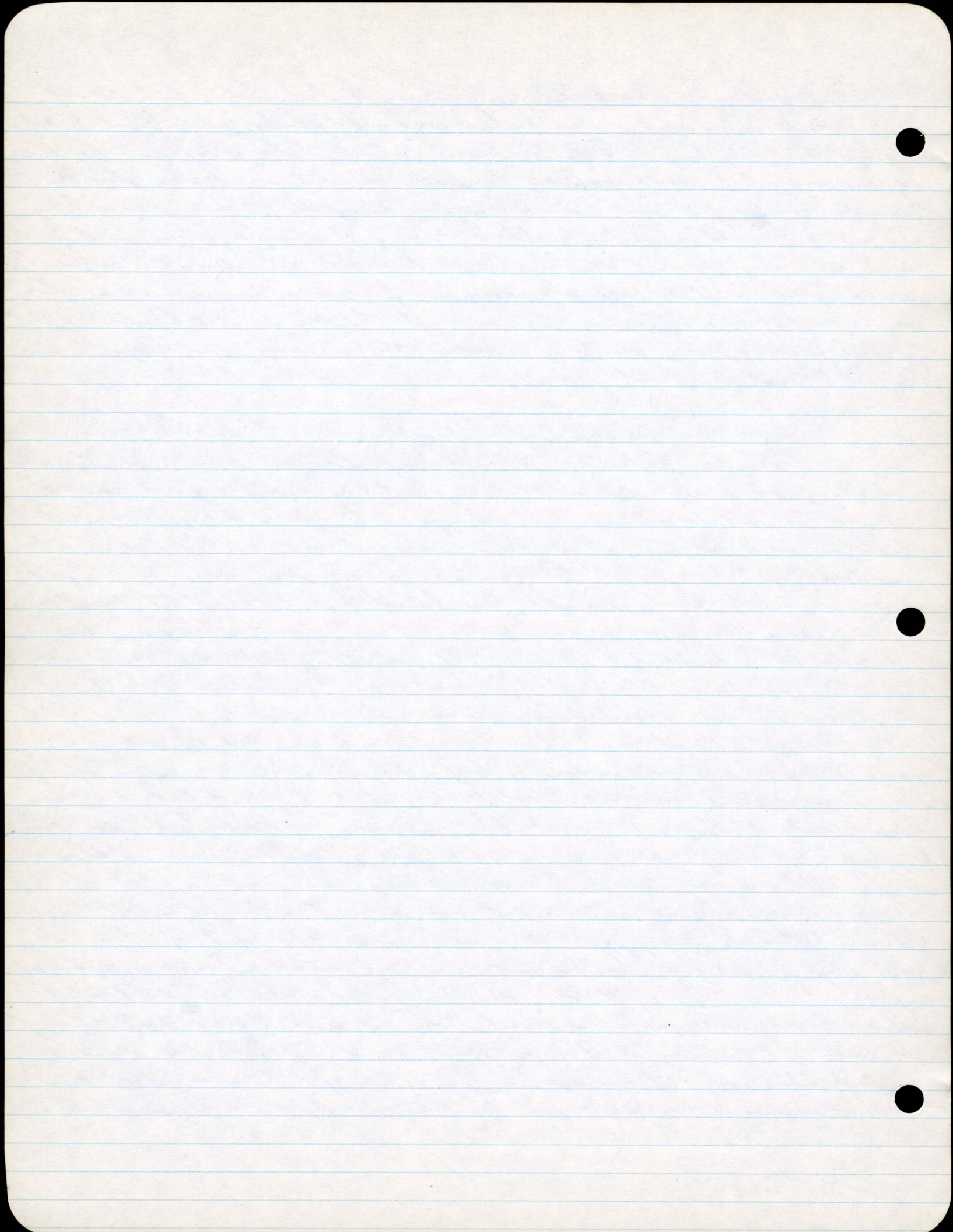
How valuable is the wisdom and history of the Kingdom; what is the role of King? sacred and secular kind of torn apart in this period; Rejection of Saul by Samuel Chpt 15 belongs to later source, 13 to early source; secular and sacred come to battle in 13. Chpt. 13:8 redactor connects it back to earlier story 10:8; Philistines have gathered; Saul has offered sacrifice, and up preys Samuel and condemns him after Saul has waited in dilemma for 7 days under all this pressure; King had just as much a right as Samuel to sacrifice. This is a difficult passage: sympathies are with Saul, not Samuel. Chpt. 15 presents this as the first test of Saul has been chosen; what should Saul do! punish the Hachabites for scheming they did 200 yrs ago. He does not destroy all! He appears boldly to Samuel. Samuel pictured as old and moving picture; he is involved in situation (15:11) in forced for Saul. Yet to come down to reject Saul. This was central in later prophetic teaching; to stay is better than sacrifice; the real break cannot be healed bet. the two. Behind these stories fundamental issues at stake. ① Battle bet. the old and new in Israel. Holy People separated to Yahweh wait for to do his work. Holy War; every thing must be offered to Yahweh. Saul's neglect to offer up Hagg. This struck to the heart of whole system; He was fighting with mercenaries. This is change in Holy war; Samuel upheld the old way. This is moment of twilight for the old way. Highwater mark of O.T. seen in this story. No figure like this in classical literature; Saul has been drafted into his work. great potentialities; some of old school regret at his appointment; action toward the minority; a noble character; it is a helpless situation in which he has been called. breakdown of Saul. Saul cannot sleep; David enters as musician; constantly plagued with these depressions. Saul alienates his son Jonathan. Saul loses all those who could have helped him. insane tracking of David thru-out wilderness; fanatic; little glimpses at Saul; maybe something will happen; David saves Saul. Saul weeps.



But Saul goes back into his fanatical way. Philistines hem him up at Mt. Gilboa. His whole army is slaughtered. He goes to witch of Endor. Goliath-Gilbead do not forget Saul. They bury his body. Significance of story. Theological emphasis: Kingdom of God comes into the world, picture of kingdom in N.T. seen here. It is not above the tremendous tragedy of the work. There is always one history. The Kingdom tied up in history, a part of the world, incarnation quality to O.T. No. faith intensifies problem, does not smooth over it. whole story is how a man literally gets torn apart. Just before he is on Goliath's side, he is not protected. Faith takes whole; history not in an easy pattern. Only in faith can one see anything new happening. Saul sees constant battle for Saul to return to that for which he was appointed. Finally, he completely abandons himself. Saul knows the good life, but he cannot gain control of himself.

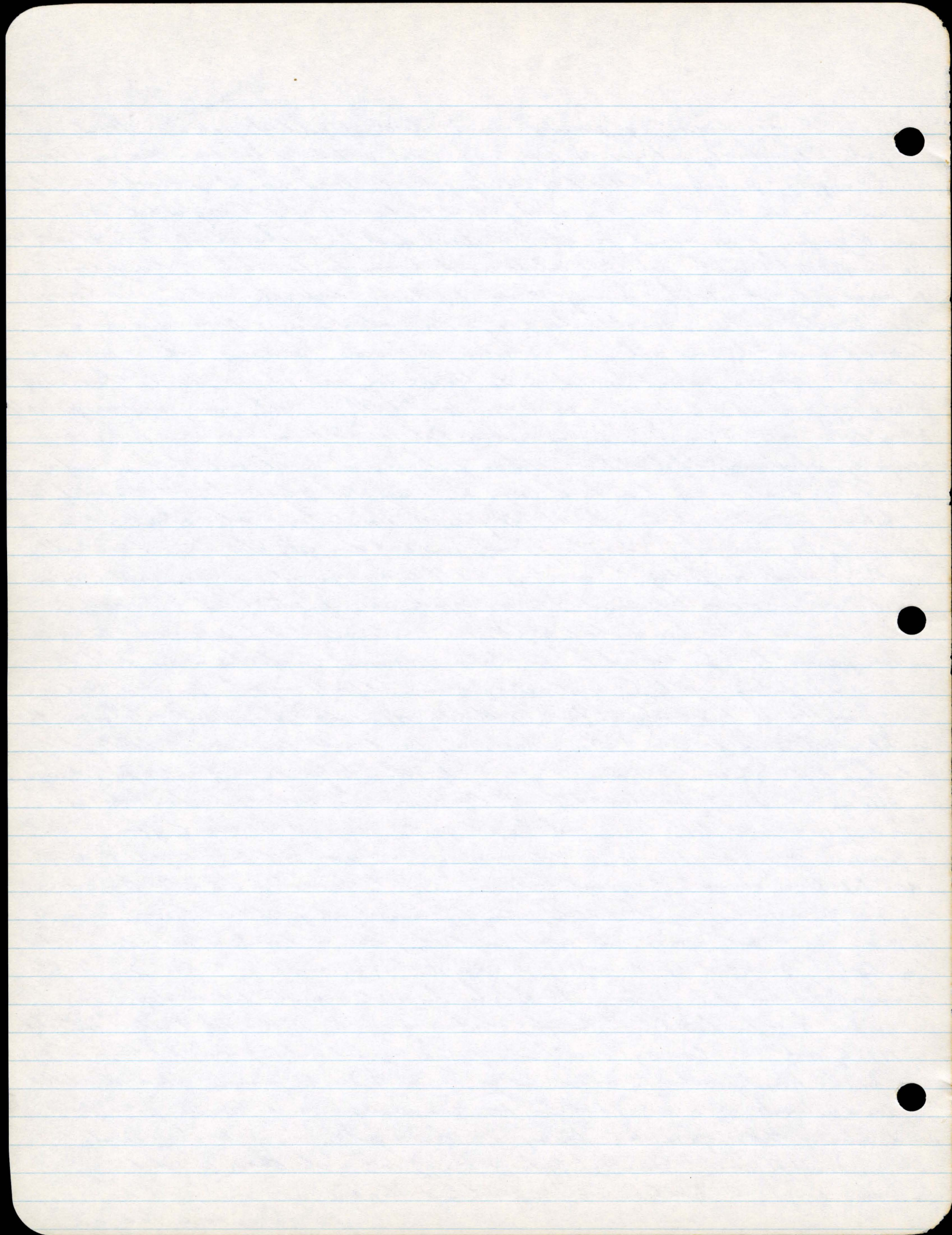
David's Rise to Power

(I Sam. 16 - II Sam. 5.) writer has implied sources. I Sam. 16 David presented as man of war, of valor; but in 17 he is presented as shepherd boy, meek, who kills wolf. 17: 56 Saul does not know him; new approach to Saul's history. It begins with adventure stories, but ends with new flavor; cause and effect; intellectual change in their understanding of God's work with them; David was Judean, joined Saul as mercenary soldier; no call, but he joined. He shortly gains distrust of Saul. Contrast bet. David and Saul. David attracts Jonathan; and other men; but Saul does not. Story of Jon. & Dav. is last straw for Saul. David has to escape; what Jordan tells, land culture; there was disoriented; free-lancer, Robin-hood figure; 21: he has to flee; modern to save his life; when he joins Philistines he says to him to receive this job; this means he leaves Goliath behind; Goliath a land god. David given city as head quarters; he carries Achish; sent out on raids against Judaeans; but he plunders lands bordering Judah and sends goods to Judaeans. This is risky business; David's name not connected with final attack against Saul. David was extremely lucky. David seems to have calculated every move. David moves by to Hebron II Sam. 2. He married a Keelite; David was only one in order. Part of Israel in chaos. no old system. no charismatic movements. There can be no return to old situation. Historical situation has changed emphasis on religious institution. East Jordan continued to be loyal to Saul. His son Ishbosh had the small group of people. Abner, Saul's captain; Abner starts negotiations with David; David is expert of political manoeuvring. But God comes out and messes up. God is very long & sinister character. God kills Abner; David did succeed in showing Israel that he had nothing to do with deaths of Abner and Ishbosh. North and South brought together. King of all Israel. Philistines can set out to get David. David's own men had been trained in the Philistine army. Philistines defeated. Last we hear of Philistines as a threat. Once Israel was organized, this could happen. David has established himself as King of Israel.



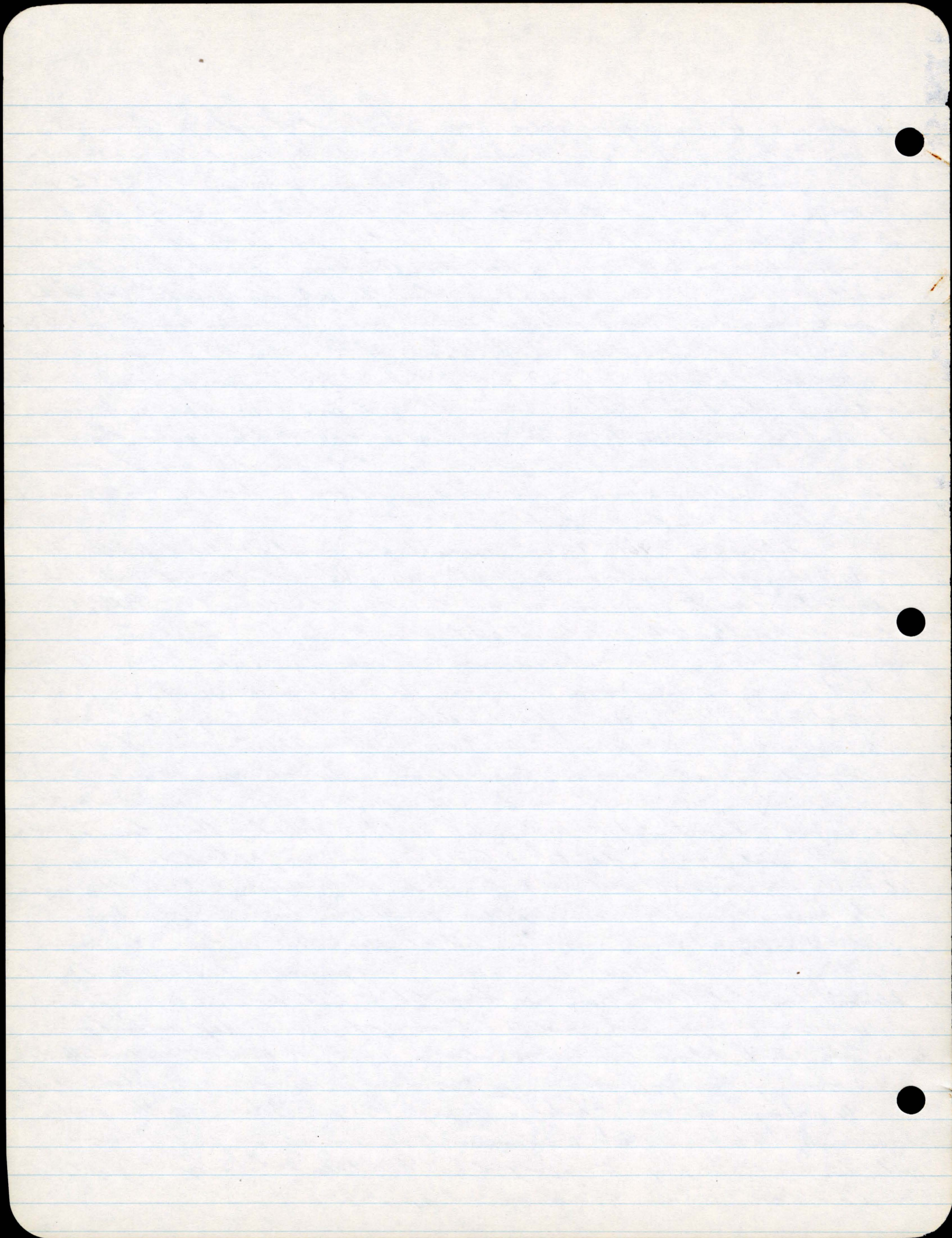
The choosing of Jerusalem was a choice of political genius on David's part. City taken by intrigue. II Sam. 5 + 6; This united the Kingdom; there was a major water supply; Jerusalem established as the city of David. David brought up the ark to the city. Jerusalem to now be the center of worship; heal the breach that had existed bet. Sam. and David; joining of secular and sacred; man struck dead for touching ark. ark could not be so manipulated (symbol.) ark could not be moved to Jerusalem for awhile; Nathan explained the moving of the ark into city. * Summary: II Sam. 7 following - high water mark in these histories; close connected writings; complete change in David's understanding of God's acting; unbroken historical continuity cause and effect in history; no miracle, no angel of lord, no intervention; no dream; compare judges to Samuel; cult has receded, new political change; rediscovering of anthropology. profound understanding of man; ex. internal battle in David; opening up of new possibilities. Hebrew Renaissance or humanism: Is this evidence that Hebrews becoming more secular? unknown prosperity, re-creating old tradition: Nature of change: in David's understanding of history. re-evaluation of role of y-hwh in Israel. This is the way that y-hwh acts. all-causality law of history. This will penetrate into all life of Israel. This history is not a retreat but a deepening of religious feeling. Character of David: some treat him with admiration and some with rejection; records do portray him in strong reality. He arranges and uses war. Somewhat way in which men are moved around; He was opportunistic; fortunate talent of this man; he came on scene when Israel about to fall. Then David restored it to prominence; He was an intense personality; (Jeathan and love for Absalom) dominant characteristic is his ability to inspire and portray loyalty; (men get water for him); hold on to very end. David at heart was firmly committed to Israel religious faith; Bethshela affair shows this; David acted as any other Oriental monarch would do. When Nathan accused him, David could have had him killed; yet he listened to Nathan's message. II Sam. 7: promise by Nathan to David; one of most important passages in O.T. in early Israel God revealed himself thru charismatic leaders; Kingdom broken up with suspicion. yet bible turned, and kingdom great by reorganized. Davidic Kingdom; a look to Messianic Age. From Messianic in N.T. some date not appear in O.T. only I.T. the promised one. O.T. there at least for special look were awarded one. emphasis fell on the King. The King was the awarded one. (Re-messiah); Kingdom emerged out of political history; chosen by the people; not a god, ^{but} a man with a task; different pattern in Israel in contrast to oriental kingship; (Drunk foot or Mowensel) In Egypt King is divine of the Sun; King has life determining function of the nation; In Babylon he is not incarnation but the adopted son of the God Marduk; he is fundamental in his role; controversy raised. Myth & Ritual school initiated in 1933 by Hask; a certain mythological role of King; a general eastern pattern; but this is not it.

Israel's Kingship rooted in history, not in Nature II Sam. 7. promise. y-hwh will establish David's dynasty forever and y-hwh has chosen Zion as Jerusalem - his dwelling place forever. David rules as God's representative; bringing up of ark was part of divine sanction; David's Kingdom is essential now to Israel. (Psalm 102 + 2) But a yet there is no eschatology, a messianic hope; 2 broad lines - On present development seen in royal hymns - Psalm 72 + 2



addressed to then reigning Hebrew Kings. Quite different at any time in Ps. 2 and
II Sam. to Psalm 2 Babylonian adoption formula: This day have I chosen you as son.
Psalm 72 - supernatural, may king endure, may he have dominion; connection with fertility god.
Why the change in the psalms? court language; some say they shared in oriental mythological
attitudes; this denies historical connection; but satisfactory answer; David now conceived as
divine representative points to the rule of God. More than kingdom of David; over and above;
on account of promise of Nathan to David you have this later development. ⁽²⁾ The prophetic
development: new problem. How to understand Nathan's promise when Davidic kings are quite often
disobedient? Where is justice, righteousness? prophet runs into this. Isaiah 7 - Syriac War; David
loses battle; that has nothing to do with faith that Isaiah proclaims. David pronounced complete
judgment on Davidic kingdom. Nathan's promise will now be given to the one who will be obedi-
ent. Wonderful counselor, mighty prince; hope of righteous king developed; pictures him as coming
right then; a shortened prophet; Micah proclaims him but the king still does not come.
messianic type, Nathan's promise re-expected; gospel forms in Luc. 4:18 taking from O.T.
Jesus is expected one, time has been fulfilled.

Solomon - 961-922 culmination of Israel's material wealth; estab-
lish trading network, copper mines, (Negub) queen of Sheba - connection with South Arabia;
domestication of camel; Ezion-Geber as base for a navy but unsuccessful; stable; 450
horses at Megiddo stable; maintained military strength; building of temple, Zion;
bargain with Hiram of Tyre; cedar + cypress; Solomon gave 20 cities to Hiram but Hiram
was dissatisfied; a new and rigorous tax system; old tribal divisions ignored; new division
in districts; corvée levied; even on free Israelites; caused animosity against him; growing
syncretism religiously in this period; international trade and treaties; an elaborate court
life. completely different atmosphere; King addressed in elaborate terms; language nurtured
in Egypt and Babylon; why Israelites use it; just to flatter or mean it! Phoenician mythology
religion designed and constructed the temple; what effect! Theological problem! House of worship
in harmony with spirit of worship, does it! Holy of holies was a completely darkened room, only
light was when door was opened! What does it have to do with the yoke of Israel. It sounds
more like Egyptian deity. old Canaan mythology prevalent in bronze age. Astarte - the
were certainly mythological beings; innovations did not pass without resistance; this becomes
clear in the period that follows; 1. Solomon's economic program was burden on rural popul.
2. Solomon's army, had to take many men, trained them, took time; a conscription;
3. maintenance of the royal court; meet no daily rotation of king's court; deep resentment in
northern tribes against Solomon; "we have no portion in David"; I Kings 12: scroll underfoot
two stories of kingship; Rehoboam - typical upbringing in oriental court. Rehoboam rejects
even the question; he will make it harder on the people than even Solomon; northern people
except kingship had to be a covenant; 4. certain resistance from religious point of view;
Rehoboam were ascetic groups; no mixture of Canaanite and new western religion; played part
in Jehu rebellion; I Kings 22; most important of prophets.



economic and sociological breakdowns; all modern problems begin to emerge in this period;

The Divided Kingdom

nothing more appalling to Israel in later times than this schism;

1. politically - tremendous weakening of power of Israel; not united, border to keep little countries down; civil war bet. Israel and Judah; Ammon and Edom gained independence; constant battle with Aramaei tribes, with Syria; serious threat to Israel;
2. faith - weakening of her faith; now not only people were fighting among themselves; setting up of new centers of worship. (Bethel and Dan in north.) rejuvenation of Israel's faith; unknown prophet warns Jeroboam; Amos? - Amos and Amaziah clash over Bethel;
3. return to political chaos; attempt to return to charismatic practice; but couldn't go back to this old system; split in 922, civil war constantly bet. Rehoboam and Jeroboam; northern kingdom stronger, but southern better prepared. Judah having problems - a threatened Egyptian attack under Sheshonq; attack came in 5th year of Rehoboam; maybe Jeroboam urged this attack; he had been down to Egypt; Baasha attacked Asa; Asa called Syrians under Benhadad, drove Israel back; 1st 50 years - complete instability of Israel; assassination by Baasha, Zimri; Omri; Omri established 1st real dynasty; peace with Judah; reconquered Moab; Moab stone - victory over Ahab; refer to Israel as land of Omri; Omri had alliance with Phoenicia; he established a capital at Samaria; stability, prestige; Omri's son was Ahab. Ahab - constant friction bet. Israel and Assyria; Ahab gets Judah's help. Assyrian threat begins; new age of aggression; Assyrian - settled at early age from Babylonian settlers, 1400 power, domination; fertile crescent 2 centuries; Shalmaneser 5, Tiglath Pileser III; Achaz until 901; awakening again; 853 Assyria attempts direct invasion of northern Syria; small nations joined together with Syria, Israel included, Battle of Karcar of 853; Ahab of Israel participated; coalition held Assyria to a draw; she had to retreat; battle delayed final shakedown of Assyria for 200 years. Ahab and his conflict with Elijah; Jezebel and her own program of Baal worship; Jehonidab a Rechabite played a leading role in Jehu revolution; 2 Kings 10; drought and famine, military faction dissatisfied these were causes possibly; Jehu appears as charismatic power; military approval as king; Pent. writer praises Jehu for this deed; Jehu kills both kings of Israel & Judah. Athaliah took throne of Judah; she liquidates royal members except Joash; co-opted the way (Chronicles enlarges this palace revolt) to prevent Jehonidab. This period is dismal period; By 800 Israel a tribute state to Assyria; turning point at end of 9th century; 840-865 - 865 Adadnirari came to throne and made Syria a tribute; this took pressure off of Israel of Syria. 786 new king of Israel - Jeroboam II; good reign, power and wealth, more territory, even of Syria and Judah; Judah under Uzziah at this time. (Chronicles has genuine historical tradition accurate) Jeroboam II died 746; Uzziah died shortly after. 745 watershed in Israel's history; good reigns came to end; weaker kings came to reign; Assyrian king Tiglath Pileser III came to throne; threat of Assyria; complex theological problems; smoke arising from the North (Amos) exile; Yahweh powerful enough to protect covenant people.

Israel's conviction had been that Yehuek had fought their battles. But now, could Yehuek stand against the God of the Assyrians; beginning of classical propheticism; Amos, Hosea; something new entered into Israel's history; old prophets theme had been our country right or wrong, but now something else needed; Yehuek could indeed save his people, but not in way Israel expected. Tiglath-Pileser III had as his goal Babylonia and even Egypt; push into North Syria in a strike for the sea to gain trade routes. Hamath blocked his way, but he fell in 738 to Tiglath. Reign of Domanus and Menahem of Israel pay tribute. 2 Kings 15: Tiglath took land of Naphtali; inheritance of Yehuek's bond gain up Isaiah 9 prophecy; Assyrian annals report 734 second great attack by Tiglath. Philistia; going thru pass of Megiddo and down plain of Sharon; Ahaz king of Judah, refused to join coalition; Syrian-Egyptian War against Judah; Jerusalem besieged; (Isaiah 7) battle field scene; Ahaz made bargain with Tiglath; Ahaz brought in gods of Assyria to rule in the temple at Jerusalem Israel overrun by Assyria; pressure against Ahaz gone; Hoshea was puppet king over Samaria; Hoshea revolted; Sargon deported Israelites; 721 marked end of Israel; Judah continued as tribute state; under Hezekiah came to throne in 715; imp. reign; 2 themes in his reign - religious reformation by prophets supported by Hezekiah; they saw that Israel had fallen because of her apostasy; He was violently anti-Assyrian. Hezekiah wanted to bring back the people of Israel; at least to celebrate Passover; death of Sargon in 705; Hezekiah thought his time had come to throw off Assyrian yoke; in 701 Assyria came back to attack Jerusalem under Sennacherib; 630-628 Assurbanipal, died; great library; decay setting in; Nabopolassar Babylonian King; revolt in Judah; maybe new period of expansion and prosperity; 640 Josiah came to throne of Judah, active program, restore Davidic kingdom; political overtones and religious reformation go hand in hand; Josiah was fully committed to reform of prophetic program old-law code discovered in temple; old Mosaic code; seems to have strong flavor of northern kingdom 2 Kings 22.

King

a clear concept of history comes to light in book of Kings, theological view - once word of God is spoken, it works itself out; classical understanding of word is given in Isaiah 55. Word comes then a prophecy; then it is fulfilled - I Kings 11: 29 prophecy to Jeroboam; I Kings 12: 15 fulfillment of prophecy. Deuteronomistic history now is history of the word of God; The book of Kings does not end on word of judgment, but shows that God has not forgotten his people in exile.

Prophecy - Fulfillment Formula

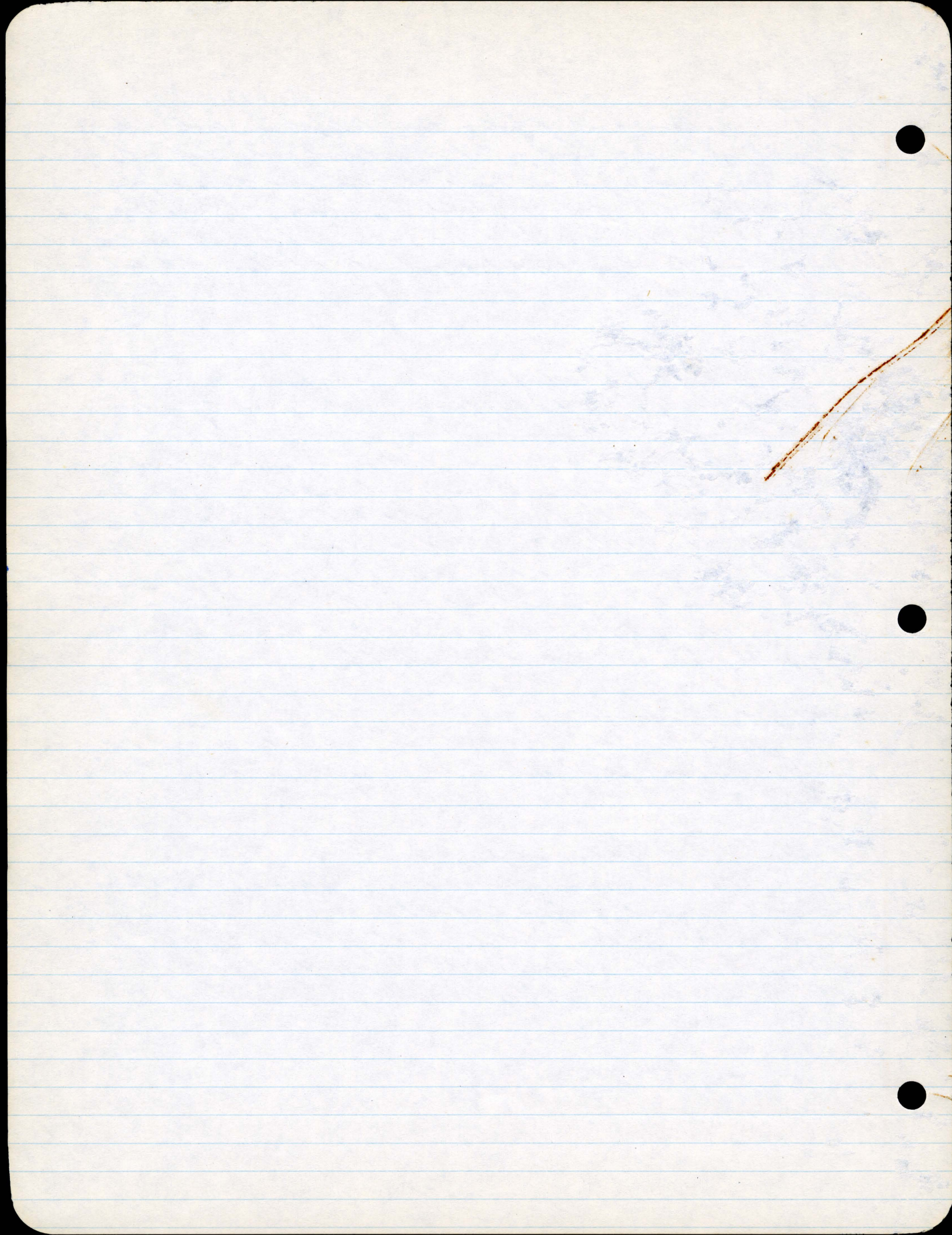
part of N.T. proceeding more than we realize; more of a burden to modern critical thinking; Child's hypothesis - modern an equally note on mis-understanding. First about the formula. It was not an apologetic tool. In O.T. + N.T. it is a faith category. It arose in faith history, in a confession, not a defense. Second, history was seen to have a unity, and this unity was seen to be the work of God. Third, this formula says that God's work for man will reach a fulfillment. Prophecy-fulfillment is a biblical category which exhibits the thought that in God there is no time, but time is only for man. In prophecy fulfillment those events are seen not as two events, but one event; To understand one must see a transcendence of history beyond history as empirical. In the word and in the sacraments, there is a participation in the area of faith actuality.

History of the Chronicle -

I & II Chronicles - Ezra, Nehemiah, The writers see all history as focussing on the small Jewish state in 4th century. Ezra - Nehemiah work in 400 - 300.

History of Post-Exilic period.

New Babylonian empire came slowly to an end. Cyrus of Persia ruled; Ezra 6: 1-5 edict of Cyrus to rebuild temple - some people did return a small number; Building started, but stopped; Later in time of Haggai; building started again; Haggai saw his son Zerubbabel as the Messiah. In 516 when temple completed, Zerubbabel no where to be seen.



Psalms

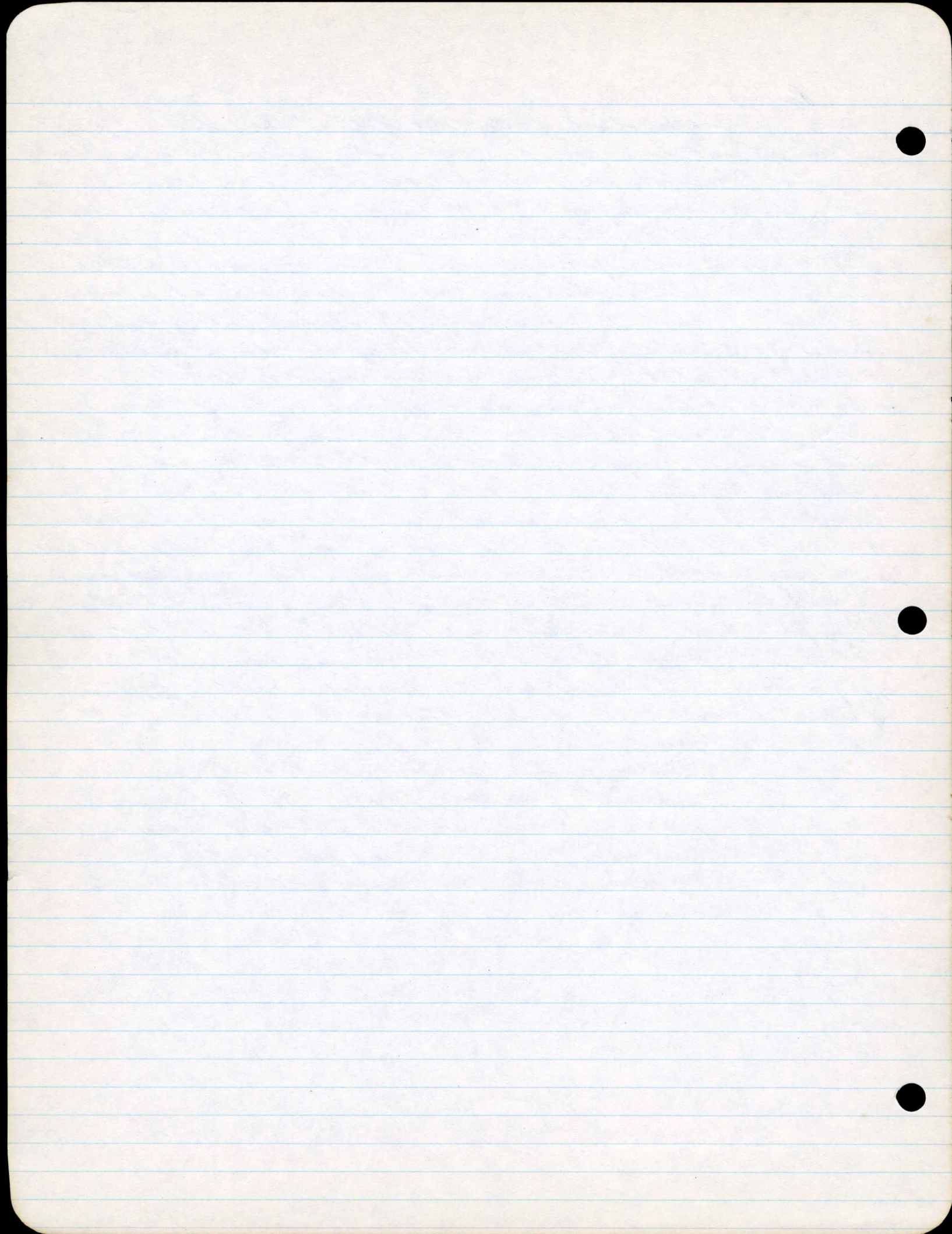
They lie closest to the heart of the Christian church. 3/4 of quotes in New Testament & O.T. come from single book of psalms. Luther is saturated in psalms; Calvin's commentary; Formal characteristics - ① belongs to the 3rd part of division of writings of O.T. (the law, the prophets, psalms) it consists of 150 psalms; collection took place over a length of time. Hebrew parallelism - (Hoy - forms of Hebrew poetry) ① synonymous parallelism, ② antithetical - psalm 1.6, ③ synthetic para. psalm 27.6. also complete and incomplete parallelism; (Isaiah 51:9 - evaded, slaying of dragon connected with creation myth) Zachariah 9 - interpreted by Matt. 21. ② Hebrew meter - does not depend on quantitative sound but qualitative sounds; var. number of accented beats - 3+3 or 2+2+2 or 3+2; (used in funeral oration.) often the meter sets the tone of the passage; in identification of meter; (psalm 23 - change in intenc. of meter in "yea though I walk" used in changing the passages; textual criticism; Loh started this problem.

circumstances in many psalms not possible in David's age. many could not have been written by David; many are musical terms; others suggest familiar melodies;

A new method had to be brought out for interpretation; Benzel did much work in this new interpretation - (Rowley has good interpretation); understand psalms in that religious faith expressed in stereotype patterns; a conservative pattern; the city on a hill; Israel's religious liberty can't be studied with naive literature of the West Near East; personal element in it, but community witness to faith. 5 main types of psalms - ① Hymn - ② communal complaint & lament ③ royal ④ individual complaint ⑤ individual thanksgiving;

1 - Hymn - psalm 8, 19, 29, 33, 65, 100, 103

situation for hymn was normal corporate worship, (dancing, musical instruments, processions; Judg 5 + Ex. 15 background; form - ^{a.} introduction in imperative, praise Yehovah; change to relative clauses, series of nominal utterances; main body deals with character of Yehovah as he has revealed himself. often rhetorical questions; close many times with introduction;



2. communal complaint song. (Psalms) 44, 74, 79, 80, 83

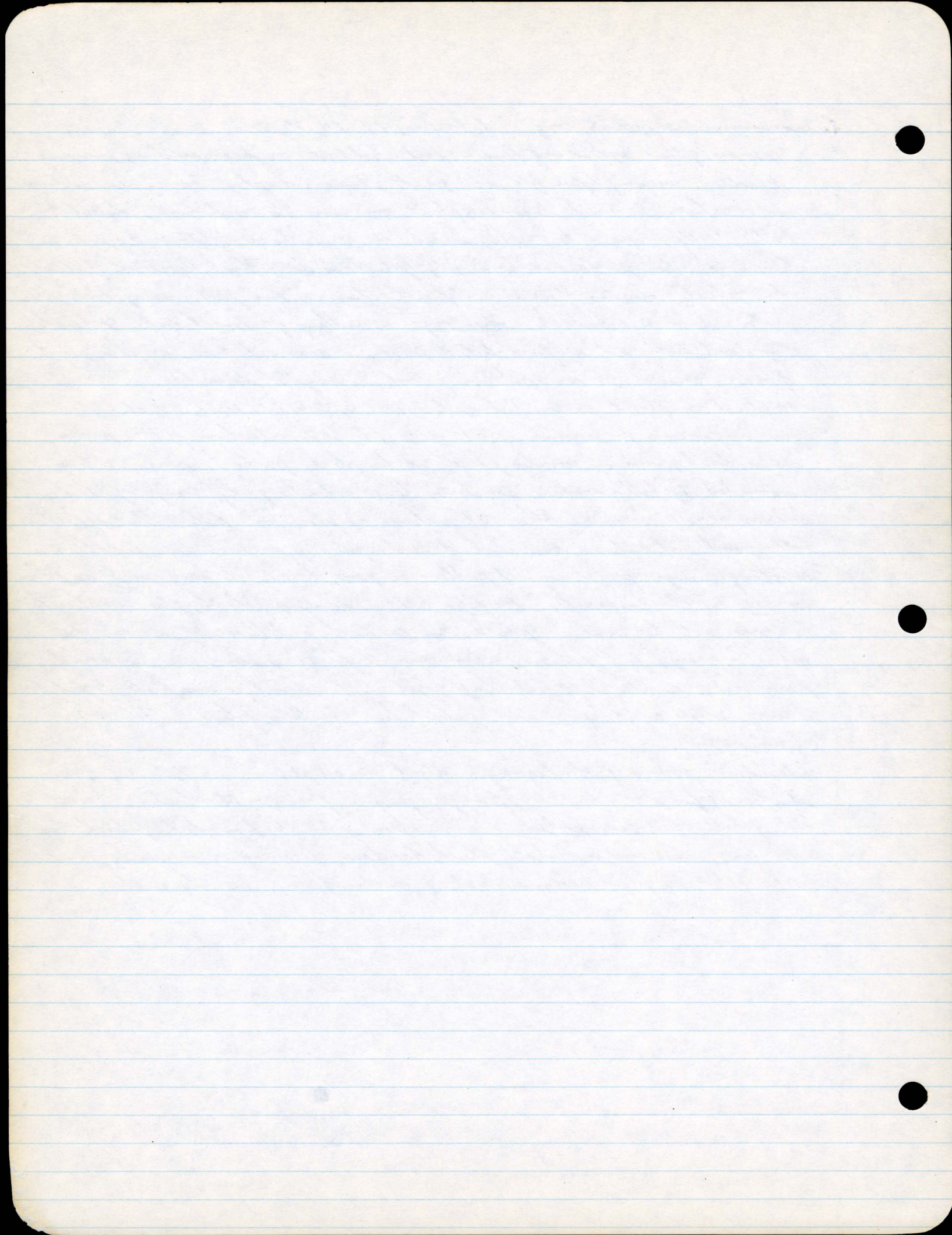
people gather together and have a fast; held at temple or sanctuary, reading of clothes, weeping before Yahweh, great physical display. Form. God addressed in vocative; First comes complaint over Israel's misfortune; defeat in battle, enemies come into temple; second, the plea sets in; rhetorical questions; how long? Then you have reasons why Yahweh is doing this. 'Ani el Yahweh; when Yahweh remembers, there is a definite action on his part; many times this psalm ends on a calm note; Theology - wrestling of Israel with Yahweh; they deal with not a force but a person, a covenant God; something out of order; there is no manipulation of God, no magical formulae;

3. individual complaint psalm (largest type - 3, 5, 6, 7, 13, 17, 22, 25, 26, 28, 31, 35, 38, 39) 54

even confessions of Jeremiah 15: 15-21, Job 6-7; situation of this psalm; cultic background in worship place; at temple in psalm 5; psalm 22 is surrounded by litter enemies; sometimes it is outside of city, being rejected; sickness plays a dominant role; 38 pictures no place on body without infection; both good and evil are described of God; yet they are aware it is not an arbitrary thing; psychological problems, no peace, lonely, despair, grief; no place for him in the covenant; Form - call on name of Yahweh, then complaint, he stakes out his soul to Yahweh; ask for healing, deliverance, reasons for Yahweh's mercy, faithfulness; many times confession of innocence; complaint, plea, writ, sudden shift and change - Yahweh has heard, enemies shall be put to shame; (maybe point upon word of abolution; criticism here; Psalm 22 - "My God, my God...."

4. individual psalms of thanksgiving - about 20 complete - 18, 30, 32, 34, 40

situation before to thank-offering; purpose of song in introduction; I want to extol Yahweh, and large portion is a narration of trouble from which Yahweh has saved him; even and see what Yahweh has done; deliverance; turning point when he called for Yahweh; announcement of thank-offering, come into temple.



Concept of praise centered on God, while concept of thank, centered on man.
Humbel said you have praise and complaint. every complaint at some point moved into praise. O.T. ethics - righteousness - as an ethical norm - a moral value - right. never seen as moral problem in O.T. but in the covenant relationship yahuweh's righteousness always seen in deed, action; a covenantal community in which to operate. God demands and creates this relationship; God utters;

Usage of Psalms by the Church

this is literature of the past - from study shows discontinuity of church and O.T. There is almost intuitive use of O.T. in services; psalms not read as praises of Israel, but as their own praises; The usage of psalms is always prevalent.

We have to take history, not distant truths, but history of a people; if our pursuit is away from history, we are then on a tangent. O.T. contains the revelation; not to be proven, but in faith; you have to accept what book claims; a dialogue between God and Israel; faith and knowledge - judge basis of pro-supposition;

1. psalms quoted in N.T. as having been fulfilled in earthly life of Jesus Christ. Matt. 21 quotes Psalm 8; John 15 quotes Psalm 35; what is meaning of the usage? N.T. writers were not ignorant; Life of Jesus Christ already found in the psalms. Men unconsciously wrote to O.T. (Psalms) Psalm 22 - plays great role in personal narrative of Jesus. Lk 22 quotes by gospel author; Lk 22 this suffering represents the whole of Israel in the mouth of Jesus. It has been embedded in worship. This is expression of reality, historical Israel; Christ this experience same reality of sin and death in Psalm 22; Matt. 27; (concept of darkness - seen also in complaint psalms.) Christ concept (of complaint psalms) Jesus not play acting and grieving, but he is representative of all of Israel; A covenant in O.T. This reality God with us become transparent; incarnate; N.T. witnesses the incarnation of Jesus is same as God witnessed by Israel. God with us took a concrete form; Lk Christ we saw God on that day. Lk Israel they saw fluctuating in response to faith N.T. gives full meaning to Israel's understanding. N.T. does not add another meaning. N.T. gives meaning of why Israel suffering; revelation in history to O.T. & N.T.
2. psalms can come to be expression of the life of church; psalm 44 quoted by Paul in Romans 8: 36; Jesus had come and brought his kingdom - in faith; consummation still expected. Church in between; having come, yet not fulfilled; church a part of old age with no problems solved; sin and suffering and death; N.T. church awaits kingdom as O.T. did, but there is something new. There has been the incarnation;

3. me of psalms as warning to the church;

Royal psalms 2, 18, 20, 21, 45, 72, 110, - messianic psalms, awaiting
anointing kings in Israel, not eschatological figure; kings brought
lasting peace, fertility of crops;

Mowinckel - Psalm Studies (6 vol.)

v. 1. 2 deals with enthronement festival; a number of psalms in Mowinckel's
category of hymn - "Yehweh has become king." (93, 97, 99)

Myth +
Ritual
by Hook

He went on to reconstruct an ancient festival; each year in autumn,
Yehweh enthroned as universal king in Israel; to have world order; all depended
upon power when Yehweh was enthroned; 93 - Yehweh has now become king. the
world is established now; Botofania (Mowinckel became king - poem, parallel
to this Bety. festival, was O.T. psalms; great implications for research.)
The God who acted in Israel's history was the vector-pattern followed.
Who is this God? He is then the covenant God.

Krauss feels that difference bet. Bety. + Israel accounts of
festival are imp, and this is Mowinckel oversight;

Research into attitude, mentality of psalmist. New approach -

Concept of life and death in the psalms. Mowinckel's individual complaint psalm -
encroachment of death but in Benaiah's psalm there is difference from death;

O.T. understanding of life - life for sure than biological existence; it is a quality
of existence; it is power, never free, unfolding of the individual to his intended
completion; From psalms life means to have time; no life without time;
patriarchs died full of years; highest blessing is to live long time; life seems not
to be cramped, to have room, spacious; life is in communion with others; life to
have nourishment - dependence of man upon food and drink; they eat before Yehweh;
to have health, power, joy; Life seems to have light; to have one's face shining;
one's life is restored. O.T. Death - end of time, ending of time cut off; one
is then in deep pit cramped, shut in; isolation from communion; weakness,
insecurity, fear, darkness; this is Sheol. Death oscillates bet. being a power and
a place. not a well-defined, logically position; it seems both at times; no consistent
position; Yehweh is the search of death; no evil done or duty; Yehweh de-
vies life for his creatures. many stand outside God's covenant of life; death as a
place - there are spatial dimensions; an area (pit of Sheol) which is above of Sheol.
place corresponds to place of death; place of no return, no life, colorless existence;
where located - wherever enters pit, enters Sheol. - Sheol's pit an area of non-
being; within the area of death;

Does psalmist speak figuratively or realistically? about death.

totality of individual; if he is sick, he is already experiencing death; to be rejected
from covenant, experience of death; life drops away, quantity of life, it goes away.

These descriptors should not be taken figuratively - they bear it realistically.
What about value of this study for the N.T. This approach is carried over
and shared by N.T. at heart of gospel life is a quality, Jesus Christ has come to
offer a new quality of life, a new way, life in Christ, eternal life, not length of life
but the quality of life; it begins in the now; wayway of gospel is that world does not
know this quality of life; it is a faith ontology; why in faith does he find
the life;

1. Jordan Depression, descends 22 miles every mile;
2. Coastal Plain Philistia, Sharon, Acha
3. Plain of Esdraelon (Jezreel) bet. Sea of Galilee & Mt. Carmel
4. Mountainous Backbone

Northern division - Galilee

Lower division - Samaria

Lower, Lower - Judaea

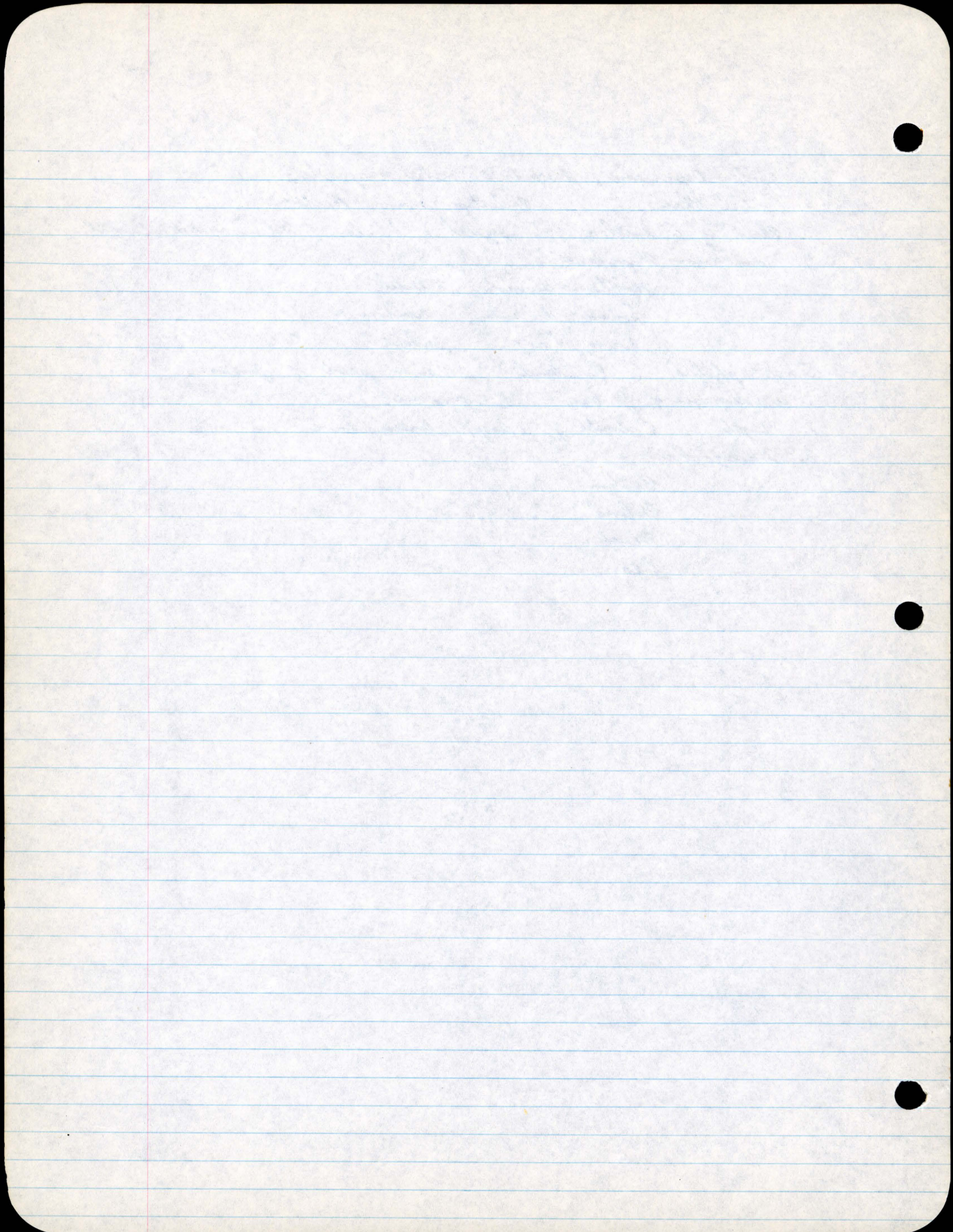
5. Shephelah (lowland) lower part of Judaea
6. Wilderness of Judaea - (waste land)
7. Negeb (South) dry, Kadesh-town
8. Transjordan

Bashan

Gilead

Moab

Edom



Historical Atlas

Palestine has wielded an influence in world history quite out of proportion to its size and natural resources. 10,000 sq. miles, c. size of Vermont. Rain - October - April; Dead Sea, 13,000 ft. below sea level.

1. Coastal Plain - no forests, Philistine plain which was used in biblical by Jews as fertile. 2. Hill Country - ^(D) Galilee - valley of Jezreel - rich, Megiddo - controls the pass into valley. ^(C) Samaria - Mts. Ebal and Gerizim, strategic military positions; ^(E) Judea - rich lowlands - grain & defense;

The World of Patriarchs 2000 - 1700 B.C.

Egypt Syria - Palestine Mesopotamia

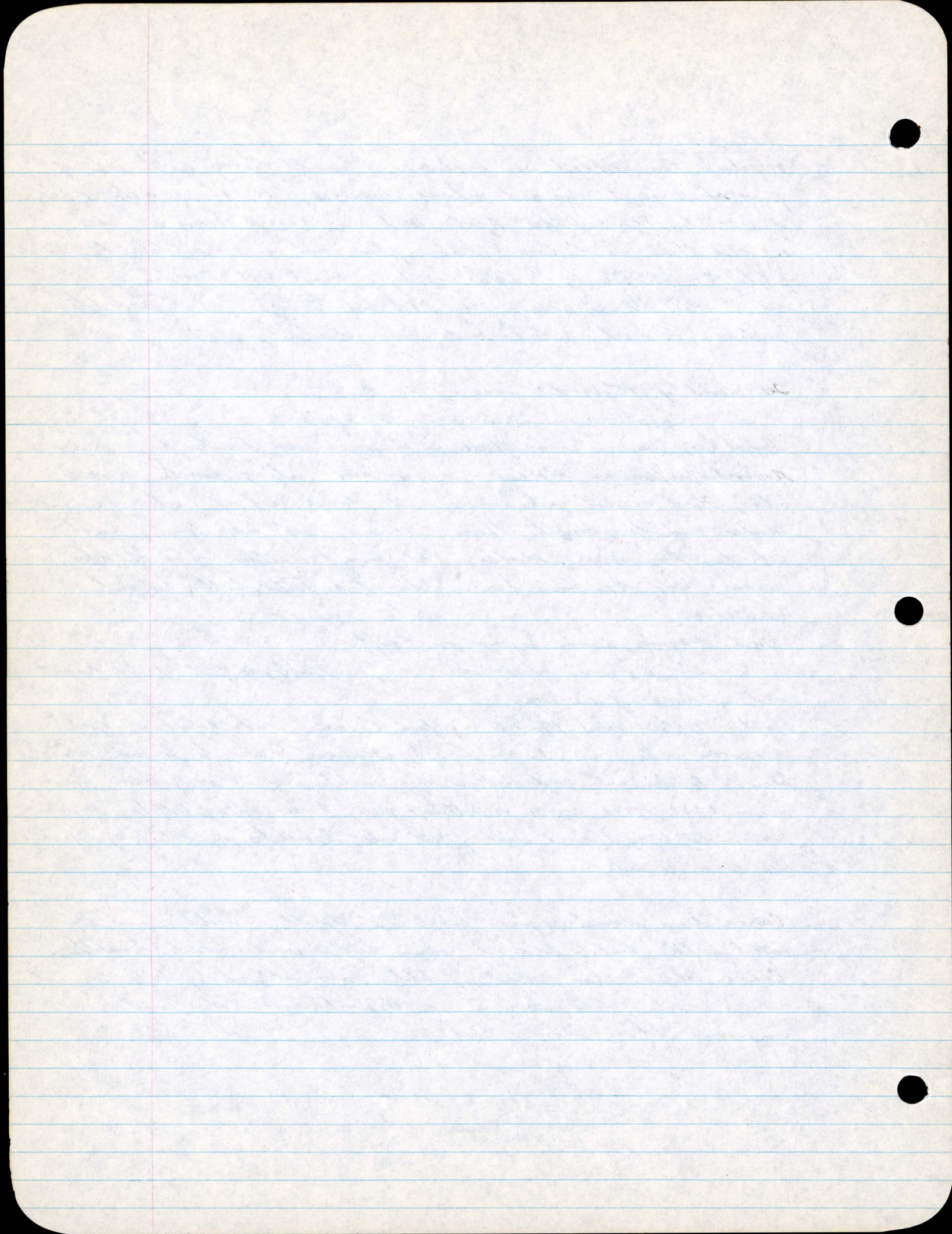
Israelites, Canaanites, Babylonians, Assyrians were Semitic (from Sem.) in Hebrew.) Amorites influenced Abraham - names back - city of Amorite, customs taken, Flood account quite similar with Babil. but not creation & Eden. Abraham must have brought outline of creation; flood, Eber, tower of Babel with him from Haran. Abraham's God from Mesopotamia - "El Shaddai" meaning "The Mountain One." addressed as father, brother, 3rd person in transactions.

Great Empires during Sojourner in Egypt.

"Israel's Sojourner and Exodus were, no doubt, a part of the migrations and upheavals of the age."

Egypt - Hyksos ruled 1720 B.C.; from Canaan - made Palestine - Syria prosperous while strong rule over Egypt; they were Canaanite foreign-rulers. Story of Genesis gives great evidence that Israelites were in Jordan during Hyksos rule; 1350 - 1200 Egypt vs Hittite - peace, troubles during Hittite, Assyria commands, Egypt weak under priest rule; Israelites in Palestine; Mosaic age comes to end;

Canaanites - original people - purple dye, alphabet, Israelites copied them. settled in hills, hard to drive out; plains were easier to take by Israelites. Canaan religion - law, Beel - fertility, no moral conduct, lower than that even of society. child sacrifice, sacred prostitution; there could be no compromise between Jehovah & Beel.



Sources of our knowledge

1. archaeology - Schliemann, excavation Troy, 1870
2. philology - decipherment and interpretation

Geographical & Economic Background

1. Palestine & Syria, oil, wine, honey, iron scarce;
2. Egypt - Nile, great asset

Ethnic Background

1. O.T. world - caucasian, but Canaanites (Canaanites) were negroid; Semitic's invented cuneiform script.

Salvatory Culture

accelerated process of learning, clusters into groups, handing down;

Empires of 3rd Millennium

Mesopotamia - early findings parallel stories of Genesis;

Egypt - Osiris & his sister-wife Isis

Palestine - Early Bronze Age ± 3100-2900

II 2900-2600

III 2600-2300

IV 2300-2100

Pre-dynastic Age

I Egyptian Dyn.

Pyramid Age

6th Dynasty (E)

Ethnic group. Semites,

Age of Hammurabi - (1748-1675)

Book of Covenant & Code of Babylonian are related - Exo. 21-23

Document from 15th century - antedote of Abraham; King of Akkadite
related to Joseph & story in Egypt.

Thutmose II captured Palestine in 1468

Amarna letters - local recs in Canaan -

Ras Shamra Syria - explains the Canaanite storm god Baal.
explaining early Israelite poly.

Iron Age 1200

Mernptah, King of Egypt, mentions Israel on an inscription.

King of Assyria 883-745

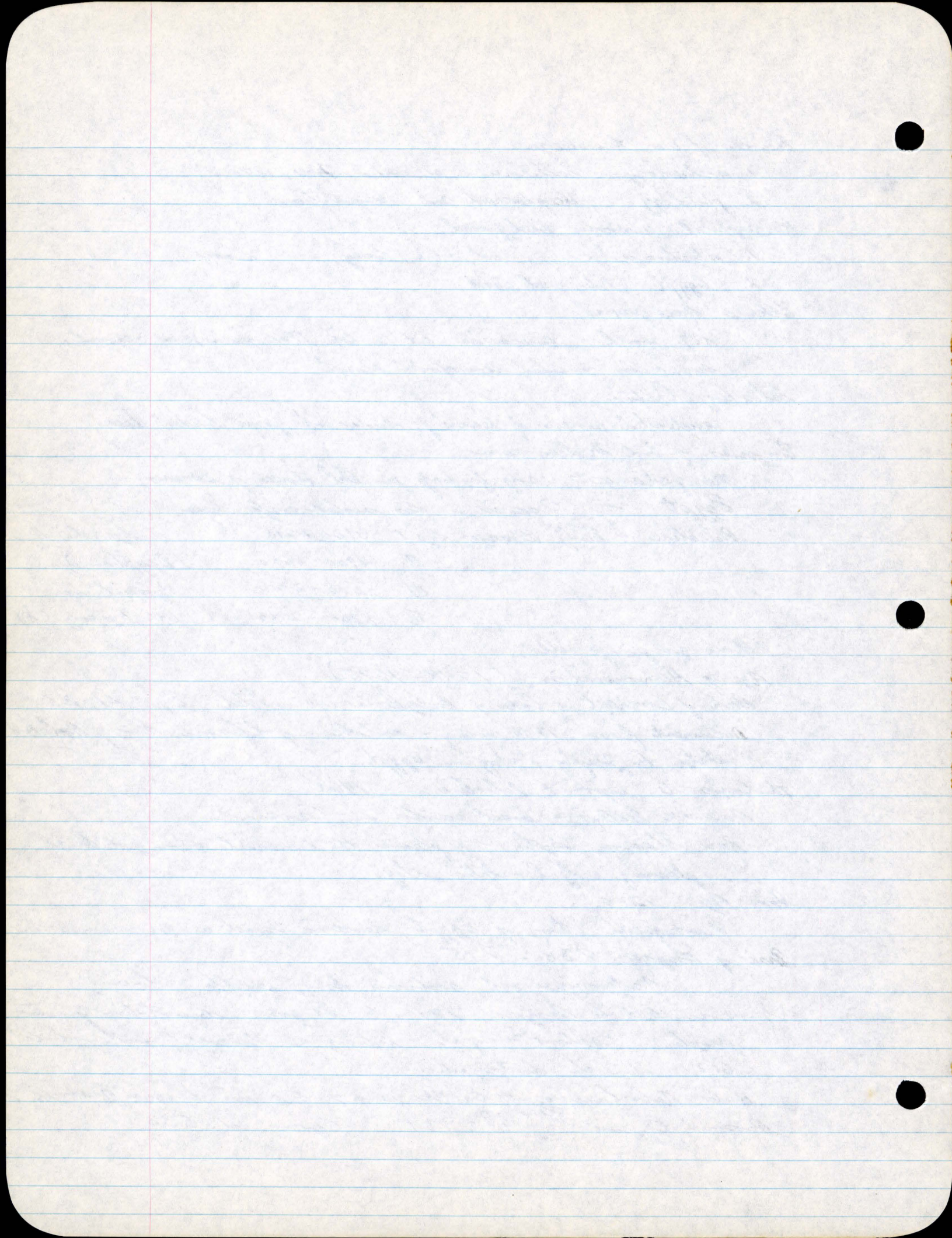
Ashurnasirpal, redbrick king, fertile valleys;

Samaritans fell to Assyria 721 - to Sargon - deportation of entire
people. Ashurbanipal - library at Nineveh, most valuable.

612 Nineveh destroyed;

Under Nebuchadnezzar the language of Empire became Aramaic.

Persian Empire 539-331 Cyrus d. 530



Myth - story about purpose and activity of deity. (1-11)

Legend - story about the heroics of a man. (12-50)

Myth is to emphasize what is happening in the present;

Creation story - (fall) guide;

Cain and Abel (continuation)

There is a process of judgment and renewal; (Dodd)

(first mention of sin) renewal in re-establishment of Cain in favor;

Abel - rejection by God;

Blessing to Shem 9:16 Shem means name; name of God had been revealed;

Jacob & Esau Saga

Rebel Saga

Peniel - Peniel

High

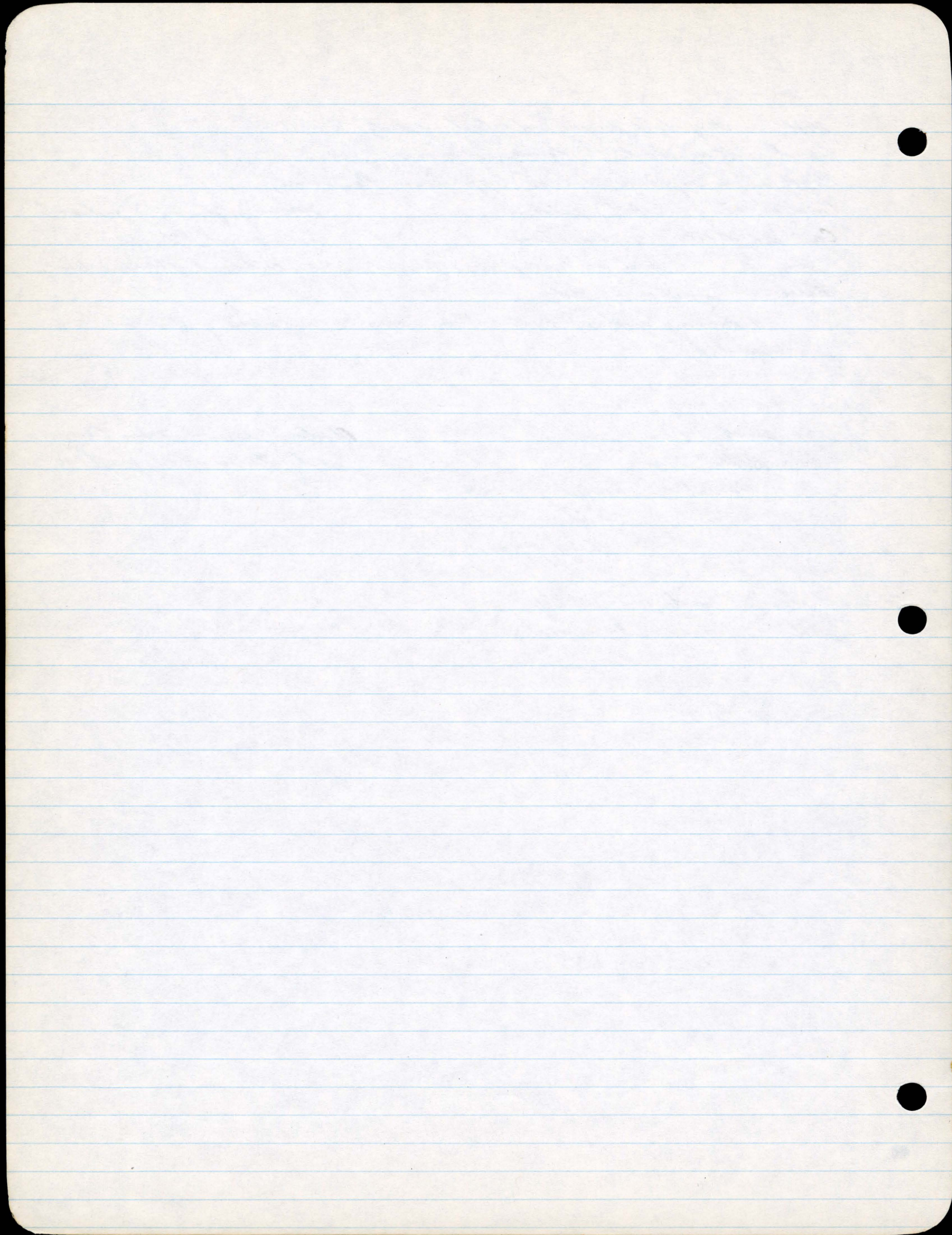
Change of name;

Abraham stories - before Canaan

Jacob stories - early people "

Abraham - Faith and Unbelief

Jacob - grace and merit;



Moses - Martin Buber

This book deals with the history of faith; what is important to us about the God of Moses is the association of qualities and activities which is peculiar to Him.

The experience of event or wonder, is itself great history and must be understood out of the element of history; having had a experience - wrong to talk of it as a historicization of myth but better a mythicization of history. Here myth means nothing more than the report of a deed or the events of that which has befallen them; In these cases the glory goes to God and "the human being acting under the God's orders is portrayed in all his untransfigured humanity. The deed in hand does not make man a deity but one he sees the God unbidden, he is subject to judgment; signs are atmosphere of august solemnity.

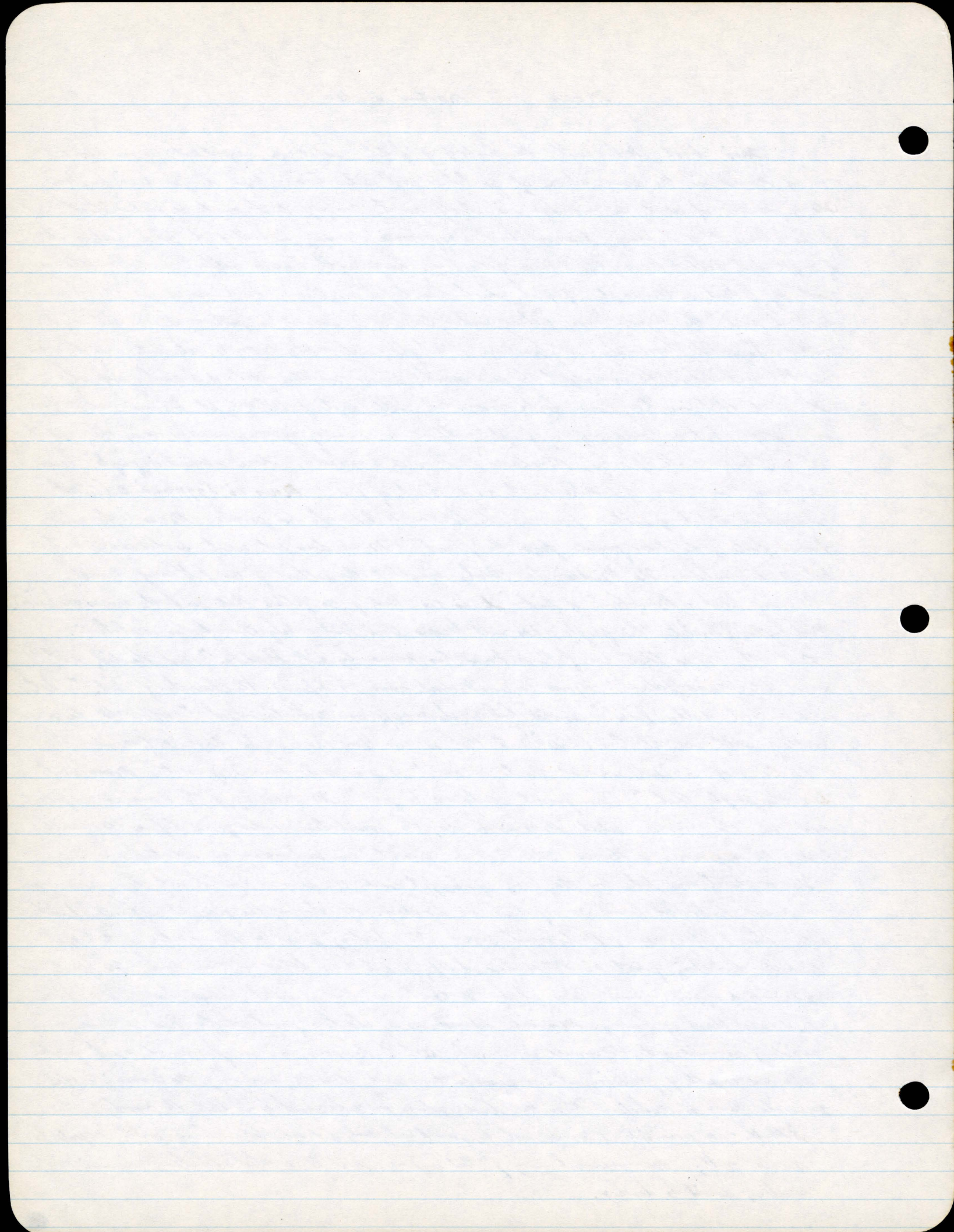
The word Hebrew has come to be associated with that of Hebrew; it means not a tribe or a people but a human type; people without a country, go on journeys, migrate; wander in wilderness with flocks; Abraham's God is a wanderer; These nomadic people's lives are more than a form of livelihood; it is a kind of faith; Moses is Egyptian cultured - grew up in midst of culture from which he was to liberate his people; Moses (he who draws forth, he drew people from the flood.) Moses does not want to become a martyr but a liberator; The Midianites closely resembled the culture of the fathers of Israel.

Burning bush - Mountain of God - it is the God of the fathers that confronts Moses on Sinai. God calls Israelites his people; He will become their God solely through his revelation.

God tells Moses that the fathers knew his name by "El Shaddai" and he did not reveal the name Yahweh. Moses concerned about name as defining the character of God, "what is this God really like?" Israel had negative experience with this God. "After all, he never troubled with us all this while" and this is something Moses would have to face when he met the people. God unumai must mean "I am and remain present." Moses must tell the people that "I am present sends me to you." The meaning of the name is important and not the sound; what Moses is to do, the foundation takes place before the omnibus God; the experience of Moses with "I am present" is undergone in solitude.

The negotiations between the king of Egypt and the slaves could not have assumed any such historical form as reported in Exodus. The story of the plagues actually dealt with natural phenomena; Historical saga - The starting point is Moses entry into Egypt and the finishing point is the Exodus itself; what lies between these two? The great refrain that appears from Isaiah to Jeremiah is the prophet versus King; This is the flesh and blood of history. Miracle defined as a starting point at the Red Sea - an astonishing astonishment. Miracle is simply what happens, in so far as it meets people who are capable of perceiving it, or prepared to receive it as a miracle; The crossing - the miracle here is revelation: then the deed, which precedes revelation: then the word.

Sabbath - a principle (Moses not to found religion, but establish a human world subject to divine truth; ever-recurring way of God's grace. Sabbath marked something cosmic and something would be leading.



Moses has to compete with the stiffness of Aaron, the hangover person for success. He first battles with the Amalekites - He stiff is used as a sign given to urge the tribe on to victory. He hesitates or knowing one would think to imagine his own historical connection with Jacob's shepherds as their leader too had a staff to direct the battle. Encounter with Jethro - Jethro came as father in law, not priest; no changing of beds but both concepts of Israel and Kanite grew toward God.

Unlimited recognition of the factual and contemporary tangibility of God over the whole national existence is what is required of Israel in the midst of the historical reality found here at Sinai.

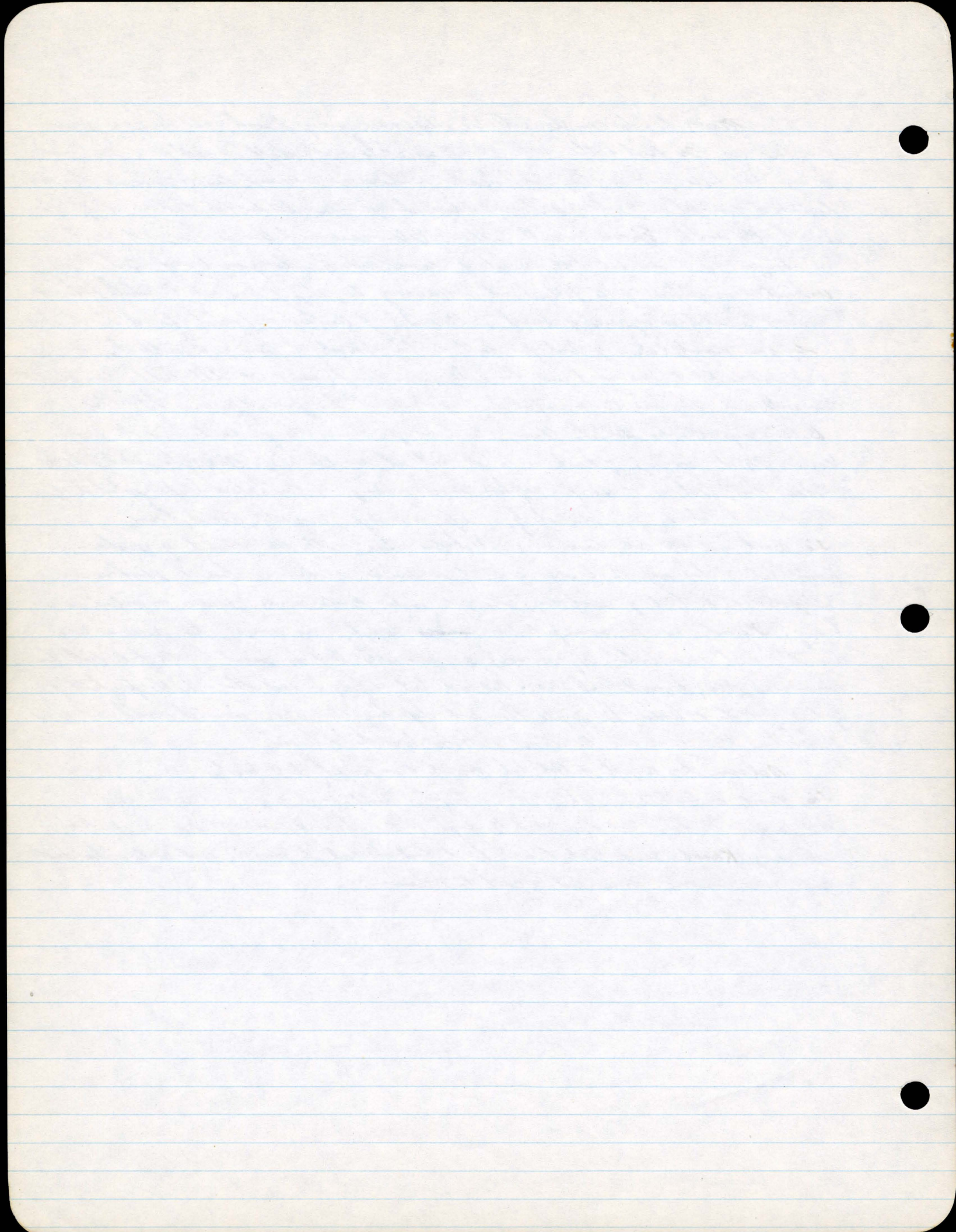
They saw manifestation of God for just as they arrived at their goal in tent, the dark was suddenly torn apart and the early morning brightness of the Hill hidden. Sun shined down with awe. They saw the manifestation of God, not his form, they also felt this.

Buber says Clark into it then, the decalogue means the preservation of the Divine Voice. Must recognize Yehovah as he is and not in the shape the people would like to understand him; God is reason for negative image making. 4 things have to be protected if the community stands firm in itself, - life, marriage, property, social honor.

The Bull and the Ark have a parallel connection with the account of Jacob's in Kiriath, but Buber says the Exodus account is earlier. Elohim is clear to Abraham and his priest Beth El of Jacob's. The Ark under Moses is a genuine migrating sanctuary. The Ark was a manifestation image temple, no image; his presence was directly and immediately experienced; an invisible God is sensed by the fact that he comes and goes, descends and rises. Ark and tent belong to each other - double function of Yehovah. That of leading His people there and defending them in an inimical world, and that of directing them through all the inner obstacles towards "holiness".

Balaam has a gift of that but is not summoned to a work.

The great contradiction bet. Moses + Korah - Both said people were under Yehovah and that people were holy. Yet Moses said the people must continually renew this in an effort to become holy. Korah said that human heart had reached its pinnacle and each individual will was supreme. Moses had to cast this down.



The Book of Judges

Pfeiffer

Judges delivers their people from oppression of the enemy; then they ruled dictatorially until their death. Judges covers a period from Joshua to Samuel. Book divided into three parts: ① occupation of Canaan after Amorite invasion; ② story of judges; ③ Danites & Benjaminites; Judges is a Deuteronomist book dating from 550 B.C. J & E sources can be readily seen; literary excellence of these stories; J narrative - summary of J's account of occupation really belongs to Joshua (Judges 1-2:5). Post-exilic commentary apparent in Judges 1-2:5 and 17-21. J & E sources closely interwoven in Gideon and Jephtah accounts. Most of Samson stories are J. These stories are poetic fiction; told by wandering story-tellers; but J. placed Samson in a definite geographical and historical position; 17-21 written to lay foundation and need for a monarchy; Dan was a sanctuary; J falls into 4 groups - ① occupation of Canaan ② successful wars for consolidation of conquest ③ the saga of Samson, ④ origin of sanctuary at Dan. J used oral tradition except for Song of Deborah. "No historical fact should be expected in the stories about Abraham, Isaac, and Jacob. Tribal memory only remembered successful operations and forgot about failures."

J enhances David and thus his own conclusions, not tradition; Song of Deborah one of earliest extant monuments of early Hebrew literature; Deborah did not write it. No mention of tribes of Judah, a masterpiece, an ode; Israel not a state but a "people of ^{Jehovah} ~~Jehovah~~". Jehovah did not yet reside in Canaan but in the north somewhere in Northern Arabia; E in Judges - judges are not tribal leaders but actual rulers like Joshua; 1st written in Northern England about 740. I Sam. 12:11 is summary of E in Judges. only 2 tribes take part in war; Simeon prevailed then Simeon, not like a feud as in Song of Deb. (4:10, 4:21) E not based on poem. 6:7-10 E and prophet.

Final of E stories is that of Abimelech; story obtained from folk wisdom, not tradition; In E more emphasis on morals and religion than J. In E echoes of prophets' teaching. E more laudable than J. Editions of Judges - If J & E united by JE redactors after E² added to E, then date 630-600 B.C. Many judges added to form "twelve" judges; they were not in Deuteronomy. Redactor gave preference to J. Deuteronomist addition of Judges prepared after 586. Colonialism due to war; not Nebuchadnezzar's imperial policy. Deut. intro. 2:6-3:6 - period of judges only a rhythmic cycle of adventitious cycles. Deut. concerted Obadiah's deliverance of Israel. Deut. made selection of JE stories to fit their religious program - omitted Song of Deb., Abimelech, Samson; Deut. Book of Judges ends with I Sam. 12; Deut. subjection (2:6-3:30, 4:6-8; 10:6-12; 13:1-15; 20; 16:316; I Sam. 1-12) Deut. believes Joshua conquered all of Canaan within year of his Moses' death; Deut. completed the transformation of historical tribal leaders of J into judges ruling over united Israel. Deut. book of Judges 500-200 - JE added at beginning and end; stories of Abimelech & many judges added to Deut. in 5th cent. 3rd. cent. J. added at beginning and end by another editor.

The Judges were both military and civil leaders; Chapters 17-21 additions and 1:1-2:5 in final edition - This compares as follows: Judges 1:10-15, 20 = Josh. 15:13-19; Judges 1:21 = Josh. 15:63; Judges 1:27-28 = Josh. 17:11-13; Judges 1:29 = Judg. 16:10; The part that Judges 1 begins with the death of Joshua and the late women incidents in his lifetime exhibit a later edition; Deut. edition - 2:6-16:31 - famous formula - The children of Israel did not rest in the sight of the Lord, deliver us etc. believed that Judges 2:6-16:31 formed equal book with 1 Samuel 1-12 a part of it. Pre-Deuteronomian judges - 2 or 3 women - seen in Gideon's call, Jabin-Sisera narrative; possibly from the "book of Joshua" (Josh. 10:13 + 1 Sam. 1:15) or "the Book of the wars of the Lord," (Num. 21:14); probably drew heavily from oral tradition;

Summary - 1. oral stage, narrative poem (12th-10th cent.) 2. writing down (10-8 cent.) 3. 1st book of Judges, maybe by person who brought together JE (8-7 cent.) 4. Deut. book of Judges except maybe ch. 9 and Shammur come in 3:31 (7th cent.) 5. final edition of 1:1-2:5 (after exile.)

Time - from Gideon to Eli & Samuel; 12th + 11th centuries;

I Invasion of Canaan (1:1-2:5)

conquests of Judah, Simeon, other tribes
leave from Gilgal

D. Samson tales (13:1-16:31)

Manoah prayer for son
women of Timnah

II Based on period of Judges (2:6-16:31)

A. Joshua's death; Israel in midst of people.

B. Othniel (3:7-11)

C. Ehud (3:12-30)

Assyrite oppression, Ehud & Eglon

D. Shamgar & Philistines (3:31)

E. Deborah and Barak (4:1-5:31)

Canaanite oppression, End of Sisera, Jabin

Song of Deborah (5:1-31)

F. Story of Samson (6:1-8:35)

Midianites, Achan (8:24)

G. Abimelech (9:1-59)

King of Shechem, destruction of Shechem

H. Tola (10:1-2)

J. Jai (10:3-5)

K. Jephthah (10:6-12:7)

Ammonites (11:29)

L. Ibzan (12:8-10)

M. Eglon (12:11-12)

N. Abdon (12:13-15)

Delilah (16:4-22)

III Appendices (17:1-21:25)

A. Danites 17:1-18:31

Phoenician usage & Levites
capture of Laish

3. Oppose of Dilech 19:1-21:25

Levites and Canaanites, rape

Levite gotten at Mizpeh

flight of Benjamite warriors

expedition against Gibeon - Gibeon 21

and on from Shiloh;

20:45

Deuteronomy written for community, not for judge or priests. Law is only a part of its expression. Mysterious and completely unmediated love of God has been shown to the people; they respond by obedience to His law; Law means teaching or instruction; original purpose of Deut. was never to improve a legalistic system; God was ruler of life over king; in Egypt and Mesopotamia king was ruler of law;

Moses speaks the law in Deut. whereas in Pentateuch God speaks thru Moses. Deut. portrays God's giving of the law already to have occurred. Main address seems to be 5-26; 28. The other addresses in chapters 1-4; 29-30 seem appended to main text.

An older form of the book exists in chapters 5-26; 28 with introduction in 4: 44-49.

Homogeneity of style - characteristic words - love to express gracious concern of God for his people and the attitude which the people should exhibit to God: "Hear O Israel," "To go after other gods," "that the Lord my God the," "He punishes the despiser," "Honor instead of Service," Attempts to draw the people in hill country of Canaan.

Deut. close affinity to E; maybe followed a rhetorical style of 7th and 6th centuries; like Jeremiah. Jewish reform - 621. related to book of law - common with Deut. concerning one central sanctuary and destruction of other sanctuaries; also Levites to come to Jerusalem, but jealousy made every city a city; rival among the poor; this too alluded to in Deut; Jewish made covenant renewed suggested in Deut. 29-30.

Its origin - may be hel. Hebraic and Jewish; Hebraic's period gave rise to small group of reformers and they wrote and longed for opportunity to come; when such an opportunity came they wrote against foreign cult practices especially Assyria; this would have been late date of Elijah in 9th century and Jewish in the 7th century. Some had some that territorial concerns in northern Israel are ultimate causes of Deut. tradition; relationship near bet. Deut and Hosea, Elijah dominant & prominent place of Shalom in Deut. (Theology - Israel is an elect nation. solely thru love of God; not a righteousness of people; God demands righteousness of the nation;

I First address (1-4:43) The Acts of God

A. Introduction (1:1-5)

B. What God has done (1:6-3:29)

C. Inferences drawn from God's acts (4:1-40)

D. Crisis of Refuse rejected (4:41-43)

II Second Address The Law of God (4:44-28:68)

A. Introduction (4:44-49)

B. The Covenant Faith (5:1-11:32)

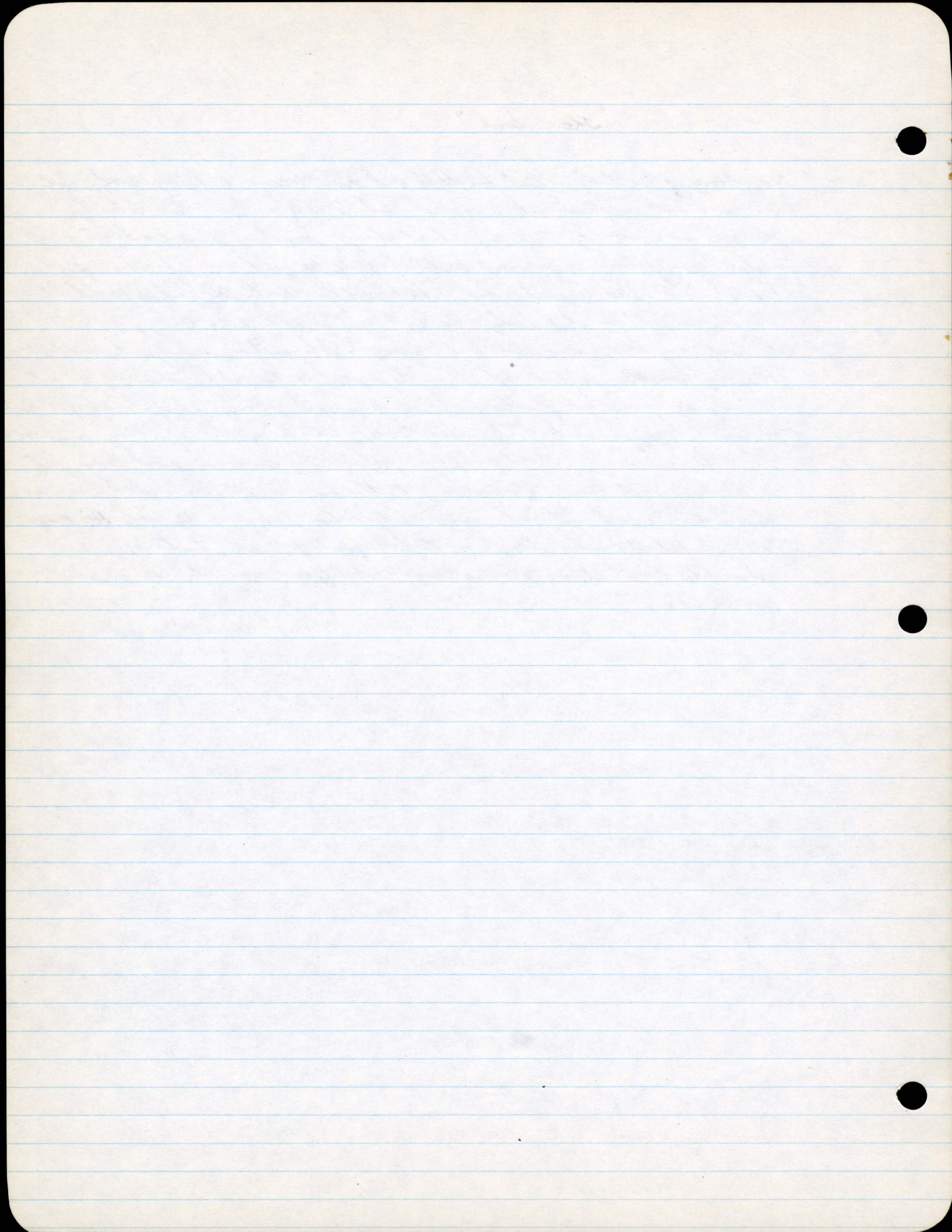
C. The Law (12:1-26:19)

"The Soul"

The story of creation - God breathed and man became a living soul; but man was not supplied with a breath, but he is a soul in his totality.

The soul is a totality with a peculiar stamp; sensation forms the basis of all mental perceptions - vision and audition being the most imp.; besides speech, Hebrews used *nesh* (spirit) and *leib* (heart) for soul. The soul is a totality.

Sensations penetrate it entirely, the will is the ruler of the tendency of the soul. The heart may mean inner values and tendency to determination and spirit might mean the way something is done, but all in all speech is the total. Thinking is not the solving of abstract problems. It is to grasp a totality. Chief elements of thinking - to seek, to appropriate, to determine the will. The knowledge of a thing is identical with intimacy, friendship, fellow-feeling. They think in general terms, not a lion, but the lion, (the species.) Matter lives in the Hebrew word; nouns designate the soul and verbs designate the action from or on the soul. His language - The Hebrew has his strength in the description of simple situations; Aristotle sought stress after two things - totality and movement (see in Jacob-Rachael scene.)



Worship

1. Idolatry (multiplicity of altars)

A. a. Bethel, Dan, Shechem, Beersheba

b. Ephraimite - worship Bethel, (no Jerusalem)

B. Change in prophets after fall of Samaria:

Amos & Hosea say sanctuaries are abominations -
not against place but cult of false values.

came about that Jerusalem became superior from results of prophets.

Jeru. gained in strength after fall of Samaria.

Jeru reform & centralization.

Dent. one place of worship; Collect in local altars by Jeru 621)
restrict nonofficial worship to one place;
to permit doing without sacrifices

P.C. after p. 35
Dent.

Priestly Code - Tabernacle is law; legal unity of worship & cult.
one God, one sanctuary.

In Dent. unity of cultus is commanded; in P.C. it is pre supposed;
P.C. is result of the an of Dent.

Dent. has to explain; P.C. needs no explanation.

Tabernacle is copy, not prototype of temple in Jerusalem.

It is clear that in Solomon's time neither tabernacle nor holy vessels
not began altar of brass had any existence.

P.C. unknown to middle of exile - see from Bks. of Kings
redactor cites Dent. law. tabernacle did not exist for him;
local altars permissible until Solomon's temple.

Chronicles - P.C. seemingly dead, yet exerts its influence over all narrative
(3rd century)

What is brought forward in Dentonomy as innovation is assumed
in Priestly Code to be ancient custom dating as far back as to
Noah (^{slaughter} sacrifice without sacrifices.

Centralization
of cult

Sacrifice -

P.C. sacrificial ritual is most important in Mosaic legislation;
1st sacrifice Moses. Moses gave them just. - How to do it is emphasized.

J.E. knows sacrificial system too; but sacrifice is sacrifice if to
Benevolent Ruler, if to Jehovah, it's good.
sacrifice is God's will itself. (Moses. Isaac. Jacob)
not means, but to whom. Jehovah just must be known;
prophets support J.E. sacrifice very old; no negotiation or ritual;
to whom is important and for what.

P.C. emphasizes manner and sanctity of which down to Jehovah it is unknown.
no mention of manner offering in Amos or before his time.

In J.E. meal and eating a substitute with sacrifice. no offering without meal.

P.C. meal is missing. Thank-offering is made simple due to present.

Reformation of Jewish law this -

Ancient offering of grain, olive, or gold

P.C. offering in light of sin and propitiation

Chronicles

3rd hist. parallel to Sam. & Kings; Sam. & Kings edited in Babel, Exile; Chronicles fully 30% later in Judaea. Priestly Code in interval;

- ① seeks in priests & Levites of which Samuel does not. in Samuel it is affair of King David and people, in Chron. it is priestly ceremonialism; (when ark taken to Jerusalem) Chronicles leaves out bad incidents about David, even in tribute to Sam.
- ② Chronicles makes David the founder of the temple and public worship in Jerusalem instead of founder of political king in Sam.
- ③ Chronicles takes the Law, the Priestly Code, strictly centralized cult at holy place of Jerusalem.
- ④ the place of prophet & priest in reform. of Josiah or in Kings, Chron. has ^{priestly} prophet & Levites. Chron. sees book of Law found in 621 to be really from time of Moses. (contradiction)
- ⑤ Chron. paints prophets as not free but bound to Law of Moses.
- ⑥ Chron. shows Sam. & Kings - emphasis on pedigree & genealogy. artificial families; presupposes 12 tribes; this contradicted by I Kings 4. great detail of Levites, Aaron family traced (according to Priestly Code) (traced to Judaea in Part.) tradition: did not give; but it was felt they were missing and thus added.

Judges

1. main thing is not chronology but connection of religious events; sole subjects are Jehovah and Israel. mutual relation; (judges are tribal heroes)
2. 2 narratives: in Gideon & his clan (bad) and of Samson, traits of rough life united into refined religious life, a national form.

2. great revision in book of Judges.

Samuel

1. periods governed by quickly, presupposed knowledge of tribal history; in and among falling by new punishment (sin) (Part.)
2. Samuel conquers Philistines, no more trouble; yet following there is Philistines again; this narrative is false. Samuel pictured as saint.
3. Story of Saul - 2 different cells; Samuel appears on 2nd Moses.
4. Mizpah occurs as sanctuary - name not until after destruction of Jerusalem, new Jewish community under Ahab. proves post Deuteronomist origin - P.C.
5. relation of Saul & Samuel
6. David is hero - pt. of rise - center in Jerusalem

Kings

1. great epoch of work in building of temple;
2. writer looks back on era of Kings as a period past & distant, in which judgement has already passed; sum of nation then out back in present to writer; a great confession of sins of the exiled nation looking back on its history.

- whole of part is regarded as one enormous unit which is to be explicated in its whole.
3. The differences some see in Deuteronomy, emphatic writer Torah, yet to be absent from P.C. because ^{no distinction} but priests & Levites; son of Aaron never mentioned.
 4. history of temple, not of Jerusalem (Indicative tendency.)
fortunes of sanctuary and temple; institution of worship; told by any thing else emphasized (Elijah and Elisha are actual companions of the Jehovah of Bethel & Dan)
 5. Elijah emphasized (not all prophets destroyed, none besides Elijah) etc.
prophets brought to mind in foreground.

Sacred history of the historical books rests on later organization of the original picture.

Centuri By comparing P.C. to Jehovist, the Jehovist is seen to be earlier legend.

1. Both begin with P.C. account of creation.
 1. aim purely religious one
 2. give cosmogonic theory - present and ordering world, not mythical one.
where reflection about nature
2. Jehovist - no rational explanation of creation, content for cosmological speculation; marvel and myth;

JE - Moses material spirit
P.C. Moses & Aaron "

- Jeod
1. Jehovist greater connection with Babylonian myth.
 2. P.C. more localized history, whole world is your man.
Jehovist localized.

P.C. more fully himself related to God; breach caused
Jehovist - still breach.

1. P.C. shapes & sets material to be introduction for Moses' introduction:

1. Jeho. sees Abraham, Isaac & Jacob as his, flat blood.

Patriarchs

Moses of JE appears more original than P.C.

P.C. Moses etc

purpose is law; for

JE Moses delivers his

people from Egyptian & leads them thru wilderness.

Torch but a part of his

activity - founder of

religion and not giving

of law in exp.

- peace loving shepherds; no taste for war.
patriarchs founder of popular worship at Shechem, Bethel, Beersheba, Hebron, etc. melody & poems give rise to diversified tales; great traits.
narratives can be understood apart from rest. genealogy more part to string the tale.
2. P.C. - formal jointed literary form; genealogy begins each section.
stories dealt in patriarchs in which there is any thing morally objectionable;
no mention of sanctuaries made by patriarchs; - no historical objectivity; only formal.
revelation becomes a dead dogma of past - dwells in covenant with Abra.
Moses, Moses; Jehovah name revealed only to Moses. Nothing but a thing!
Law of worship takes place of legend of worship; Shechem, Beersheba, Jacob
sacred no altar, no rituals; In spite of Bethel & circumcision Moses 2 main
things as symbols. these used by early patriarchs.
JE Moses cult led to patriarchs. P.C. Moses conflict with this view.

OK

Deuteronomy 1-12

- I First Address: The Acts of God (1-4:40)
- Introduction (1:1-5)
 - What God has done (1:6-3:29)
 - Inferences drawn from God's acts (4:1-40)
 - Cities of Refuge re-iterated (4:41-43)
- II Second Address: The Law of God (4:44-28:68)
- Introduction (4:44-49)
 - The Covenant Faith (5:1-11:32)
 - The Law (12:1-26:19)

The book of Deuteronomy is concerned with the events of the last month of the forty years' wanderings of the children of Israel. The first four chapters state the circumstances under which the Israelites had reached the border of the promised land. Moses gives testimony in 3:24 of such works and mighty acts as God's to lead the people to the border of the land. Moses appeals to the people not to forget the great truths impressed upon them at Horeb. Moses then appoints 3 cities of refuge for the Israelites. Chapter 5 begins the hortatory introduction developing the first commandment of the Decalogue and indicating the general theoretical principles by which Israel as a nation is to live. Chapter 12 begins the code of special laws. This is a brief synopsis of the first 12 chapters.

The synopsis of the laws in Deuteronomy as compared with the JE and P codes are as follows in the first 12 chapters.

<u>JE</u>	<u>Deut.</u>	<u>P (including H)</u>
Ex. 20:2-17	5:6-21 (the Decalogue)	
20:24	12:1-28 (place of sacrifice)	Lev. 17:1-9
23:24 + 34:12	12:29-32 (not to imitate Canaanite rites)	Nu. 33:52

Dries says that the laws in JE (Ex. 20-23) form the foundation of the Deuteronomist's legislation. This is seen in the verbal coincidences. In a few cases the whole law of Exodus is repeated verbatim in Deuteronomy. Both Dries and Wright point out that Deuteronomy is more than a mere code of laws; it is the expression of a profound ethical and religious spirit. The mysterious and completely unmerited love of God has been shown to the people; they respond to obedience to His law. Duties are to be the spontaneous outcome of a heart penetrated by an all-absorbing sense of personal devotion to God ("with all the heart and with all the soul") (Deut. 6:4). Moses continually reminds the people that gratitude and a sense of sympathy evoked by the recollection of their past are to be their of persuasion to obedience. Wright states that Deuteronomy was written for community, not

for judges or priests. The Law is only a part of its expression.

As to sources Deuteronomy seems to be dependent on JE. Driver points out that in the striking Pentateuch, as JE and P reportedly cross one another, "the constant absence of any reference to P can only be reasonably explained by one supposition, viz. that when Dt. was composed JE and P were not yet united into a single work, and JE alone formed the basis of Dt. Dt. passes over passages in Ex. - Nu. and makes changes and additions.

Now Dt. speaks regularly of Horeb (as Ex: 3¹, 17⁶, 33⁶) not of Sinai as which P speaks. & a P tone is sharp distinction: Lev. priests and Levites (Lev. + Nu.) but in Dt. it is implied that all members of the house of Levi are qualified to exercise priestly functions. Driver makes the point that at least Dt. was not relying on P but on JE and that probably P was later than Dt.

As to the author or authors, Driver points out that Dt. does not claim to be written by Moses. Whenever the author speaks himself, he gives a description in the third person of what Moses did or said. "The true 'author' of Dt. is thus the writer who introduces Moses in the third person." The forms of idolatry alluded to (4:19) as the worship of heaven, seem to point to the middle period of the monarchy. Moses, Hosea and portions of Isaiah show no certain traces of Dt. whereas Jeremiah exhibits marks of it on every page. Dt. does lay down the basis of a great religious reform. Whether written in the dark days of monarchism or during the brighter years of Josiah, "it was a nobly-conceived endeavor to provide in antiquity a spiritual rallying-point, round which, when circumstances favored, the disorganized forces of the national religion might range themselves again." (Driver) Wright points out in his article that Van Rood says Levitical sources in northern Israel are ultimate sources of Dt. tradition. A relationship is seen between Dt. and Hosea, Elohistic document, and the prominent place of Shechem in Dt.

Deuteronomy does have special and original phrases of its own. In the first 12 chapters they are: "to choose" (4:37; 7:6-7; 10:15); "to cleave" (10:20; 11:22); "the good land" (1:35; 3:25); "that it may be well with thee" (4:40; 5:16, 29); "with all thy heart and with all thy soul" (4:29; 6:5);

Dt. 6:20-25 Van Rood says this is most primitive credo.

Dt. 26:5-9

Joshua 24:2-13

"Beyond Jordan" implies the author was west of Jordan

Hebrew Origins

T. J. Meek.

Evidence points out that there were Hebrews in Palestine, especially northern Palestine, at the time that the Hebrews were in Egypt. Only a small group ever went to Egypt. The Hebrew - wanderers, nomads (Abraham); shepherds from the desert. Hurrians, Hyksos, Kassites; Judges 11:26 points to existence of Hebrews at Shechem before the Exodus; possibly tribe of Levi lived in Egypt - names of Moses, Aaron, Phineas etc. all Egyptian names. Josh. 15:15-19 & Judges 1:11-15 differ on request. Also the North was founded earlier; Deborah makes no mention of the southern tribes; they were kept separate even until the end; and further the Jews in later times did not associate with the Samaritans.

Law - The only ancient law codes known to us are the Babylonian, Assyrian, Hittite and Hebrew codes. Hebrew Code is much later than the others. Meek says that no code was written completely at any one time, but like a snowball the laws collected together as the situation arose for the need of law. The Hebrew Torah is the same way. None of codes arranged in a logically order. Likenesses in terminology are bound to occur for the codes are in the Semitic language. Hebrew and Babylonian are most strikingly similar - Fundamentally the laws on theft are the same, but in the details of their application they differ. Babylonian legislation is more detailed and explicit than the Hebrew and reflects a much more advanced social order. The principles of retaliation (lex talionis) and restitution underlie both codes. punishments are same in many cases: incest, kidnapping, personal injuries. Not borrowing directly but indirectly through Canaanite influence. But Canaanites, Babylonians and Hebrews share basis of common Bedouin law. But there were different functions: Hammurabi Code - political rules. Hebrew Torah - prophets and priests; economic & political vs moral and religious. Meek says there was some borrowing, but what borrowing there was, the Hebrews made it their own.

Hebrew God - Israel and Judah in their origins 2 separate and distinct groups; First, Hebrews used "el" meaning the strong one. Elohim is plural meaning gods strong or mighty. "Elyon" means exalted one; "Shaddai" means mountain, great one (Bab.). Hebrew faith saw strength in nature - naturism. El Bethel - God of Bethel; sites connected with sacred mountains, springs, fairs, streets. Another form of early religion was ancestor worship - did not realize fact of death and ancestor appearance in dreams; naturism developed into animism. (spirits in phenomena) mystery, change, truth and, fact, worship. graves of patriarchs were sacred crosses; development of clan - Abraham, Isaac and Jacob became bases to clans. Early Hebrew religion was polydeism and polytheistic; name Jehovah - J says began with Abraham. I says began with Moses. E says began with Moses but same god of Abraham. Jehovah only conceived of as a storm god, a warrior of war; seen in the mountains, thunder, lightning; Then he became localized, personal, in tent and in box, the ark. God was contacted with the people. Most of the tribes are named after gods such as God, Asher, and even names as Rachel, Leah, Caleb. Judah is considered as the tribe where Jehovahism is begun; then it becomes a tribal god; then on to a confederate god, and when Judah influences the North (Israel) under David, it becomes a national god; covenant of Jehovah believed to have occurred at Bethel instead of Sinai.

Hebrew Priesthood - 1st form of political organization was the tribe; natural to expect one man as chief and leader; duties became so many that the leader had to delegate some duties to others. Thus state priesthoods developed; Levites term was tribal, also other individuals not Levites per formal religious functions of later priests; Levites once a secular tribe who then were associated with priestly functions; Story in Gen. 39 Levites made some attempt to gain political power but failed; absorbed into Israel; Levites stand out. (Deut. 33:8-10; Ex. 22:25.) priestly function gain them. Levites associated with serpent magic, wonders, looked upon as different, regarded as medicine men; (Moses + his rod, serpents, as serpent lifted up.) II Kings 18:4, the serpent (bronze) had to be smashed; this serpent cult had not been lost by Levites but integrated it in with Yahweh cult; there was priests before Levites; rivalry later on; Baal priests were Levites opposition; Baal in northern Israel only meant bull worship and Israel mitigated this as they settled the land. (Araon and his cow image) Blessing of Israel in Gen. 49 points to northern tribe of Joseph as a young bull. don't connection with bull cult at Shechem. tribal god of the north was bull god, and priests were Hurrites. Yahweh was not widely known in Israel until David united the 2 kingdoms; state religion Yahwehism; but still bull cult was practical in the sanctuaries around.

Hebrew prophecy - prophets and priests have a common origin; whereas priests regarded shamanism, ecstatic behavior, visions gradually lost these, the man of vision led to prophets; thus the prophets. prophets found at priestly sanctuaries; (a seer) (nabi - to speak) (forth teller); close association between prophecy and insanity; controversies, arose in terms of stress and strain; Jeroboam initiated even the bull worship at Bethel and Dan in clear opposition from Yahweh worship, Mosaic says.

Hebrew Monotheism - Hebrews have borrowed. Or borrowed from East to West. from other languages; Originally Semites as a whole were animists, holding to the one God. E.g. as some say. monotheism must have followed polytheism for it is a rule as in other things. At beginning even is far removed from monotheism; Elohim was used to designate plurality of gods. progress toward monotheism when communities put upon same name for their god. Can monotheism by supposition; one God became prototype or image of all the gods. Not many scholars would claim monotheism for Abraham, but some would for Moses. However, even Moses recognized the existence of other gods; Moses invited Israel to worship one God to the exclusion of others; This is monotheism. I Sam 26:19 David had to leave behind Yahweh and worship Philistine god. (How II Kings 5:17) Prophet was a force making for monotheism; intensely devoted to Yahweh. a god of the world, universal; First David said other gods were vain. This was theoretical monotheism, and not until Jeroboam and Baal worship did practical, thorough going monotheism issue in. Yahweh alone was God. Hebrew monotheism grew up in its own way with the Hebrew prophets, in and out of its own environment.