

Lecture Part I: Introduction to Biblical Literature

1. Why do we need the OT?

A. Attitude towards the OT in Early Church

<i>Two Different Views on the OT</i>		
Marcion	Radical Discontinuity Separated the OT (Judaic elements) and the NT.	
Tertullian and Iraeneus	Continuity	
		1) A rule of faith (Authoritative) included the OT
		2) Engender love of God and love of neighbor.
	3) Center: Torah --> Jesus Christ	

a. Radical Rejection: Marcion "The Antithesis"

- 1) Marcion's theory of opposites: Age-old problem. Two books appear **so different** at a first glance. Marcionism and Anti-Semitism.

	<i>The False</i>	<i>The True</i>
God	Creator revealed in the OT	Redeemer; Unknown and Highest God revealed in Christ
Character of God	Just	Good; Love and mercy
Realm of God's Rule	National god: Only cared for Israelites	Universal God
Revealed in	The OT: Law	The NT: Gospel
Represented by	The Twelve Apostles: Handed down false and spurious tradition.	Paul: Restored the Gospel.

- 2) Marcion's canon (c. 160): He deleted all Jewish related writings. A mutilated Luke; 10 epistles of Paul (excluding the Pastoral epistles and Hebrews).

3) References on Marcion

- The special sources: Tertullian, *Adversus Marcionem* 2:5; Justin, *Apologia* I, c. 26, 58; Irenaeus, *Adversus Haereses* I, 27, 2-4; Epiphanius, *Haereses*, c. 41, 42.
- Secondary sources {Neve 1946: 57-58; von Harnack 1990}

b. Tertullian and Irenaeus: Continuity

B. Debate Continues in Modern Society

- a. Society in general
Not much different from Marcion. Modern society placed little or no importance on the OT.
- b. Scholars for **Discontinuity**: Harnack, Delitsch, Hirsch, Bultmann, Baumgartel...
 - 1) The OT is **non-Christian book**.
 - 2) Their view correlates with Anti-Semitism.
- c. Scholars for Continuity: Zimmerli, Pannenberg, Kaiser, Von Rad, Eichrodt

	<i>Important Points</i>
Their basis for continuity	Presence of OT quotations and theological terms in NT.
	The NT constantly refers to the OT to tell who Jesus is (John 18:31, Luke 24:25-27, John 1:45).
Relationship between the OT and the NT	Continuous history of redemption: Salvation history = History of Israel
	Typology: the OT as type and Jesus Christ in the NT as antitype
	Promise-fulfillment
	Jesus was the consummation (completion) of God in the OT. Christ is rooted in the Abrahamic covenant in Genesis 12.

2. The Structure and Canon of the OT

A. The Turning Point: The fall of Jerusalem (AD 70) [Traditional View]

- a. The fall of Jerusalem was the turning point: Coming of the Book Religion.
Divine-human discourse: Temple → Torah
Pattern of Worship: Sacrificial religion → Study of Torah
- b. Council of Jamnia: Canonical process.
Was it merely on academic discussion and had only a limited influence?
Human decision at Jamnia (90 AD) was decisive. The council had to make a dogmatic decision against threats from Apocalypticism, Qumran sect, and Christianity.

B. Hebrew Bible

- a. Original Hebrew Bible:
It was written only in consonants without vowel points. .
- b. Masoretic text (the MT):
In 10th century, the Masoretes added vowel points to Hebrew text to preserve the correct pronunciation.

C. Canonization Process in Christian Churches

- a. No historical evidence of Canonization process: Authoritative response
- b. Each church took the OT as authoritative.

The important point was not whether it was canonical, but whether it proved Christ's authority.

- c. Two kinds of Revelation
 - 1) The events
 - a) Dynamic process through events.
 - b) God speaking through events.
 - 2) The Word of God was written in the OT.

3. Textual Criticism and Doctrine of Inerrancy and Preservation

Textual Criticism and Doctrine of Inerrancy & Preservation Prepared by Jintae Kim, Nyack College on Mar 29, 1998		
	<i>Major Evidence to the contrary</i>	<i>Argument for Validity (Ways of reconciliation)</i>
MSS. (esp. LXX & MT)	<p>1) Disagreement among mss.</p> <p>a. Variety of textual evidences: Age, Language, and Material. LXX, Qumran vs. MT, etc.</p> <p>b. No textual source: 'the' Biblical text.</p> <p>c. Variants are found even in MT tradition: it does not reflect the original text.</p>	<p>1) Overwhelming agreement</p> <p>a. Variety of texts → Reliability of the text.</p> <p>b. Textual divergence: Minor factor</p> <p>a) Meaning intact</p> <p>b) Minor variants: Spelling & grammar.</p>
Transcription Process	<p>2) → No errorless copies</p> <p>a. Intentional corruption: Scribal corrections (<i>Tiqqune</i> or <i>itture sopherim</i>) & changes (conjectural emendation) (+) Small common words; Glossary Rare words → Common Euphemisms.</p> <p>b. Unintentional corruption: a) Change of Scripts b) Ancient orthography: Difficult physical condition; Unclear handwriting; confusion of similar letters; No point; No spacing, punctuation. Metathesis, haplography, dittography, <i>homoiteleuton</i>, <i>homoiarkton</i>, vowel letters, abbreviation.</p> <p>c) Material</p> <p>d) Long period</p>	<p>2) Possibility of human correction</p> <p>3) Doctrine of Inerrancy and preservation: "by His singular care and providence, kept pure in all ages"</p> <p>a. Substantial conformity in its essential form.</p> <p>b. Textual variants do not impinge upon the message: a) No major tenet of theology or orthodoxy is negatively or adversely affected by an alternate reading. b) Integrity of the original revelation is not in any way challenged or threatened.</p> <p>c. Inerrancy in (and preservation of) the Scripture does not imply a constant miracle in transmission.</p> <p>d. Inferior text is also the word of God: Ancients' view of Scripture: 2 versions of Jeremiah were both regarded as Scripture.</p>
Evidences	<p>Difference between Inner-biblical parallels</p> <p>Evidence from Qumran: existence of conjectural emendation</p>	<p>4) Sufficient accuracy: Used by Jesus and Apostles – LXX</p>
Autograph	<p>Cross: Local text theory</p> <p>Fluidity of the text in early centuries & Doubt in finding the autograph (Kahlilan).</p> <p>2 local texts: Pal & Bab in 5th c. Proto-LXX (Egypt) in 4th c. Bab → Palestine: MT in 2nd c. Pal - Writings & Latter prophets</p>	<p>5) Autograph:</p> <p>a. No necessity to find one. Loss of original does not entail loss of its authority. We can recover it with substantial accuracy.</p> <p>b. Talmon & Tov: One autograph (Lagardian)</p>

4. Interpretation of the OT

A. The Early Period

- a. The OT was used as a source of the devotional material.
- b. Literary Contribution

1) *Sopherim* and Oral law

a) Oral Torah

The other half of the Torah (“written Torah” being its partner which in the mind of Jewish interpretation was the Torah). It was handed down from Moses (see Abot)– fully authoritarian.

Jewish Scholars called *Sopherim* were the first ones to study/analyze the OT and sort it and pass it and into the proper form (Neh 9-10). They appeal to Exod 24:12 for their argument. God gave the law and the commandments to Moses (Exod 24:12). *Sopherim* understood that the law meant the written law and the commandment the oral law.

b) Transmission of the tradition (Abot 1:1) {Bokser 1951: 29-52}

<i>Teachers</i>	<i>Time</i>	<i>Important Facts</i>
Sopherim	459 B.C.	The sopheric movement was pioneered by Ezra who came from Babylonia.
Zugot (Pairs)		Co-leaders of Sanhedrin , a president and chief justice. Jose ben Joezer of Zereda and Jose ben Johanan of Jersalem; Joshua ben Perahya and Nittai the Arbellite; Judah ben Tabbai and Simeon ben Shetah; Shemaya and Abtalyon; and Hillel and Shammai.
Tannaim	- 200 A.D.	Teachers
Amoraim		Talmud

As time passed, the oral law became too much to memorize, so it was compiled into the written form that is known as the "Talmud." The compilation of the Mishnah (ca. 200) forms the divide between Tannaim and Amoraiam.

- 2) The Talmud is divided into two categories.
 - a) Mishnah (meaning "repetition"): The Text
 - b) Gemara (meaning "completion"): The commentaries (on the Text)
- 3) The Mishnah is divided into 6 Sedarim (Order):

<i>Sedarim (in Hebrew)</i>	<i>English</i>
Zeraim (זרעים)	Seeds
Moed	Festivals
Nashim	Women
Nezikim	Damages
Kodashim	Sacred Things
Tohoroth	Purification

4) The Gemara is divided into three categories:

<i>Category</i>	<i>Content</i>
Midrash	The running commentary on the Biblical Text
Midrash Halakah	On the legal matter
Midrash Haggadah	On non-legal matter, devotional material

c. Rabbinic Exegesis: middot

The **rules of interpretation**, which form the basis **for halakic interpretation**.

Ex. Hillel's list or Yismael's list.

<i>Hillel's 7 Rules</i>		
Hillel's seven can be boiled down to inference, analogy, and context {Ellis 1990: 699}	Kal-wa-homer	Inference drawn from a minor premise to a major or vice versa (cf. A fortiori reasoning).
	Gezera shewa (concordance?)	Inference drawn from analogy of expressions (hook words) [Word level] e.g. What is a rebellious son? Find another passage that says something about a rebellious son (like in Proverbs).
	One or two Scripture	Scripture interprets Scripture.
	Kelal u-ferat or ferat u-kelal	Inference drawn from General to particular (Casuistry condemned by Jesus on its abuse) or vice versa (cf. deductive and inductive reasoning)
	Analogous passage	Inference drawn from an analogous passage elsewhere.
	Context	Explanation from the context.
Hellenistic rhetoric as source?	These three can be derived from rules of Hellenistic rhetoric current in Alexandria in the 1'st c. B.C. (according to Daube). [It seems that most of the Jewish scholars take Daube's view. Saul Liebermann also has the same view.]	

B. The Early Christian Writings {McKim 1998: 1-14}

	Time	Importance
Porphyry, a pagan scholar	3 rd c. A.D.	He dated the Book of Daniel during the time of Antiochus Ehipanes' reign, not the time of Daniel.
Jerome, a monk	340-420 A.D.	He discovered that it was the Book of Deuteronomy that the high priest Hilkiah found in the Temple in King Josiah's reign (2 Kings 22:8).
Theodore of Mopsuestia	350-428 A.D.	He rejected the title of Psalms that were added much later by other people.
Augustine	354-430 A.D.	He found that the Scriptures were written long after the actual historical events.
Junilius	6 th c. A.D.	He questioned Mosaic authorship of the Pentateuch.

C. The Middle Ages and the Reformation {McKim 1998}

a. Three factors influenced the active studies.

	<i>Factors</i>
Industrial	Invention of the printing press
Cultural	Renaissance
Religious	Reformation

b. Andreas Bordenstein (Carlstadt):

1) Hexateuch

He argued that Joshua was written by the same person who wrote the Pentateuch; thus, coined the term Hexateuch.

2) Authorship

Considering that Joshua mentioned the death of Moses, Moses could **not** have written the Pentateuch.

c. Martin Luther:

d. Calvin:

He questioned the authorship of Joshua.

* All of the above three scholars **believed in the divine authorship**, despite some of the critical approaches to the authorship and date, etc., and that the human authorship was not important.

e. Andreas Masius- 1574. Source Criticism

He was the first Roman Catholic scholar to engage in source criticism. He asked a critical question, "Was it Ezra who compiled the Scriptures from Joshua to Daniel?"

f. Benedict Pereira- 1589. Jesuit.

He argued that Moses wrote only a part of Joshua that was enlarged by other writers.

g. Thomas Hobbes- 1651.

He argued that Moses wrote only a part of the Pentateuch that was mostly written in the post-exilic period.

D. Textual Criticism based upon Hebrew Texts and the LXX

a. Cappellus- 1658. French Protestant.

b. Marinus- 1659. French Catholic.

E. The Beginnings of Modern Old Testament Criticism

a. Baruch Spinoza- 1670 (Ibn Ezra): a Jewish scholar. He was excommunicated from the Synagogue.

1) The first serious analytical approach to the OT

2) Later

Based upon several expressions in the OT, it is concluded that the Books of the OT were written **much later than the historical events**. (Ex. beyond Jordan)

3) **Genesis to Kings** was a single work compiled during later times.

b. Richard Simon- 1678 French.

1) Doublets, triplets...

In the Pentateuch, we see that there are many similar events written repeatedly. These events are actually the same event written by different authors.

2) Compiler

He argued that the scribes compiled them as they were available.

c. Clericus- 1697

Like any other book: He concluded that any ancient book should be studied in the same way as the OT and that there should not be an exception for the OT. His idea was drastic because people thought that the Bible should be approached in a different way than other books.

* These three men are important not in their theories, but in the approaches they chose in studying the Scriptures. They had a great impact on the manner that the Word of God is studied today. Authorship and dates must be based on the facts, not on pre-conceived ideas.

F. Source Criticism

Old Testament Source Criticism		
Definition	The Source Criticism delineates authorship, historical setting, and compositional pasts (also called literary criticism).	
Development	Jean Astruc (1684-1766)	Divided sources by 2 criteria: doublets (Gen 1 & 2; wife/sister) and name of God , Elohim & Yahweh.
	De Wette {de Wette 1806-1807}	Deuteronomy is the book found [created] in time of Josiah: D 621 ; Pious fraud of Josiah (2 Kgs 22) → Reversal of the law and the prophets. P comes last. Reversal of the law and Prophets (Prophet 1'st).
	Graf {Graf 1870}	Argued P the latest stratum . JEDP (centralization assumed)
	Wellhausen {Wellhausen 1883}	Argued persuasively. Reversal of law and prophets . J 800 (Davidic); E 700 (divided Monarchy); D 621; P (chronology, worship, & genealogy) 450 (post-exilic. Centralization assumed while D demands for it).
Method: (4 Criteria)	Name of God	Yahweh used by J and Elohim used by E & P.
	Repetitions	Doublets Like creation accounts in Gen 1 & 2; 2 covenants with Abraham (Gen 12 & 17); Wife/sister.
		Linguistic differences for same entity: Names of places, tribal group, and people (Sinai/Horeb, Midianites/Ishmaelites, Jethro/Reoul...)
Styles	P is orderly (Gen 1); J is storyteller (Gen 2).	
Critique (Whybray; Quinn; Rentdorff)	Criteria	Criteria not persuasive , no consensus in application.
	Source	L Eissfeldt suggests another source (L). Can we distinguish? {Eissfeldt 1965}
		E It is too fragmentary to be called a source.
Other solutions	Literary approaches make sense of the text synchronically!	
Van Seters	Supplementary Hypothesis?	DJP: He places J in exile or post-exilic . Yahwhist as the final redactor.
Our view	There are some sources. We cannot deny the fact (mention Tigay's work on Gilgamesh Epic.).	
	But we cannot recover them!	

G. Twentieth Century Developments

a. Two factors broke the system of J-E-D-P.

	<i>Detail</i>
Text: Reductionistic	J-E-D-P caused people to break down the Scriptures into ridiculous extremes.
External: Archaeology	The work of archaeologists found the Pentateuch to be the writing of the second millennium B.C. (Not the first millennium B.C. as suggested in J-E-D-P theory).

b. Old Testament Form Criticism.

<i>Form Criticism of the OT: Its Salient Features</i>	
Factor	Reaction against source criticism that was unproductive. Gunkel thought his form critical study would be spiritual help to the church.
Gunkel (work on Genesis and Psalms)	Thesis: Stories → Sagen → Bible
	1) Smaller and ancient stories first existed and transmitted independently in oral form.
	2) They were then put together over a long period; collected into Sagen .
	3) They were lastly written in a single continuous document.
Tool	Comparative study (Influence from folk-lore study).
Categorization	Based upon Content; Mood; Social setting (One Sitz)
Others	Mowinkel: Psalms in light of cult; Koch's work on Decalogue . Tigay's work on Sumerian epics (Gilgamesh epics).
Form and Sitz	Oral form (like legends, sagas, hymns, curses, laments) and the life setting (cultic, legal, political) were embedded in the text.
Method: 3 Steps	1) Identify individual units. 2) Isolate its original form (genre analysis): Eliminate later stages. 3) Identify original <i>Sitz im Leben</i> of the original units.

c. Tradition-Historical Criticism

<i>Tradition-Criticism of the OT: Salient Features</i>		
Presupposition	It assumes the result of Form criticism, history of religions (evolutionary idea) , and archaeology .	
Representatives	Von Rad and Noth (Engnell and Mowinkel only oral)	
Goal	To reconstruct all stages both oral and written.	
Thesis: Traditions → Cycles → Larger whole → J, P etc.	1) Traditions and stories were developed and transmitted independently by different tribes and locales [Shechem, Bethelham, Jerusalem].	
	2) They were later collected into cycles (similar motifs) .	
	3) They were organized according to the principle of association, cycles into a larger whole (still in oral stage).	
	4) They were composed later into a larger historical work such as J, P (not Engnell).	
Method: 1) Cycle → Traditions 2) How to reconstruct?	Separation	1) Identify a cycle (Abraham cycle, Jacob cycle, Joseph cycle etc.) by formulae.
		2) Separate it into individual traditions by subject matter, locale, genre etc.
	Analysis	3) Identify their origins, functions, purposes, and genres and development of their themes (Noth: Exodus, Settlement, Promise, Leadership in the wilderness, and Sinai revelation).
	Reconstruction	4) Formation and transmission: Tradition → Cycle
		5) Redaction:

d. Critique of the Form Criticism and the Tradition Criticism

<i>Points</i>	<i>Contra-arguments</i>
No writing until 6 th c	Nomadic → No writing?
Professional story-teller	No evidence in the OT.
<i>Genre level</i>	Alien modern genre: Anachronistic; Choice of genre level: Biased (myth or saga).
Boundary between oral and written	No methods.

e. Literary Approach

History of Literary Approach	
Nothing new	It's always been there in a sense. Jerome, Augustine, Chrysostom, and Tertullian were all rhetoricians.
Groundbreaking work	Bishop Lowth Parallelism in Hebrew poetry
Demise in biblical study	Humboldt's curriculum Pricket argues that it started with the separation of literary and biblical studies in Berlin in 1809.
Muilenburg	1968 Challenged the Biblical Society: Small section (form) → Literary whole
Momentum: Alter's works.	Early 1980's: Alter's <i>The Art of Biblical Narrative</i> : A watershed. The approach was accepted widely both by literary critics and biblical scholars.
	New Criticism : Focus on the text, not the author or the reader.
Paradigm Shifts	Publication floods. " Semeia " series journal. Commentaries. Genesis and Samuel were most popular objects of study.
New phase of literary study of Bible	German Typical diachronic yet.
	Others Alter's formalism
	Structuralism (Dan Via, Daniel Patte), Reader-oriented (Iser, Fish, Barthes), Deconstruction (Derrida, Sealey)
Important works	Richard Moulton, <i>The Literary Study of the Bible</i> : A genre approach.
	Northrop Frye , <i>Anatomy of Criticism</i> (1960): Spokesperson of the movement.
	George Kennedy: Rhetorical criticism.

H. Present State of Old Testament Studies

	<i>Comments on Present State of OT Studies</i>
Text	We can have confidence in the text of the OT.
Methodology	Human theories of how we got the OT change, but we have learned a great deal about some of the methods by which ancient narratives, traditions, and documents were transmitted.
The OT as the Word of God	Critical studies have led us to a deeper confidence in the belief that the OT is the Word of God.
Human Finitude	We have been forced to come to an acknowledgment of our own finitude and limitations.
Remarks	The study of the OT is exciting and fascinating.

I. The History of the OT Interpretation

- a. Allegorization of the OT: Alexandrian Exegesis: Origen
Church tradition superseded the OT Text.
- b. Literary-historical Approach
 - 1) Jerome tried to return to the Hebrew OT.
 - 2) Recovery of plain sense of the OT: Renaissance, Reformation
 - 3) Protestant: *Sola Scriptura*
 - a) Written word superseded tradition.
 - b) Philosophical, historical, and literal (editorial) study of the OT.
 - c) Dual interpretation of the OT
 - Plain
 - Allegorical: Christological-typical
- c. Rationalism: 18'th century High criticism
 - 1) For clear understanding of God's revelation
 - 2) Source of criticism vs. God's integrity
 - 3) Response
 - Traditional Catholic, Protestants, and Judaism resisted this higher critical methodology.
- d. Conservative Approach
 - 1) Faith and Study of the OT
 - Traditional conservative Christianity was supposed to maintain faith and simplify the studying process of the OT.
 - 2) Canonization: Canon was closed by mid 2'nd c. B.C., not 1'st c. A.D. {Beckwith 1985; Leiman 1976}.
 - a) Canon: Rule of faith: Started in Christianity.
 - b) Jew
 - Divine: Sacred Book: Torah, Prophets, and Writings. Stored in the Temple
 - Human: Transmitted through defiled hands.
 - c) Canonization process started with the books stored in the Temple.
 - Exod 24:7 Authoritative response
 - Deut 31:24-26 Authoritative witness against rebellious people
 - 2 Kgs 22:11 Authoritative Books made Josiah repent. Further authoritative evidence of Pentateuch.

d) Three-fold Division:
Pentateuch + Prophets + Psalms

	<i>Content</i>	<i>Witnesses</i>
3-fold structure	The law, the prophets, and Hagiographa	Ben Sirah, Preface to Ecclesiasticus, 2 nd c. B.C., Philo, Gospels (Luke 24:44; 11:51; Matt 23:35)
	Rationale: Mosaic and non-Mosaic: Both Prophets and Hagiographa came into simultaneously through a formal decision to sub-divide the miscellaneous non-Mosaic Scripture.	2 Macc 2:14f. (164 B.C. by Judas Maccabeus & Hasidim)
Single, agreed order	Genesis to Chronicles	Matt 23:35; Luke 11:51
Number of the canonical books	22 (according to Hebrew alphabet): Ruth, Lamentation attached to other books.	Josephus (Jonathan Maccabeus' time)
	24	Rabbinic, Jerome (Judas Maccabeus' time: older)
Test of canon	Housed in the Temple	Talmudic baraita

Obscurity of canonization process leads us to God.

3) Focus of Study

The focus should be on Him, His guidance, the trustworthiness of His word.

4) Conservative Approach to Dating and Authorship

The deception of our own hearts

The freedom that comes in Salvation.

5) Views of the Bible

a) The Bible as the Word of God, purely meant as it is written (dictation theory and Calvinism)

b) Problem of Rational Approach:

It drove the Holy Spirit away.

c) Divine and human nature

Word of God in the Word of Man.

d) Providence of God

Trust supervision in canonization and Bible

5. A Theological Overview of the OT

A. Division

Books	Content
Genesis 1-11	Preface
Gen 12 - Judges	Patriarchal
1 Sam- 2 Chronicle	Monarchical
Prophets	Prophetic

B. Overview

a. Genesis 1 -11

- 1) Picture of God at work
- 2) Thrust of two creation: Chap.1 & 2: Almighty God and intimate God.

b. Genesis 12 - end

- 1) *Heilsgeschichte* (Salvation history): Gen 12 -
- 2) *Historie*
- 3) Gen. 12:1-3 Promise to Abraham
 - a) Land - Restoration of Paradise
 - b) Descendants
 - c) Blessing
 - d) (Everlasting) Covenant
- 4) Gen 17:1-7: The central character of this story is God Himself. Faithfulness of God.
- 5) Gen 22:15-18: Renewal of Promise
Purpose: fulfill His promise
Patriarchs: Instruments of God's planned future

c. Exodus

- 1) "Exodus" cited 125 times in the OT. Redemption
- 2) The OT writers see God from the perspective of what He has done.
- 3) Exodus: Ever comfort of Israel.
Trust Power of God and love of God.
- 4) Continuity between the OT and the NT
The OT: Exodus
The NT: Resurrection
 - a) Common Redemption, Common Future
 - b) Purpose of Israel's redemption: Instrument of God's will
Let my people go that they may worship me.

d. Joshua: Final confirmation of promise (21:43-45)

1) God's word as an active power in moving history forward until His promise is fulfilled. The God of action. Divine intention.

2) The word of God and the act of God are synonymous.

דָּבָר (*davar*) = word/deed

God's word will never be spoken unless it will be fulfilled.

Words: Theology = Word of God

e. Samuel- Nehemiah: Jahweh

1) David was promised:

a) Throne will be forever.

b) Descendants.

Israel will be God's people forever.

c) Your son will be my son.

d) Davidic King.

2) Problem of Evil

God is not responsible for evil but He uses it to accomplish His will.

f. Prophets

1) The Two aspects of the message of God through the Prophets

Message of Judgment (Jer 45: Judgment of Total)

Message of Hope

2) The distinct theology from the popular Royal Theology

Prophets thought differently from other people.

a) Election and Covenant

For God to be with them, they had to be with Him. Not automatic.

b) Newness

New Israel will fulfill the Old Israel's obedience. (New heart/spirit)

3) The NT interpretation of the OT prophecy:

Prophets' prophesy has been fulfilled in the Christ events.

a) Judgment: Crucifixion of Jesus- All men died

b) Hope: Resurrection - New creation

Despite that all we have done is evil, God fulfills His purpose.

C. God of Bible

a. Bible as One book

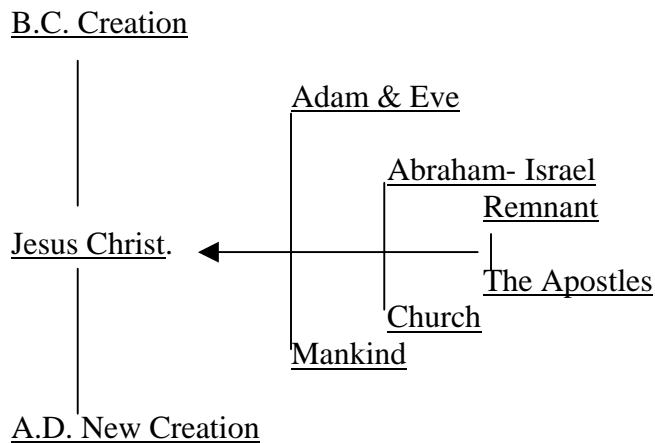
1) God

- a) The God of the Bible is at work.
- b) God frequently spoke in the OT.

2) Jesus Christ

All of God's words and acts find fulfillment in Jesus Christ.

b. Continuity between the OT and the NT



a. Parallel in B.C. and A.D.

- 1) God exists and chose to speak through nature, through the conscience of every individual, through the Bible, and through His Son.
- 2) Revelation is all we need to know, not all we would like to know.

d. Relevance of the Bible

The Bible is the textbook, the guidebook of our life.

D. The OT Books

a. Division

1) General

Content	Books
Law	Pentateuch
History	Joshua - Esther
Poetry	Job - Song of Solomon
Major Prophets	Isaiah – Daniel
Minor Prophets	Hosea – Malachi

2) Defects

a) Content versus title

The contents do not match the titles.

b) Not all that are listed as history are history.

c) Genre

A great amount of poetry exists outside the genre of poetry. 40% of Bible is poetry.

d) Importance

Some of the Minor Prophets are not any less important than the Major Prophets.

b. The Old Testament

Dating and Language of the OT	
Dating	It was written during a period of 1,400-1,000 years.
Language	The OT has 268 verses in Aramaic, occasionally uses words from other languages, the majority is written in Hebrew.

c. Jewish Tradition

1) Former Prophets:

God spoke through history as well as through the mouths of the Prophets.

2) Writings:

Megilloth	Feasts
Song of Solomon	Passover
Ruth	Weeks
Lamentations	9'th of Ab
Ecclesiastes	Feast of Tabernacle
Esther	Purim

There is unity throughout.

Division	#	Books
Torah (Law)	5	Genesis – Deuteronomy
Nebiim (Prophets)	8	Former: Joshua, Judges, Samuel, Kings Latter: Isaiah, Jeremiah, Ezekiel, the Twelve minor
Kethubim (Writings)	11	Psalms, Job, Proverbs, Ezra, Nehemiah, Daniel, etc.

Total 24 Books

3) Defects

- a) Artificiality (Joshua got to be in Law?)
- b) Type of Literature does not fit into category.
Apocalyptic Literature.

4) They call the Bible "TANAK" representing the initials of the Torah, the Nebim, and the Kethubim (Mnemonic device).

6. Geography

A. General Surroundings

General Surroundings of Israel	
Part of Fertile crescent	The birthplace of many major civilizations, including Egypt and Mesopotamia.
Jerusalem	Ezekiel 5:5 Jerusalem as the center of the world.
Mesopotamia	Translation of Aram Naharaim or Paddan Aram (literally meaning “the Valley of Aram).
	Exact meaning: Middle of rivers: Tigris + Euphrates
	Tigris: Southeast Region--Babylonia (Modern Iraq) Northwest Region--Assyria (Modern Syria)
Armenia	Ancient name = Urartu = Ararat (current Turkey)
Rocks	No Rocks: Mesopotamia: Clay bricks, Clay tablets Many Rocks: Palestine

B. Nations {Wiseman 1979}

a. Egypt:

Egypt: Overview prepared by Jintae Kim, Nyack College on Mar 27, 1998		
	Salient Facts	Remarks
Bible	By the time of Israelites emerged as a nation, Egyptian civilization reached its zenith and was already on its decline.	“All wisdoms of Egypt” – Deep impression by Egyptian attainment. Wisdom literature
Geography	1) Two Niles: Blue and White: flow from south to north through 6 cataracts and united at Khartoum → 5 Branched Delta.	1) Necessity to have Palestine under control as a land bridge to Mesopotamia and Hittite lands. 2) One River Land. 4,160 miles of Nile. Herodotus called the "Gift of Nile." The Nile land is far more self-contained than any other areas just because of the Nile.
	2) Two natural divisions: Two nations. a. Delta – Lower – Marshlands b. Valley- Upper - Narrow valley region to south. 3) Natural isolation: High cataracts as natural barrier with deserts on 3 sides: south, east, west. Mediterranean on north. 99% population in 3% of Land (all desert except Nile).	
People	Northern: Mediterranean stock, short, small-boned. Mixed from the early times. Southern: Cushite (Ethiopia). Black	Egypt was strong when Pharaoh succeeded in uniting the south and the north.
Economy	Agricultural → Social organization: Annual flooding, Regular silt deposits → Fertile soil; Irrigation and draining of the marshes were necessary → Cooperation → Social organization: Early establishment of a powerful, unified Empire. Dependent upon the condition of the Nile , both politically and religiously.	Trading. Building: either Limestone (north) or Granite (south) Papyrus. Hieroglyphic.
Culture	Cross-fertilization of culture: Adoption of Mesopotamian ways through Western Asia.	Palestine as a channel.
Language	1) Hamito-Semitic family	In New kingdom period, hundreds of Semitic words found in Egyptian languages. Egyptian names found in Israel, esp. in Levites, Moses, Hophni, Phinehas, Merari, etc.
	2) Spoken language: Different dialects. 3) Written language – Standardized to conform to the dialect of the ruling house: Hieroglyphic → Cursive hieratic → More cursive Demotic (by Persian time) → Coptic	

- b. Amorites:
Northern Mesopotamia. Abraham is an Amorite name
- c. Hittite: Anatolia. Modern Turkey.
- 1) 200,000 square miles. Asia Minor, Plateau.
Scarce natural resources. Cities in Hellenistic.
Populated in Greek period.
Four seasons. Agricultural. Halys River.
- 2) Ancient Hittite:
modern
Capital: Boghaz-Koy = Hahushash
Abraham bought Macbellah as a burial place from the Hittites.
Uriah, husband of Batheba.
- d. Armenia: Mountains (major barrier) Taurus---North
Pontus---South
- e. Arabia:
Desert. Queen of Sheba from S. Arabia.
Nehemia called Geshim, Arabian.
- f. Phoenician

Phoenicians prepared by Jintae Kim, Nyack College on Mar 28, 1998		
	<i>Salient Features</i>	<i>Related to Bible</i>
Geography	A long, narrow strip of land along the Mediterranean coast. 0-30 miles in width; 200-500 miles in length	North of Palestine
Biblical Accounts	Personalities: Jezebeel, a daughter of the Sidonian king (1 Kgs 16); Hiram King of Tyre (1 Kgs 5); Widow of Zarephath (1 Kgs 17)	Cities 4 cities in Table of Nations (Gen 10); Tyre & Sidon mentioned by Jesus (Matt 15); King of Tyre in Ezekiel 28
People	Semitic & Canaanites: Related to Canaanites culturally & racially.	Children of Canaan in Table of nations
Organization	City-states on coastal towns; Never really a united people. Arvad, Zemar, Tripolis, Gebal/Byblos, Beirut, Sidon, Zarephath, Tyre	The OT views them as a divided people. "The Gibletes, Sidonians"
Society & Culture	Middleman between centers of advanced culture. Borrowers & developers.	

Economy	1) Merchant (= Canaanites) 2 Raw materials and native industry a. Cedar : Cedar lumbering – Ship building b. Snails : Tyrian purple dye.	1) Cooperation with David & Solomon a. Temple : Cedar & technicians from Tyre b. Builds ship at Ezion-Geber . Sea-faring to Tarshish.
	2) Sea-faring and trading a. Ivory & wooden paneling. b. Circled the entire Mediterranean; circum-navigating Africa by Necho;s command (600) c. Colonies: Carthage.	2) Lydia, a merchant for purple dye in Acts
Language	Phoenician Script : The earliest alphabets Father of all the Western alphabets	1) Cognate language with Hebrew, Aramaic. 2) Ugaritic as Phoenician .
Literature	1) Scarcity of extant texts: Papyrus and humid weather. 2) Extensive writing activities	1) Josephus 2) Phoenician Genesis
Religion	Polytheism : El, Hada, ‘Amn, Anat, Horon, Shamash, Shaha, Rapha, Ba’al, Dagan, Asherah, Astarte, Elyon, Mot.	1) Canaanite Religion adopted by the Judeans continued until Josiah’s reformation.
	a. Byblos: El, Ba’alat, and Adonis – Triad b. Worship: Nature-adoration, Sexuality, Human sacrifices: Fertility cult (mimetics). c. Temples/sanctuaries: Trees (Adonis), Sacred Grove (Astarte), Symbolic Pole (Asherah).	2) Missionary zeal a. Baalism vs Yahwhism in Elijah’s time (1 Kgs 16): Jezebeel b. Philistines’ Dagon worship
History	1) Beginning: City-states in early Bronze Age, 3000 B.C. 2) Egyptian control: 18’th Dynasty had garrisons in Tyre, Arvad etc. 3) They were conquered by Assyrians, Babylonians, and Greeks.	No Empire-building : Despite its widespread superiority at sea, and controlling the Mediterranean trade routes for so long, they never became an empire.
Remarks : Problems	1) Low morality: Religion of unethical selfishness 2) Economy: Lack of a productive home-base 3) Defense: Vulnerability to attack: Beaten by everyone.	

C. Palestine

a. Land:

1) It is known either as Canaan, the land of the Amorites, the Holy land, the Promised Land, or as Israel, but is best known as Palestine (The land of the Philistines).

2) Canaan may have been derived from the name of seashell that was used as raw material for red-purple dye. Murex (sea-shell) is called kinubu in Arabic. Canaanites are known as merchants of red-purple dye.

b. Features

1) Location: Located between *two different civilizations*.

2) Weather

The land of Palestine had enough rain to support the people in the land without being dependent upon other countries. Rain 20-50 inches per year.

3) Boundary (50 miles x 150 miles)

<i>Direction</i>	<i>Boundary</i>
Western boundary	Mediterranean Sea
Eastern Boundary	Jordan River or Arabian Desert
Northern Boundary	Traditionally Dan
Southern Boundary	Beersheba

4) Promised Land: Wadi-el-Arish

c. Four Major Characteristics of Land

1) Coastal Plain: Western

<i>Plains</i>	<i>Cities and characteristics</i>
Plain of Jezreel	Megiddo, Esdraelon; It is the only natural way to cross the land.
Plain of Sharon	Very fertile, marsh land
Plain of Philitia	It is occupied by Philistine (Sea People) who settled into this area between 1175 and 1000 B.C.
	They built Pentapolis (5 Major cities): Gaza, Ashkelon, Ashdod, Gath, and Ekron. These five cities formed a unified force.
	Philistines had iron smelters; thus they were economically in control of buying, selling, and repairing iron tools.

- 2) Central Highlands: Lebanon mountain
Anti-Lebanon mountain

<i>Direction</i>	<i>Features</i>
North	Very high mountains. 9222' Mt. Hermon
Central	5000-4000' Mt. Tabor, Mt. Ebal (3100'), Mt. Gerizim (2850')
South	This is the area that Israelite occupied for the most part. Low 3000' - 2000' Jerusalem (2650'), Nazareth, Samaria, Bethlehem, and Hebron.

- 3) Jordan Valley (Rift Valley): Deep Gash in the earth's surface. 7000 miles. Far north to far south.

	<i>Details</i>
Ghor (deep pression)	Valley itself. 65 miles
Zor (thickets Jungle)	River Beds. Jungle resided by wild animals
River itself	Four rivers form Jordan. Hasbani, Baniyas, Dan, and Bareight
Many cities	City of Caesaria, Philliphi (North); Dan, Capernaum (Northern shore of Sea of Galilee), Jericho (Oasis, 10 miles of Northwest of Dead Sea), Qumran, Masada.
Trans-Jordanian Plateau	Four major rivers cut through the Plateau: Yarmuk, Jabbok, Makkuk, and Brooks of Zored

- Reality
River: Just stream.
Mountains: Hills
Sea: Just lake

d. Other features

	<i>Details</i>
Two mountain Ranges	1) Lebanon Range: West; 2) Anti-Lebanon Range: East
Sea of Galilee	1) It is the lowest fresh water in the world. 2) Major source of fish. 13 miles long
Dead Sea	From southern end to northern end of Aquaba; Araba = "Evening"
Cist-Jordan	Galilee, Samaria, Judea
North	Basan (Modern "Golan"); Gilead; Lava Ammon (Modern "Amman")—Ammon; Moab; Edom
Sinai Peninsula	
Highways	1) The Coastal Highway; 2) The King's Highway: length of Trans-Jordan; 3) The Water-Parting Route; 4) The Internal Road in the Jordan Valley

7. Biblical Archaeology
 {Aharoni 1982; Albright 1971; Bright 1981; Dever 1990;
 Finkelstein 1988; Kenyon 1979; Kitchen 1995; Mazar 1990}

A. Definition

- a. History: Josephus used the term first.
- b. Definition

<i>Item</i>	<i>Content</i>
The object	The literal meaning: arche + logy (Study of Ancient things)
The nature	It is a composite Science that involves a variety of disciplines.
The purpose	It is historical Science seeking the understanding of human life by the systemic study of the remains of the material past.

B. Biblical Archaeology

- a. It helps in learning about the Biblical times.
- b. It helps in understanding the Bible and in validating the Bible in a very peripheral way.
 - 1) Illustrates and illuminates the Bible.
 - 2) Excavation not only solves problems but also raises questions.

C. Values of Archaeology:

It helps us to understand the Scriptures considerably, but sometimes creates problems.

- a. Supplemental Biblical Information.
 - King Omri: Bible gives only 8 verses, but the Moabite Stone has a lot more information.
 - King Ahab's name is found in Assyrian Records
 - King Jehu was shown prostrated before Assyrian king Shalmaneser in Shalmaneser's Obelisk.
 - Baalism: Ra Shamrah Tablets –Poetry (Ugaritic)
- b. New material, New knowledge:
 - Dead Sea scrolls-- 2nd century. B.C. (Essenes)
- c. Understanding of certain perplexing words.
 - 1 Kgs 10:28: Solomon imported horses from Egypt and **Kue**.
 - Josh. 13:18
 - Gen 2:6-- Mist water the Eden. (Mist means River.)
 - 1 Kgs 14:23---groves --elevated mound for sexual intercourse.

- d. Unit of weight and measurement.
- e. Strikingly illustrates some passages.

Heskiah's Tunnel: Gihon Spring to Pool 1790'--Siloam Inscription.

- f. Social customs explained.
Gen 31:19---Drabim - Household gods.
Owner of household gods inherit the house.
- g. Sculptures and pictures show the garments they wore.
- h. Location of Biblical sites.
- i. Detail history of the lands of the surrounding countries.
2 Kgs 17: Assault of Samaria (Shalmaneser)
2 Kgs 24: Destruction of Jerusalem (Nebuchadenezar)
- j. Assisting the chronology of the history of the Ancient Middle East.

D. Method

How is Archaeological excavation done?

a. Condition

All ancient cities were built on mounds (Tell).
Start from the top of a mound to find the top stratum and then dig deeper to reveal each stratum. Every stratum is examined and evaluated. Due to the cost factor, only a section of Tell has been excavated.

b. Steps taken

- 1) Choosing a site: How are sites chosen?
 - a) Reference to Biblical sites.
 - b) Accidental discovery: ex. Ra Shamrah.
 - c) Accessibility.
- 2) Raising the funds.
 - a) The site itself draws attention and funds.
 - b) Large donors such as the Rockefeller foundation, the Research foundation, and various governments except the U.S..
 - c) Raised by endowed institution
- 3) Obtaining a concession: from Dept. of antiquity, Local government.
- 4) Gathering of a trained staff.
- 5) Securing necessary equipment, such as tools etc.
- 6) Arranging a lease with the owner of the properties.
- 7) Aerial photographs and contour maps drawn.
Choose section to cut.
- 8) Cut a sample piece of strata.
- 9) 15m x 15m Stratigraphic
Team of individuals assigned to each square.

- 10) All objects dug become the property of antiquity.
Ground soil must stay there.
Every object found is washed, cleaned, and restored.
Must keep complete photographs, accurate records.
- 11) Conserving the result: only 1/10 done by digging.
Writing up the result and publishing it is imperative.

c. Timing

Digging is usually done during the summer months due to the weather and the convenience of the scholars.

d. Methods of Dating: Achilles heel of archaeology

- 1) Pottery: Main basis: Since 5000 B.C. Neolithic Period
 - a) Changes in pottery style
 - b) Indestructibility
 - c) Abundance
 - d) Easily broken: of little value (Average life of 10 years)
- 2) Historical documents
- 3) Type of script (Paleography)
- 4) Scarabs
- 5) Seals
- 6) Utensils
- 7) Weapons
- 8) Coins (appeared since 500 B.C. in Palestine)
- 9) Dating from other sciences
 - a) Radio-Carbon dating
 - b) Dendrochronology
 - c) Archaeomagnetic Dating
 - d) Thermo-luminescence
 - e) Obsidian Hydration
 - f) Potassium-argon
 - g) Fission-track
 - h) Varve analysis
 - i) Measurement of volcanic layers
 - j) Rubidium-Strontium (5 Mil years)
 - k) Uranium 38 (100 Mil to 1 Bil years)
 - l) Uranium-Lead (200 Mil + years)

E. First Ten Key Archaeological discoveries:
Aid us to understand the scriptures

<i>The First Ten Key Archaeological Discoveries</i>		
<i>Name</i>	<i>Description</i>	<i>Contribution</i>
Rosetta Stone	3'2" Stele with an inscription in Greek, Damotic, and Hieroglyphics	Critical help in deciphering Damotic and Hieroglyphics .
Behistun Rock	Tri-lingual inscription in Persian, Elamite, and Akkadian.	Critical help in deciphering Cuneiform language.
Babylonian Chronicles	History of Babylon	Biblical contexts and names. Fall of Nineveh (612 B.C.), Carchemesh (605), and Jerusalem.
Obelisk of Shalmaneser III	Assyrian domination of Israel.	Portrayal of Jehu , a king of Israel. Carving of picture and cuneiform language.
Moabite Stone	5' Stones. King Mesha's successful revolt against king Omri of Israel.	History of Israel and Moabite language (Earlier, Ahab conquered Moab).
Siloam Inscription	King Hezekiah described the work of two teams digging a tunnel.	Understanding of an Ancient Hebrew language .
Amarna Tablets	Letters during the two Egyptian kings, Amen-Hotep II & III	Origin of Hebrew people: " Habiru " appeared at this time in Israel (14'th c.).
Law Code of Hammurabi	7' Stele. More than 200 codes of law recorded (18'th c. B.C.).	Biblical law in Exodus and Deuteronomy.
Ra Shamra Tablets	Ancient site of Ugarit.	Baalism, Ancient Semitic Poetry (Psalms), and vocabulary.
Nuzi Tablets	Over 20,000 clay tablets of 15'th c. B.C.	Cultural questions in patriarchal narratives (Gen 15:3; 16:2-3; 21:8) are explained.
Lachish Letters	Suffering of Judah from Babylonian invasion recorded on ostraka.	Insight into what happened just before Babylonian captivity (586/7 B.C.).
Dead Sea Scrolls	1947. The greatest manuscript discovery of all times.	Texts (8'th c. A.D. → 3'rd c. B.C.)
Ebla Tablets	Syria 1964 -. Over 20,00 tablets.	Insight into what happened during the Patriarchal period (Sodom, Gomorrah, and 5 cities).

F. Dead Sea Scrolls
 {Cross 1995; Dupont-Sommer 1961; Martinez 1996;
 Ringgren 1963; Vermes 1995; Stegemann 1998}

- a. History of Discovery
 1947 Bedouin Boy "Muhamed Adh-Dhib"
 1948 April discovery on Newspaper

b. Place

1) Scrolls were found at three other sights, which were all part of library.

2) The places are believed to be remains of Jewish monastery of Sect "Essenes"
 {Brownlee 1957: 33-53; Cullmann 1955: 213-226; Murphy-O'Connor 1974: 215-244;
 Stegemann 1998; Ringgren 1963: 241-242; Vermes 1995: 22}.

3) Qumran, Wadi-Murabbaat, Kirbet Mird

- c. Cave 1 & 4 were most productive.

d. Dating:

125 B.C. to A.D. 68
 Cave I: 375-365 B.C.

- e. Categories of the Qumran documents

<i>Categories</i>	<i>Texts</i>	
Biblical copies of the Texts (including translations)	Authority Norm	Isaiah scroll (Hebrew), Proto-Theodotian and other Greek texts, Targumim on Leviticus and Job (Aramaic).
Text dealing with the Community's self-understanding	Identity	<i>Manual of Discipline, Rule of Community, and Damascus Document</i>
Texts concerned with Worship	Worship	Various liturgical texts like <i>Festival Prayers</i> .
Texts about biblical exposition	Rationale	<i>Persharim</i> on Habbakkuk and Nahum.

f. List of some important documents

<i>Documents</i>		<i>Content</i>
<i>Rule of the Community</i>	(= Manual of Discipline):	1QS describes community's way of life. The rules, covenant renewal, various regulations, excommunication...
	<i>The Damascus Document</i> (CD)	Also found in Cairo Geniza. These rules are close to the Rule's rules, but are sometimes slightly lighter . Vermes suggests these relate to the other sect of Essenes mentioned by Josephus .
Biblical texts (all but Esther)		All 3 text types are represented (the MT, the LXX, the Samaritan Pentateuch) according to Albright, but Tov does not agree.
Pesharim	Continuous	(like on Habbakkuk or Nahum)
	Thematic	(11Qmelchizedek, Florilegium): Using midrashic techniques to link texts especially.
Testimonia		Group of biblical passages. No commentary.
Moses Pseudepigrapha		(Genesis Apocryphon or <i>Jubilees</i>)
Halakic texts /Temple Scroll		On covenant relationship, purity laws, sacrifices.
Worship : Hymnic and Liturgical works		Extra Psalms, Festival Prayers, Thanksgiving hymns.
Eschatological/ Apocalyptic texts		War Scroll (1QM)—strong eschatological orientation.

g. Special importance of the Temple Scroll: Yadin & Kando

1) Uniqueness: Written as a Torah given by God to Moses but not included in the canon

2) Contents

- a) Statutes of the king
- b) Sacrifices and Feasts
- c) Collections of Halakhot (rules)
- c) Description of the Temple (Instruction how to build a new Temple)

h. The contribution this discovery made on Biblical scholarship

	<i>Importance</i>	<i>Remarks</i>
Historical criticism	Authorship of Isaiah was verified.	Isaiah
	The Book of Daniel written about 168 B.C. rather than during Daniel's time (7 th century B.C.)	Daniel
Textual criticism	The antiquity of the OT text: 3 rd century B.C. from 8 th c. A.D. (Before this, no scripts earlier than 827 AD found. This discovery completes the history of the 2 nd century B.C. and fragments of Samuel and other books dated 3 rd century B.C.).	Antiquity
	There were various spelling errors, but not a single teaching changed.	Accuracy
Writing of Lexicon	382 manuscripts from cave 4 alone-100 fragments of Biblical segment, total manuscript fragments of 600-700 about ¼ Biblical segments.	Finding an extra-Biblical source
Study of Scripts	How scripts have been developed. Paleography	
Epigraphy	Inscriptions were found during the discovery.	Study of Inscriptions
Historical Linguistics	Development of Grammar	
Examples of early Commentaries	Habakkuk chap.1 and 2, Hosea, Micah, Zephaniah, Psalms, Isaiah, Genesis, Nahum. No commentary was available before the first two books of the commentary of Habakkuk.	

8. Chronology

A. Chronological Confusion

Factors causing Chronological Confusion	
Terms: Begat or son	The terms such as “begat” or “son” often meant descendants, not necessary direct descendants.
Figurative	Some Bible verses are not to be taken in literal sense.
Errors	Scribal errors crept in. Various manuscripts found with different dates.
Synecdoche	Sometimes the part was the whole or vice versa.
Co-regencies	When a king died, a successor ascended the throne, but sometimes there were co-reigning periods that made it hard to figure out the actual ruling years of a king.
Accession Year	Distinction between non-accession year and accession year.
Gaps in chronology	Matt 1:8 Gen 11--Genealogy prior to Abraham, no way to know.

B. Old Testament Confusion {Davis 1968; Thiele 1951}

Numbers created chronic problems because of the corruption of numbers and the confusion of words.

Corruption and Confusion	
Corruption of numbers	Extra zero was added to number (2 Chr.9:25 & 1 Kgs 4:26).
	Instances: a digit dropped out (2 Kgs 24:8 & 2 Chr 26:9).
	Entire numeral dropped out (1 Sam 13:1).
	Corresponding numbers seem to have no particular relation to one another (2 Sam 23:8; 1 Chr 11:11).
	Noun which numerals attached to may be changed (2 Sam 10:18 & 1 Chr 19:18; 2 Sam 10:6 & 1 Chr 19:7; 2 Sam 8:4 & 1 Chr 18:4).
	A digit may be decreased/increased by one unit. (1 Kgs 7:26 & 1 Sam 7:26 & 2 Chr 4:5, Ezra & Nehemiah)
	Sum of individual items does not agree with totals. (Ezra 2:64 & Neh 7:66-67)
Confusion of words	When the text was written without vowel points (until 10'th century AD), the confusion of words occurred very frequently. (Number 1, 26)

C. Conclusion

- 1) Some figures are to be understood literally, others are not.
- 2) In genealogical records, one should not consider that all data is present.
- 3) Often father meant to be the ancestor of.
- 4) Random chronological statements are not to be taken as exact chronological computation (1 Kgs 6:1).
Forty years = one generation?
- 5) There are no bases determining the date prior to the Patriarchal period.
- 6) The Hebrew word for day is interpreted as a different day.
- 7) We should avail ourselves with every possible extra-Biblical material to fix absolute dates.

9. Intertestamental Period
End Malachi ---> Matthew: 400 Silent Years

A. Political, social, religious changes

a. Appearance of the New civilizations and Change of the controlling hand

World in Control: Persia → Greek → Rome
 Countries in East (Assyria, Babylonia, Persia; Egypt) → Countries in West in control (Greek, Rome)

b. Population: Scanty → Most densely populated area in Roman Empire.

Before	After
Cities were heaps of rubbish and poverty.	Rapid population growth and Areas cultivated,
Israelites (Jews) were the people of Abraham, Hebrews.	Merchants of Palestine controlled trade in Mediterranean.

c. Religious:

- 1) Institutions found in the OT are not continued in the NT
- 2) New institutions
 - a) Sanhedrin, Tradition of Elders, Scribes,
 - b) Religious Sects such as the Pharisees, the Sadducees, the Essenes appeared.
 - c) Synagogues became popular.

d. Geography:

- 1) Face of Europe changed two or three times.
- 2) Geography of European/Asiatic countries altered.
- 3) Judea, Samaria, Galilee by Roman Procuratorial division.

e. Diaspora all over the Empire.

f. Language

- 1) Greek spoken by majority: the LXX (around 280 B.C.) in Alexandria, Egypt
- 2) Aramaic replaced Hebrew.

B. Characteristics of the Intertestamental Period

a. Fullness of time: Paul (Gal 4:4)

Political, Cultural, Social situation.

Roman Road

One language: Greek

Whole Bible

Interchange of Merchants

b. Six Periods of Intertestamental History

<i>Controlling Hand</i>	<i>Events etc.</i>
538-333 B.C.	A Persian Province: Ezra, Nehemiah, Esther
	Establishment of a rival worship of Yahweh by Samaritans.
	Union of civil and religious powers into one office
333-323	Under the Greeks
	Coming of Alexander and his death
301-198	Under the Ptolemies
	Ptolemy I & II
198-168	Under the Seleucids
	Antiochus Epiphanes IV
168-63	Jewish Independence
	The Maccabees and the Simonian dynasty
63 B.C.- A.D. 324	Under the Romans
	Pompey destroys the sanctity of the Temple by riding into the holy of holies on the horse.

C. Biblical Interpretation in Apocrypha and Pseudepigrapha {Kugel & Greer 1986}

<i>Apocrypha and Pseudepigrapha</i>		
	<i>Factors</i>	<i>Content</i>
Problem	Theological	Cessation of divine-human Discourse : No cult, no prophetic activity
	Failure of the past	Looking for prophetic answers (such upheavals in relation to Hellenism):
		Biblical interpretations had to grapple with apparent absence of divine answers.
Messiness of history		Dramatic political shifts: Too many in a short period (301-198-167-63-37).
		Situation of the Jewish people: unsettling . Uncertainty of future and question of adapting to Hellenism.
Response	Wisdom literature	A deepening in ethical and soulish wisdom.
	Setting aright of history	Retelling of the recent events under the guise of prophecy
		Typological reading of Israel's history.
Apocalyptic literature	Bringing the secrets down. Jubilee, Enoch, Daniel. (Koester says most important theological development in 2'nd temple period.)	
Characteristics	Exegetical motivation	a) Gaps in the text. Josh 24:2 says Abraham served the other gods. How to explain this? ("Ur" becomes "fire," juxtaposed to fire of Babel.)
		b) Conflicting accounts, immoral acts of fathers.
	Large body of interpretive traditions	Pseudo-Solomon cited 2 separate reasons for the flood since both were in the tradition. Not isolated phenomenon.
	Antiquity of tradition.	Exegetical shorthand shows antiquity (Enns): Like the rock that followed (1 Cor 10:4)
	Difficulty to trace source.	Exegetical motifs travel (Kugel in Potiphar's House), but middle steps get lost (Silva).
Actualization	Comes through goal of interpretation. 4'th Maccabees "shows" that reason should govern emotions.	

D. Theological Teachings in the Intertestamental Period

Theological Teachings in the Inter-testamental Period	
Doctrine of God	Great stress laid on the transcendence of God. Remoteness Hesitancy of the use of the divine name → Circumlocution (the Name, the Place)
Doctrine of Angels	Angels positioned between God and world were reported as the Sons of God, the Holy Ones. Represented natural phenomena.
	Well developed Angelology: Rafael, Uriel, Michael, Gabriel. Foremost among functions of angels. Guardian angels.
Demonology	Believed in Demons, Demonic (evil) effects.
	Fallen angels: Belliel, Satan
Hamartology (Sin)	Regarding origin of sin, different answers given.
	Chief means of atonement was sacrifice, but good works were emphasized to obtain atonement.
Eschatology	Belief in a future life emerged. Life after death. When people died, they descended to Sheol until the Messiah comes. The ungodly will be punished in the day of judgment.
	Pharisees developed retribution.
Kingdom of God	The Messianic kingdom of brief duration will be replaced by the eternal kingdom and certain signs will precede the coming of the eternal.
Messiah	God's anointed one will establish his kingdom.
	Salvation comes from both the tribe of Levi and the tribe of Judah.
	Messiah as a transcendental being .
Wisdom	Attributes to wisdom: Subject of discussion and comment (Proverb 8).
Prayer	Despite increased secularization, there was an increase in piety in devotional life and personal prayer.
Ethics	The chief end of living was to understand the law taught and to live according to its precepts.

E. Law

Torah	Regarded as eternal, of supreme importance, depicted as all of the wisdom available to man.
Tradition	Regarded with great respect.
Legalism	Rabbis taught that by keeping the laws they could have salvation.