

Final Examination
Old Testament Interpretation
Fall Semester 1958-59
Jan. 27, 9-12 A. M.

I. In the context of general Near Eastern history trace the important events in the history of Israel occurring between the years 750-587 B.C.

II. Discuss the historical, literary, and theological problems involved in either: a) the Yahwist's reworking of older tradition, or
b) the formation of the Deuteronomistic historical work.

III. On the basis of the specific problems involved in either:

- a) the Exodus, or
- b) the Conquest,

write an essay on the subject of "Faith and History in the O.T." Include in your discussion some of the following points: a) the nature of the historical problems involved, b) the problem of faith influencing history, c) the problem of history influencing faith, d) the relation of faith to history.

IV. Identify briefly eight of the following:

- 1) Albrecht Alt
- 2) Esdraelon
- 3) Cyrus
- 4) Gattung
- 5) Akhnaton
- 6) Nathan
- 7) Enthronement Festival
- 8) Jephthah
- 9) First Dynasty of Babylon

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Office of Educational Research and Statistics
Washington, D.C. 20540

I. In the context of general educational history, the important events
in the history of general educational history between the years 1880-1980
are discussed and analyzed, including the following:
(a) the general history of general educational history
(b) the location of the general educational history

II. In the case of the general educational history, the following
are the main points:
(a) the general history of general educational history
(b) the location of the general educational history
(c) the general history of general educational history
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(y) the general history of general educational history
(z) the location of the general educational history

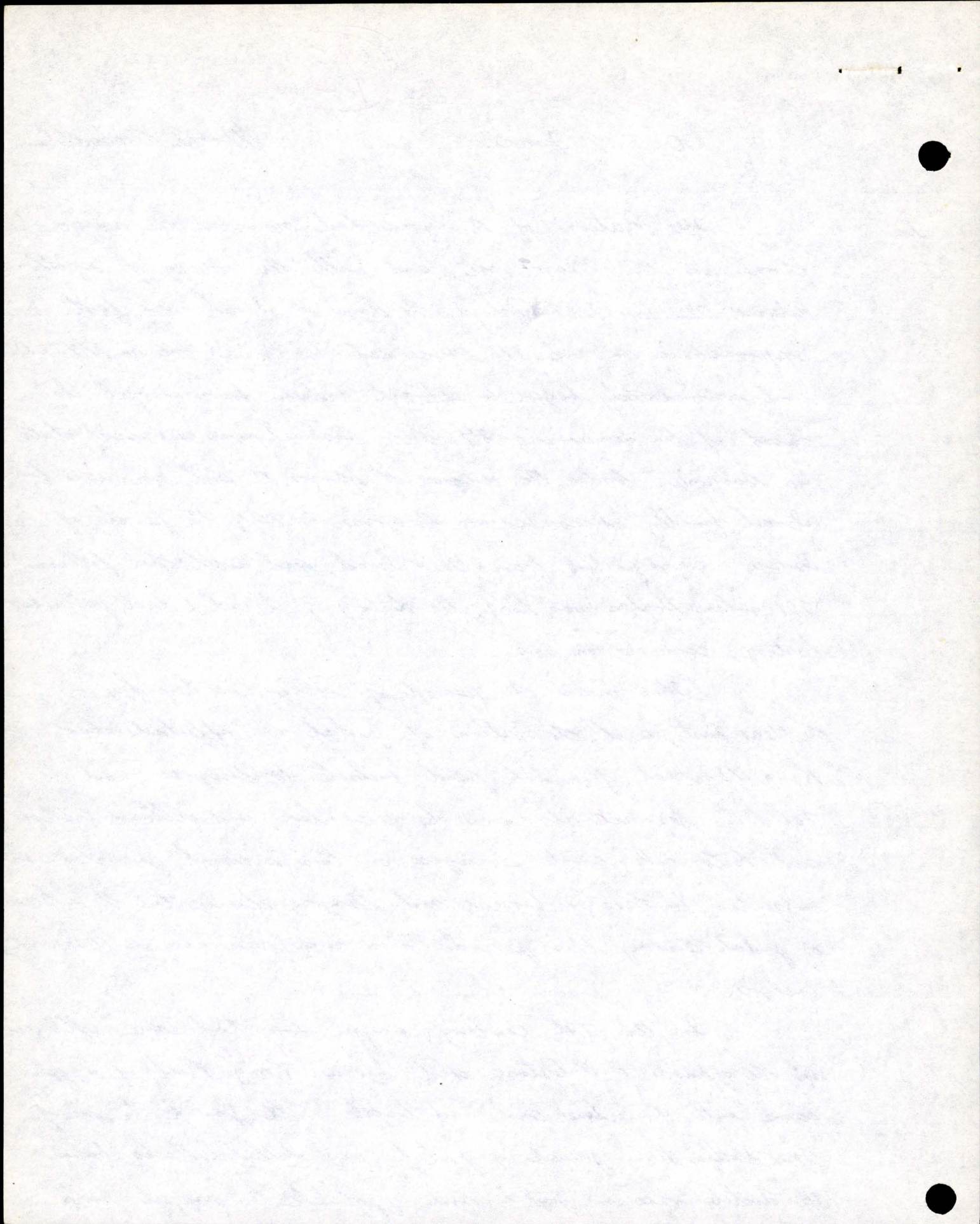
IV. General educational history of the U.S. is
(a) the general history of general educational history
(b) the location of the general educational history
(c) the general history of general educational history
(d) the location of the general educational history
(e) the general history of general educational history
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I

The nation of Assyria had mounted the power-throne in the Near East, and with the coming of Tiglath-Pileser III to the kingship, the days of Israel were fast approaching an end. He ascended to the throne in 745 B.C. and immediately began to extract tribute from Israel. In most of the remaining 29 years, Israel was a vassal state to Assyria. Under the reigns of Sargon II and Sennacherib, Israel finally succumbed to Assyria in 721; the people of Israel were deported from their land, and with this fall in 721 when Hoshea was king, the history of Israel (that particular history) came to an end.

This was the period of Assyria's hey-day in the Near East, and the nation of Judah was affected also. King Hezekiah of Judah paid tribute to Assyria, and in 701 B.C. Sennacherib came to Jerusalem, and although biblical and historical records disagree on this account, Jerusalem was subjected to harsher terms, and Assyria dominated the policies of Judah during this period. This was seen also in Manasse's reign.

In the 7th century, Egypt, too, had some influence in the affairs of Palestine and Syria. ^{Pharaoh} King Necho of Egypt came into Palestine and had battle with Judah. In one of these battles King Josiah of Judah was killed. Necho began to dictate rule in Judah and appointed the puppet king



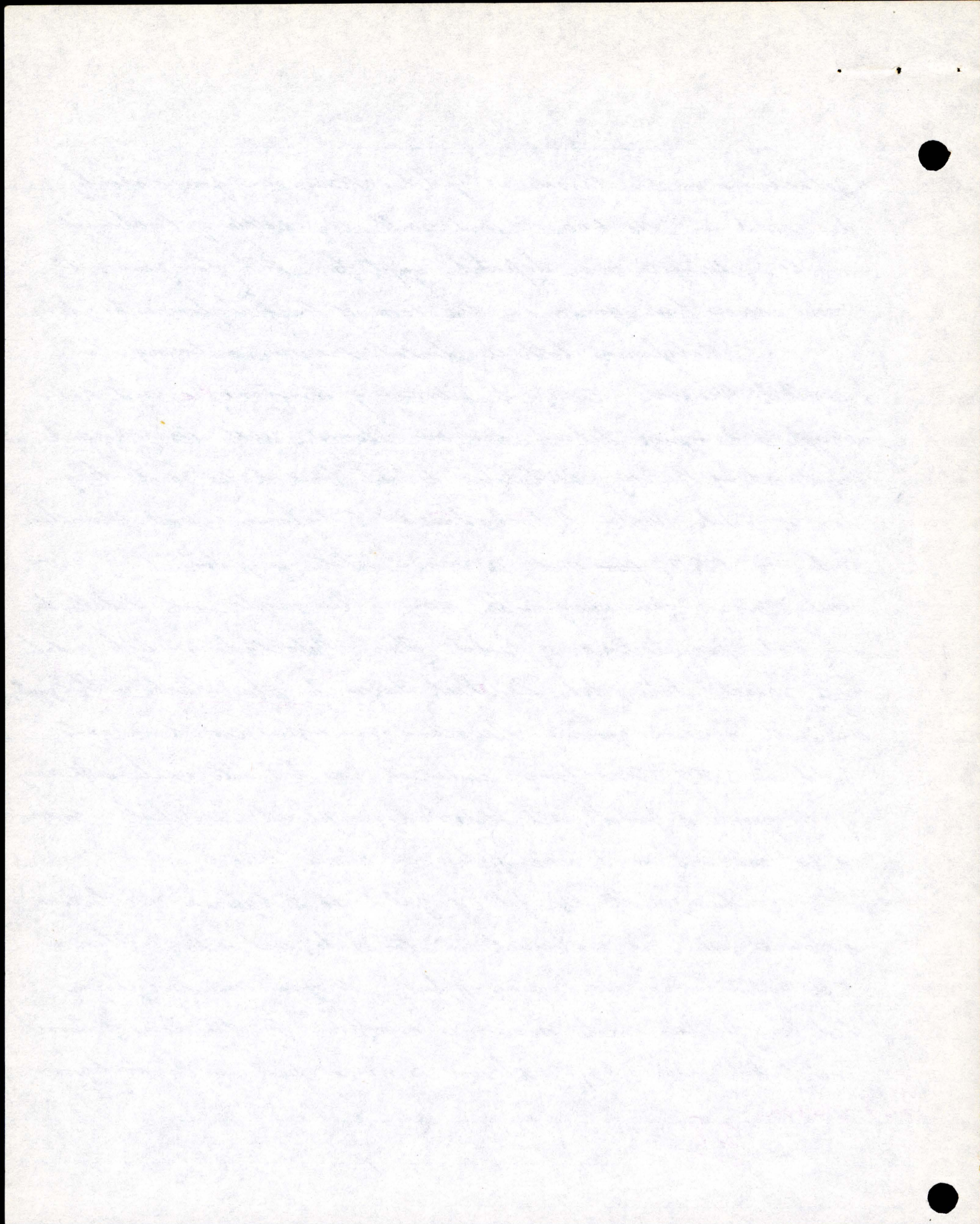
Jehoiachin to the throne of Judah. Assyrian power slowly decreased in the 600's, and with the battle of Carchemish in 605, Assyria was defeated. Egypt, too, lost her power. A new power had grown in the form of the Babylonian Kingdom.

Babylonia both demolished Assyria, destroying its capital Nineveh, the great library of Ashurbanipal, and made Egypt seek refuge behind her own doors. With Assyria and Egypt out of the way, Babylonia turned toward the small kingdom of Judah. Under Nebuchadnezzar, Babylonia entered Jerusalem and, in 597, ~~was~~ made a vassal state of Judah. King Jehoiachin was taken away with many of the people, and Zedekiah was made puppet king of Judah. Thus, Nebuchadnezzar left Judah as a vassal state, but Zedekiah began to play hands with Egypt, and with rebellion growing, Nebuchadnezzar again came down into Judah in 587. This time Zedekiah was led into exile with many of the people of Judah, and Nebuchadnezzar placed Gedaliah as governor of the land and moved some of his own people there.

Thus, with the fall of Judah to Babylonia, the history of Israel must be continued in the exile, and under the return in 536 under Cyrus, the Persian ruler. Assyria and Babylonia had been the two great powers to overthrow the kingdoms of Israel and Judah, with Egypt playing a minor part in the background.

Good sketch

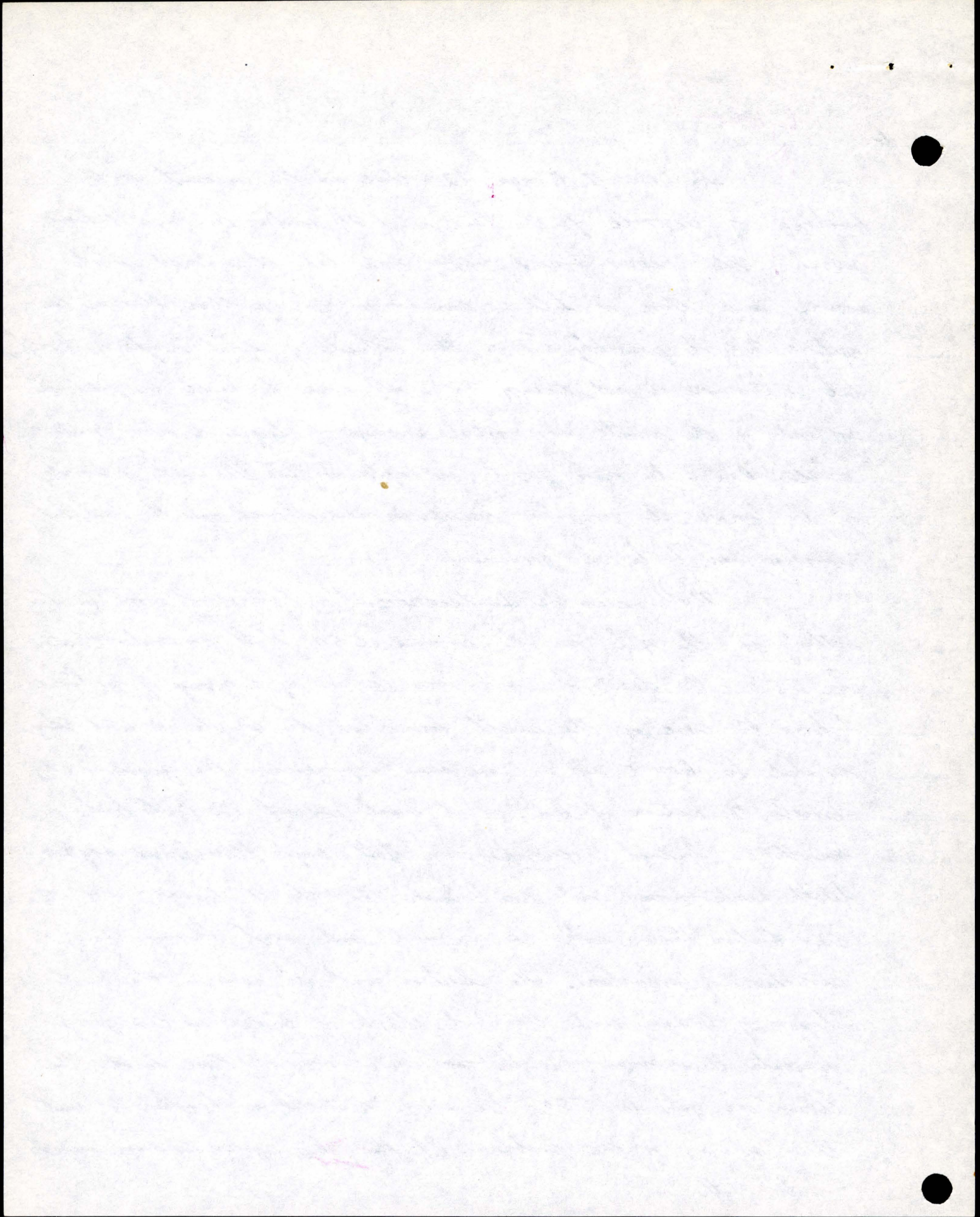
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by whom?

In the II Kings 22 there is the account of the finding of the scroll of the law in 621 under the reign of King Josiah. The pious fraud theory has been abandoned as its source, and there is still no answer to that problem. There is conjecture that it possibly was written outside of Judah, maybe in Israel, but the source is not known. The scroll came to light in 621. The contents of the scroll were vital enough to begin a reform under Josiah. One of the main points in emphasis was the unity of worship in the temple at Jerusalem. Sacrifices were allowed over the land, but worship was to be at Jerusalem.

North sees the Deuteronomistic historical work in its setting in the exile period, around 550. North contends that in 550, the deuteroc work was begun by a group of writers taking the core of the scroll found in the temple in 621. They wished to cover up, or in some way answer the question why Israel the nation failed, or at least present the facts to help smooth the factual circumstances. North says this group began with Deuteronomy and continued through II Kings, or that their history began with the conquest and went through the destruction of Jerusalem. The deuteroc work is seen in the first chapter of Joshua and the 2nd chapter of Judges as this group presents their view. With ~~the~~ this work in these books, the closer one gets to 550, the more material is handled to suit their solving of the problem. Pfeiffer, also, agrees in many respects with North.



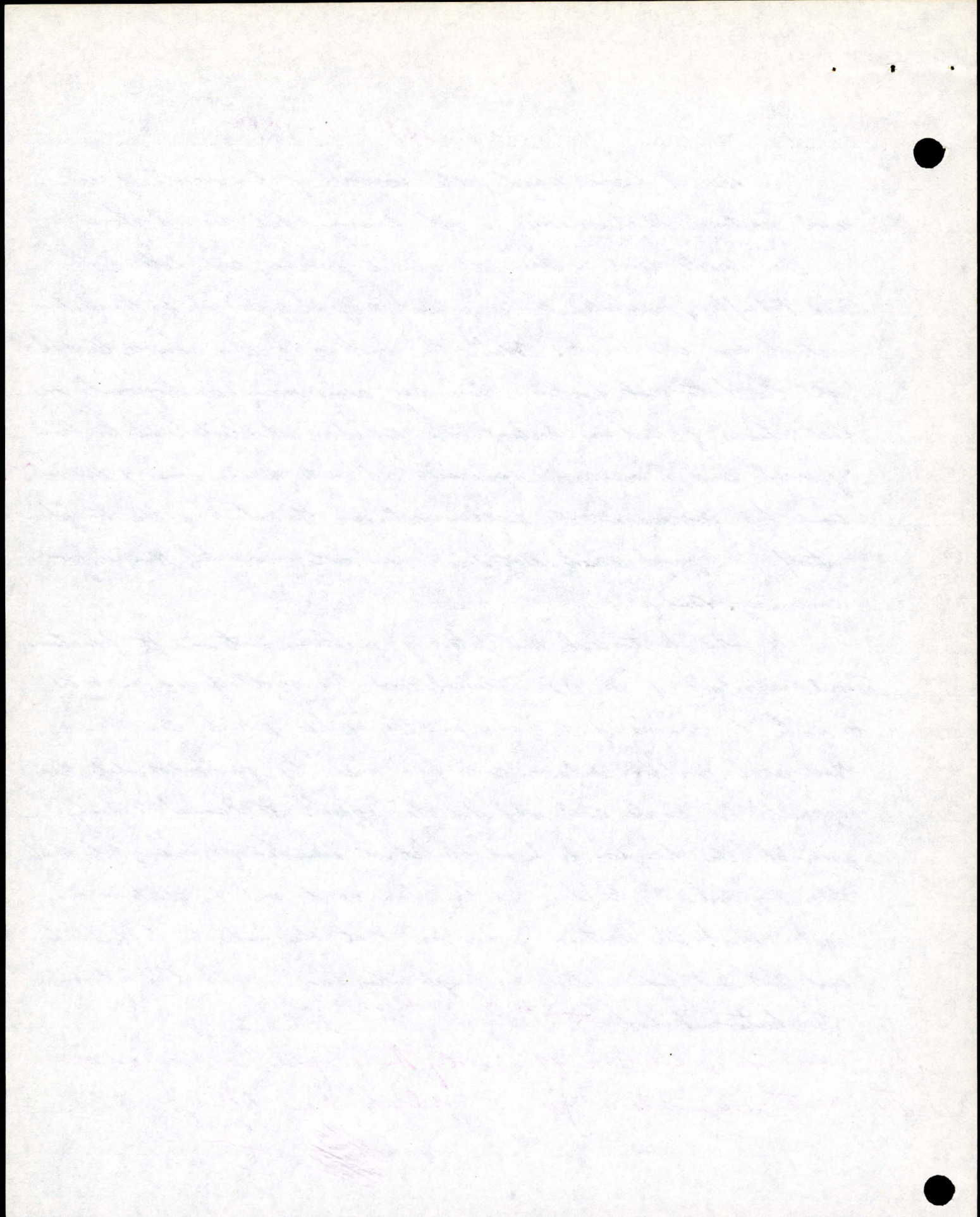
Then why repeat it?

As I have said, the source of the scroll of the now existing Deuteronomy is not known, but the redactors of this scroll were within the exile period, and both Well and Pfeiffer, especially Well, present a good argument for the Deutero school and its work. With the working of this source throughout the historical books, there are seen many developments in the actions of God in history. The Kingdom established in the time of Saul and Samuel is radically different in the time of David and his successors. The problem rests in the nature of the Kingdom itself. The people elect David; he is not anointed; there is no ceremony. And so on.

The historical and literary problems rest in the formation and rewriting of the JE material and the scroll found in 621 to suit the needs of a group in the exile period, and the theological problem rests in wrestling with the question of what has happened to the people and why did it happen? If Samuel had promised the kingdom to be established in David's successor, but what has happened. The kingdom has been torn apart and the people are in exile. Why! The deutero group sees that there will be fulfillment, and that God will restore his people. They have to work this out in the historical books. How do they work it out?

You have not handled sufficiently the purpose and methodology of the deuteronomists in Joshua, Judges, Sam, & Kings.

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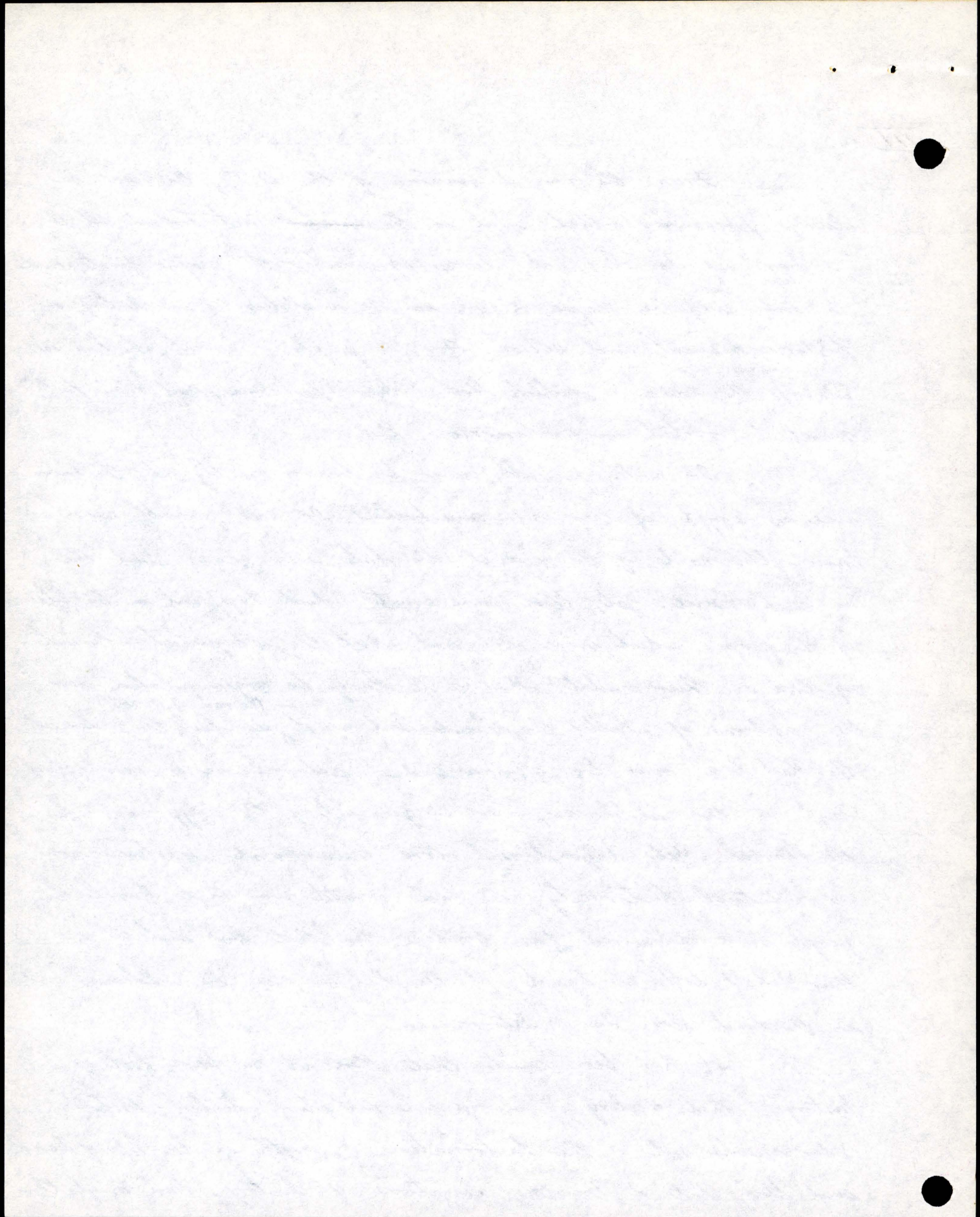


III a.

From the very beginning of the O.T., the view is always presented that God is the initiator in all the "doings" of Israel. God always approaches the people first, and the only way the people receive ~~in~~ the revelation is in history, in historical event and action. For the people of Israel, history is always the arena in which God "does" for them, and their faith must be rooted in an historical God.

It will probably never be known exactly who the tribes were in Egypt, if there were any tribes. It will probably never be known the route of the exodus, the date of the exodus and the Sinai experience. Yet, these were events which happened in the life of the people which were real, and which they interpreted as the action of God in their midst. There will always be argumentation over the questions of whether the clouds and wind, ^{or the rod of Moses} divided the waters at the Red Sea, over the manna and its naturalness or super-naturalness in the wilderness, over the pursuit of the Egyptians and the Pharaoh. Yet, beyond and above these points of discussion as to actual historicity, the end result was that Israel the people were delivered from bondage, and that God did act in their behalf both in Egypt, at the Red Sea, in the wilderness and in the land along the Mediterranean.

It has been said that there is no "bare fact of history," that history is always interpretative history. Martin Buber speaks not of the historicization of myth in the life of Israel and God, but of the mythologization of history. And maybe this

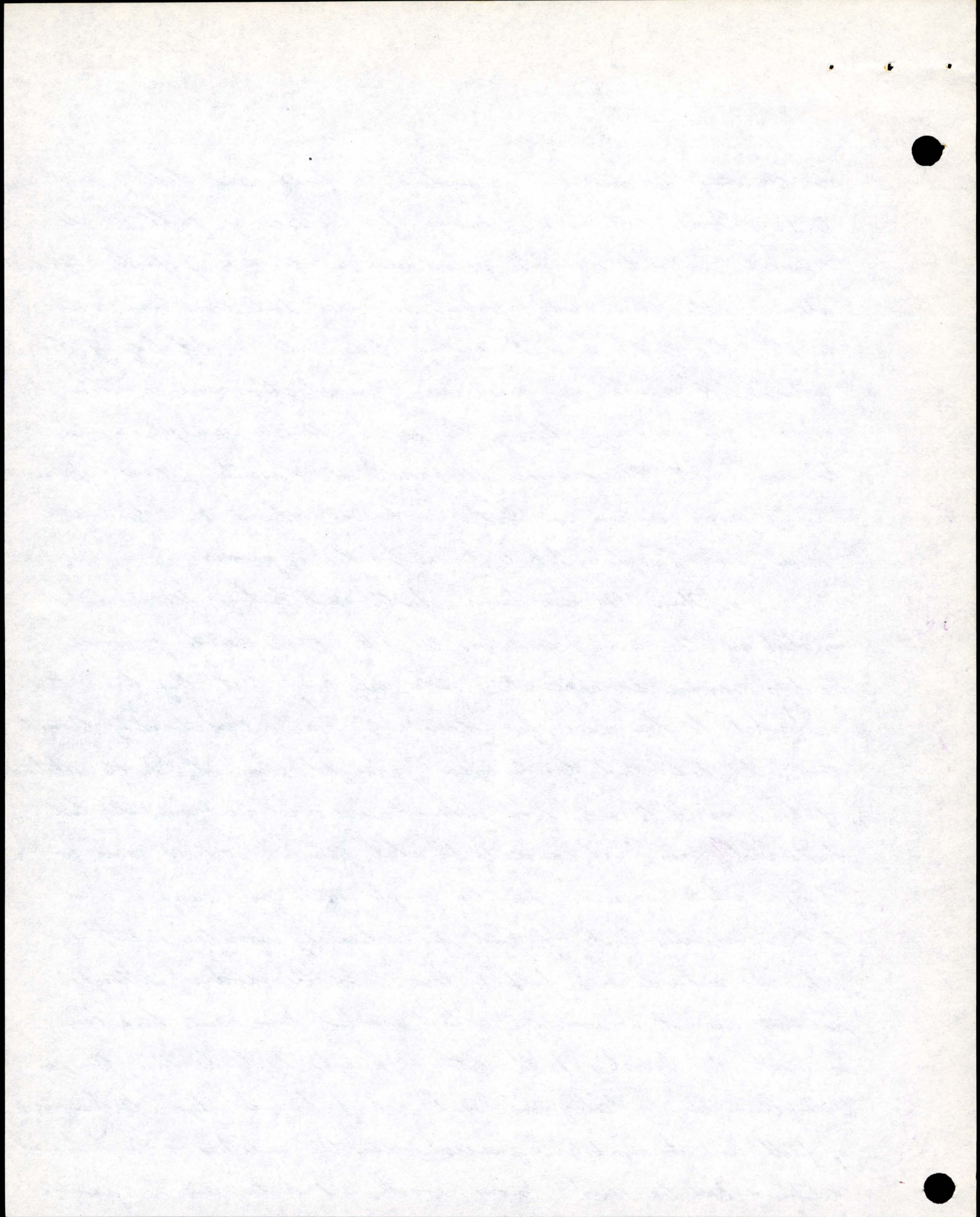


is the key to our understanding of faith and history in the O.T. God's action is always for the life of faith to see. Miracle is not miracle unless seen by the eyes of faith. For instance, the wise men performed miracles, but these were of no avail, for God's miracle always fits into the totality of his actions. A miracle is purposive, demonstrative and connected always in the on-going life of the people. Another example would be seen with the manna of provision. The miracle of this provision by the people is seen in God's continual actions of sustaining the people from Egypt until that particular provision.

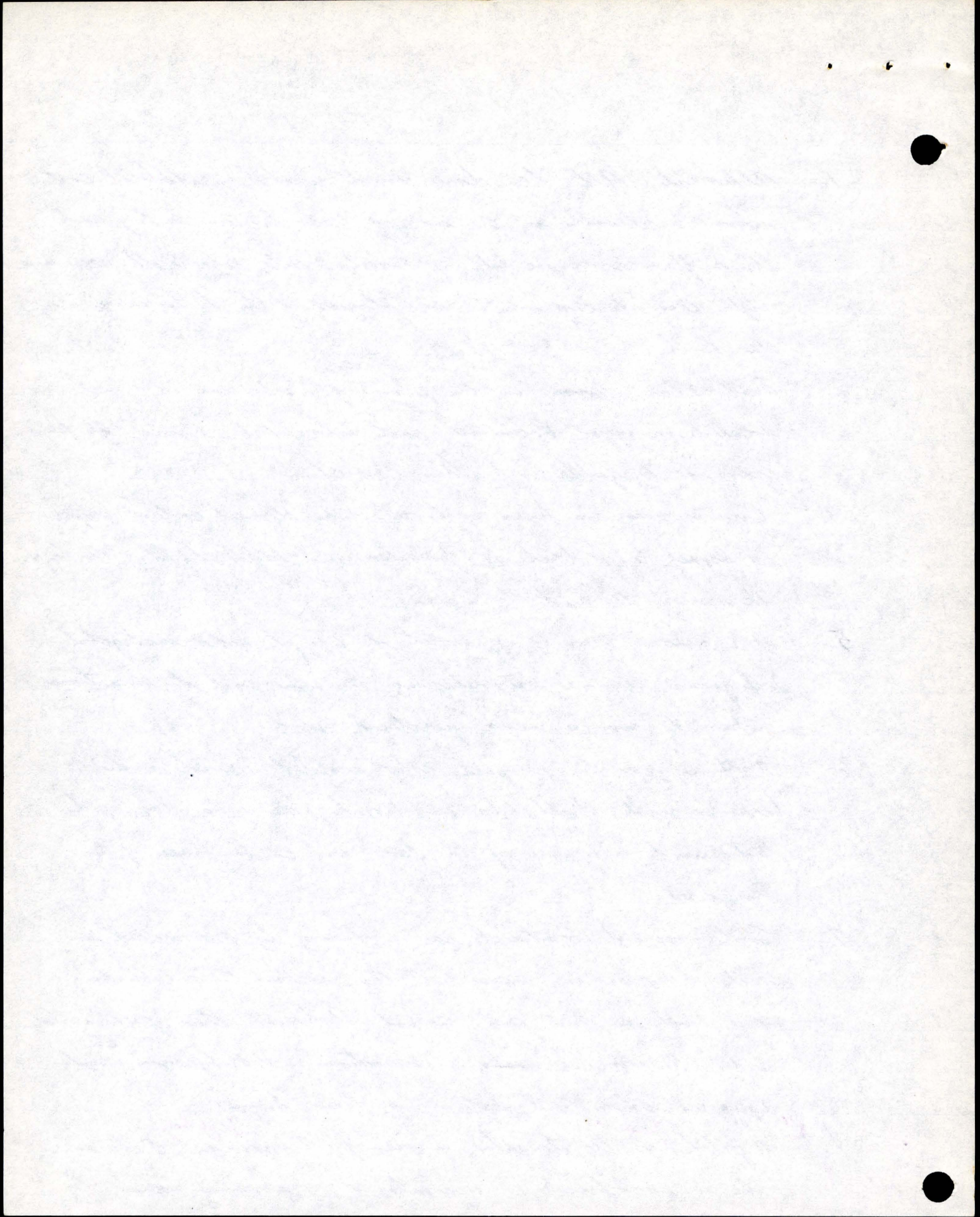
Thus, the two terms, faith and history, become inter-related in the O.T., and in the life of the people of Israel, the two cannot be separated. The only way that they know God is ^{by} what he has done for them. They have not abstractly thought God out, but God has historically sought them out. In the revelation of his name to Moses, God does not use ontological symbols, but ~~historically~~ ones. "I cause to be what passes," or "I cause to happen what happens." So, the people never pre-suppose God, but continually look to God for action by specific event to deliver, sustain and fulfill them. In the exodus, although sources cannot recover the actual events, there must have been an event for Israel's faith rests on events by God. There, then, is the authorization of history on Israel's behalf because only in the language of faith and its symbolic expression, can the realities of the historical action of God be made known. Faith and history are inseparable.

You have not made it quite clear how ~~fast~~ the influences of history.

26



1. Albrecht Alt has done much work in biblical criticism, especially in the area of Near Eastern history and its influence on the life of Israel. Alt, like Noth, sees more myth than history in the aetiologies of the historical books of the Bible.
2. Esdraelon, known as the plain of Esdraelon or Jezreel, is located in upper Palestine, just below Mt. Carmel. The famous pass of Megiddo is within this plain.
3. Cyrus was the King of Persia who allowed certain people of Israel to go back to Jerusalem and begin building the temple. He issued the edict to Ezra.
4. Akhnaton was a pharaoh of Egypt who instigated religious revival, worshipping the sun and its emanations. Thus, he was a weak political ruler.
5. Nathan was the prophet who scolded David on his behavior with Bathsheba and Uriah, and who also spoke God's word to David of the favor and continuance of his kingdom.
6. Enchronement Festival is a theory by Mowinkel in which he sees in many of the psalms the establishing of Godweh as King and the establishment thus of the world order. Mowinkel ^{sees} a connection in Babylonian and Egyptian ideas and festivals of Ahi Kurgis.
7. ^{NO} ^{See Judges 11} ^{had a} ^{Jephthah} Jephthah is the daughter of one of the judges of Israel who is sacrificed on account of a promise made by



her father before going to battle.

Jephthah was the judge who sacrificed his daughter whose name we do not know.

9. First Dynasty of Babylon occurred under Hammurabi around 1750 B.C.

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O. T. Exam

George Braswell