

# English 2170, The Bible and Literature, Spring 2018

Winter-Spring 2018, Mon. & Wed., 4:20-5:50 pm, University of  
London Union (ULU), Room tbd, Malet Street (fulfills USP1991:  
C1 & G; A&S Global), 29 January to 18 April 2018

## Course Pack



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# English 2170/4620, The Bible and Literature, Syllabus

Winter-Spring 2018, Mon. & Wed., 4:20-5:50 pm, University of London Union (ULU), Room tbd, Malet Street (fulfills USP1991: C1 & G; A&S Global), 29 January to 18 April 2018

[Eric W. Nye](#), Office Hours: Monday, 12:30 to 2:10 in AIFS Office

## Required books:

*Revised English Bible with the Apocrypha (Oxford Study Edition)*. New York: Oxford Univ. Press (ISBN: 0195290003), paper, 1992. Amazon.co.uk: £19.99 new.

Gabel, John B. and Wheeler, Charles B.. *The Bible as Literature: An Introduction*. New York: Oxford Univ. Press (ISBN: 0195179072), paper, 5th edn., 2005. Amazon.co.uk: £28.99 new.

Ferguson, George. *Signs and Symbols in Christian Art*. New York: Oxford Univ. Press (ISBN 0195014324, paper, 1989. Amazon.co.uk: £12.08 new.

## [Course Pack in PDF form online](#)

**Course Description:** More properly titled the Bible as Bible, this course deals with the unique status of that document and its profound influence on the forms of our culture. In the first part of the course we learn techniques of literary close reading through a detailed study of the Pentateuch. We explore the history of text and translation, the relation of doctrine and story, narrative style and literary form, the culture and politics of the ancient mid-east, the emergence of the Hebrews as a distinct people consolidated by a book, a law--and how these all affect modes of interpretation. In the second part we extend our study into the sacred texts of the later Hebrew and early Christian traditions, and we review briefly the history of biblical hermeneutics, concentrating our attention on the typological and mythological schools of criticism. Several quizzes, take home exercises, three or four essays, a midterm and a final exam and/or paper are required. Cross-listed with Religious Studies 2500. Prerequisite: WA.

## Monday, 29 Jan.:

Introduction to the Course. Field Trips to the National Gallery, British Library, and the British Museum.

Ferguson, "The Reason Why" and "Introduction," pp. 5-9. [Iconography](#).

Gabel & Wheeler, "To the Reader," pp. vii-x; Ch. 1, "The Bible as Literature," pp. 1-14.

Abbreviations, etc., Revised English Bible (REB) pp. xxiii-xxvii.

Mary Ann Tolbert, "Reading the Bible," REB pp. \*3-\*8.

M. Jack Suggs, "Reading This Bible," REB pp. \*9-\*11.

*Paper One assigned, due Monday, 5 Feb.* Three pages typed, double spaced. Consider the difference between seeing and reading. Both depend on vision, but what differences are there between a spectator and a reader? Our culture valorizes the visual, the spectacular, the glitzy. But the Bible must be read inwardly, not seen. What kind of reading of the Bible might improve on the more narrowly visual consumption that pervades our culture? What happens in the act of deep reading, in our most intense experiences of reading? If we are becoming a visual culture instead of a literate one, what might be the fate of hard books like the Bible? Or to put it most crassly, what would you say to someone who remarked, "I don't need to *read* the Bible--I've seen the movie"?

### **Wednesday, 31 Jan.:**

Gabel & Wheeler, Ch. 6, "The Formation of the Canon," pp. 91-105.  
James A. Sanders, "Communities and Canon," REB pp. \*91-\*100 .  
Gabel & Wheeler, Ch. 3, "Ancient Near Eastern Literature and the Bible," pp. 42-60; and Appendix II, "Writing in Biblical Times," pp. 364-72.  
Choon-Leong Seow, "Literature of the Ancient Near East," REB pp. \*57-\*67.  
Gabel & Wheeler, Ch. 13, "Apocrypha and Pseudepigrapha: the Outside Books," pp. 206-223.; and Ch. 16, "The Text of the Bible," pp. 268-81.

*Sources and Allusions 1 due:* handout.

### **Monday, 5 Feb.:**

Gabel & Wheeler, Ch. 17, "Translating the Bible," pp. 282-305; and Appendix I, "The Name of Israel's God," pp. 359-63. [A Seminar on the Lindisfarne Gospels at the British Library. The Gutenberg Bible.](#)  
"Editors' Preface" to the REB, pp. xi-xiv.  
Donald Coggan, "Preface" to the REB, pp. xv-xvii.  
Gabel & Wheeler, Ch. 4, "The Bible and History," pp. 61-72.  
W. Lee Humphreys, "Historical Contexts of the Biblical Communities," REB pp. \*33-\*47.  
David L. Petersen, "The Social World of the Old Testament," REB pp. \*68-\*78.

*Paper One due.*

### **Wednesday, 7 Feb.:**

Gabel & Wheeler, Ch. 5, "The Physical Setting of the Bible," pp. 73-90.  
Carol Myers, "The Contributions of Archaeology," REB pp. \*48-\*56.  
Leander E. Keck and Gene M. Tucker, "Literary Forms of the Bible," REB pp. \*12-\*32.  
Gabel & Wheeler, Ch. 2, "Literary Forms and Strategies in the Bible," pp. 15-41.

### **Monday, 12 Feb.:**

Jonah.

### **Wednesday, 14 Feb.:**

John H. Hayes, "Deity in the Biblical Communities and among Their Neighbors," REB pp. \*141-\*53

Video: [\*Heritage--Civilization and the Jews I.\*](#)

Gabel & Wheeler, Ch. 7, "The Composition of the Pentateuch," pp. 106-20.

Richard Elliott Friedman, "Torah and Covenant," REB pp. \*154-\*63.

"Introduction to the Old Testament," and "The Pentateuch," REB pp. 3-9.

Genesis 1-5.

### **Monday, 19 Feb.:**

Genesis 6-26.

### **Wednesday, 21 Feb.:**

Genesis 27-50.

*Review, Midterm Exam Part 1 distributed.*

### **Monday, 26 Feb.:**

Midterm Exam, Part 2 (in class).

*Midterm Exam, Part 1 (take home essays) due.*

*Paper Two assigned, due Wednesday, 14 March.*

### **Wednesday, 28 Feb.:**

Video: [\*Heritage--Civilization and the Jews II.\*](#)

### **Monday, 5 March:**

Exodus 1-20.

### **Wednesday, 7 March:**

Exodus 32-34, 37

Leviticus 16; Numbers 20-21; Deuteronomy 32-34.

### **Monday, 12 March:**

Joshua 1-6, 23-24.

Judges 1-2, 4-5, 10, 13-16.

### **Wednesday, 14 March:**



Ruth.

1 Samuel 1-3, 8-10, 15-20, 28-31.

*Paper Two due.*

**Monday, 19 March:**

2 Samuel 1, 5-7, 11-12, 15-19.

**Wednesday, 21 March:**

1 Kings 1-19.

2 Kings 1-2; Amos; 2 Kings 16-25.

**Monday, 26 March:**

Gabel and Wheeler, Ch. 9, "The Wisdom Literature," pp. 134-51.

Dianne Bergant, "The Perspective of Wisdom," REB pp. \*172-\*80.

Psalms (esp. 1-3, 8-9, 19-23, 30, 37, 41-51, 72-74, 89-90, 96-99, 103-06, 118, 137, 148).

**Wednesday, 28 March:**

Job.

Proverbs 1-9, 25-31.

*Paper Three assigned, due Wednesday, 11 Apr.*

**Monday, 2 April:** No class--Easter Monday

**Wednesday, 4 April:**

Isaiah 1-13, 36-53.

Gabel and Wheeler, Ch. 8, "The Prophetic Writings," pp. 121-33.

James L. Mays, "The Phenomenon of Prophecy," REB pp. \*164-\*71.

**Monday, 9 April:**

Ezekiel. Ezra-Nehemiah, Haggai 1-2, Zechariah.

Gabel and Wheeler, Ch. 11, "Judaism in the Intertestamental Period," pp. 169-88; and App. III,

"Palestine in the Intertestamental Period," pp. 373-80; and Ch. 12, "The Hellenistic Background of the New Testament," pp. 189-205.

Carol A. Newsom, "The Dead Sea Scrolls and Other Jewish Literature," REB pp. \*101-\*11.

Robert Goldenberg, "Hebrew Scriptures in Early Post-Biblical Judaism, with Special Reference to the Rabbinic Tradition," REB pp. \*122-\*28.

**Wednesday, 11 April:**

Gabel and Wheeler, Ch. 10, "The Apocalyptic Literature," pp. 152-68.  
Martha Himmelfarb, "The Apocalyptic Vision," REB pp. \*181-\*89.  
Daniel.

*Paper Three due.*

### **Monday, 16 April:**

Review for Final Exam

### **Final Exam: Wednesday, 18 April**

#### **Course Objectives:**

1. Comprehend the history of the language, its grammar and syntax, the arts of rhetoric, and the conventions of expository writing
2. Read extensively in canonical literature while learning to question the status and historical formation of the canon: master literary periods, terms, and major authors
3. Read intensively with formal concentration, discerning the quality of different literary modes and styles: know the historical conventions of literary form and be able to differentiate literary styles
4. Extend these methods of analysis to new works outside the canon and to works outside the sphere of conventional textuality
5. Understand various modes of literary criticism and be able to devise appropriate critical theses both in writing and conversation: know the major schools of criticism and be able to replicate their interpretative strategies
6. Show intelligence, imagination, and creativity in the formation and support of original literary interpretations
7. Relate the history of literary creativity to allied fields of humane activity: politics, arts, philosophy, theory and culture in general.

#### **Grading Standards:**

Several take home exercises (numerical, total 5% of final grade) Quizzes on assigned readings (numerical, total 10%) Short essays and presentations (letter-grade, total 35%) Midterm exam (half objective-numerical, half essay letter-grade, total 25%) Final exam (half objective-numerical, half essay letter-grade, total 25%) Research paper (optional for extra credit) The final course grade is determined from the weighted total of the above in accordance with usual academic standards (ex: 90-100=A, 80-89=B, etc).

#### **Attendance policy:**

Attendance is essential in a class like this. You will be allowed one absence by prior arrangement for personal business reasons. For that and any subsequent officially authorized absence you will be required to turn in a two-page essay on the syllabus material for each hour-long class period you miss and must contact me for details. The essay must be turned in the first class period after you

return from your absence. Failure to turn in the essay will signify that you do not intend to pass the class. This policy accords with [UW Regulation 6-713](#).

**Academic Honesty** is strictly enforced according to [UW Regulation 6-802 “Procedures and Authorized University Actions in Cases of Student Academic Dishonesty”](#)

Any changes to the syllabus will be announced in class or on this course website, where the date of most recent revision follows:

Last updated Sunday, 10 December 2017

[Notify me of corrections or additions,](#)

English 2170, The Bible and Literature  
Dr. Eric W. Nye

For reference in the library and on the Internet:

Out of courtesy, please leave these titles in place on the shelves when you are done with them.

**Commentaries in English (collective projects):**

BS491 E9                Expositor's Bible, ed. W. R. Nicoll (49v, 1900)  
BS491 I6                International Commentary (44v, 1904- )  
220.7 G66n            C. Grove et al. (1928)  
Ref. BS491 E8           F. C. Eislesen et al. (1929)  
220.7 In8              Interpreter's Bible (12v, )  
220.7 T918 1955      Twentieth Century Bible Commentary, ed. G. H. D. Davies et al. (1955)  
BS491.2 L3            Layman's Bible Commentary, ed. B. H. Kelly et al. (25v, 1959-64)  
BS491.2 B7            The Jerome Commentary, ed. R. Brown et al. (1968)  
                             New Bible Commentary, ed. D. Guthrie et al. (1953, rev. 1970)  
BS192.2 A1 1964G3   The Anchor Bible

**Commentaries (individual):**

BS490 H4 1800z (or)  
220.7 H396e           Matthew Henry's Commentary (6v, 1721)  
BS491 H49x 1816      John Hewlett's (1816)  
220.7 D896            J. R. Dummelow's (1909)  
BS491 B57             A. S. Peake's (1919, rev. M. Black, 1936)

**Bible Dictionaries and Encyclopediae:**

Ref BS440 H5 1901    Dictionary of the Bible, ed. J. Hastings et al. (4v, 1898-1901, rev. 1963)  
Ref BX851 C25        Encyclopedia of Catholicism (15v, 1907)  
Ref BS440 I65         Interpreter's Dictionary of the Bible, ed. G. A. Buttrick (4v and supplements, 1962)  
Ref BX841 N44        Catholic Encyclopedia (17v, 1967)  
Ref DS102.8 E496     Encyclopedia Judaica (16v, 1971)  
Ref BS440 I6 1979     International Standard Bible Encyclopedia (2v, 1979)  
Ref BS440 I6 1980     International Standard Bible Encyclopedia (4v, 1980)  
Ref PR149.B5D53      A Dictionary of Biblical Tradition in English Literature (1992)  
Ref BS440.A54 1992   The Anchor Bible Dictionary (6v, 1992)

**Concordances:** also websites below. There are numerous electronic editions of the Bible.

Ref BS425 S8 1980    Strong's Exhaustive Concordance to the KJV  
BS425 C8 1806        Cruden's Concordance  
BS425 Y7 1899x       Young's Analytical Concordance  
BS425 E4 1957        Nelson's Complete Concordance to the RSV  
Ref BS425.N36        Nelson's Complete Concordance to the NAS  
Ref BS 2305.M67      Morrison analytical concordance to the RSV

**Websites for biblical studies (please notify me of site changes or additional sites you discover):**  
see Webliography at:

<http://uwacadweb.uwyo.edu/numimage/Webliography.htm>

D<sup>ns</sup> Martini

Martin Luther

# LUTHERI

Colloquia Mensalia :

OR,

## D<sup>r</sup> MARTIN LUTHER'S DIVINE DISCOURSES

At his Table, &c.

Which in his life Time hee held with divers Learned Men  
(such as were *Philip Melancthon, Casparus Cruciger, Justus Jonas,*  
*Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen,*  
*Joannes Forsterus,* and others) conteining Questions and  
Answers touching Religion, and other main Points  
of Doctrine, as also many notable Histories,  
and all sorts of Learning, Comforts, Advises, Pro-  
phesies, Admonitions, Directions and Instructions.

Collected first together by D<sup>r</sup> *Antonius Lauterbach*, and  
afterward disposed into certain Common-places by  
*John Aurifaber D<sup>r</sup> in Divinitie.*

*Translated out of the high Germane into the English Tongue*  
By Capt. HENRIE BELL.

John 6. 12. Gather up the fragments, that nothing bee lost.

1 Cor. 10. 31. Whether therefore yee eat or drink, or whatsoever yee do, do all to the Glorie of God.

Tertull. Apologet. cap. 39. The primitive Christians eat and drank to satisfie nature, and discoursed at their Tables  
of the holie Scriptures, or otherwise, as became those that knew God did bear them, ut non tam coenam cen-  
verint, quam disciplinam.

Antient Writers, Councils, and our Universitie-College-Statutes require Sacra ad mensam.

Luther in Gen. 2. Sermones vera sunt condimenta ciborum.

Melchior Adamus in Vita Lutheri. Inter prandendum & coenandum non raro conciones aliis dictavit.



L O N D O N,

Printed by William Du-Gard, dwelling in Suffolk-lane, near London-stone. 1651.

LIBRARY

OF THE

UNIVERSITY OF WYOMING  
LARAMIE



MARTINUS LUTHERUS ISLEBIUS THEOLOGUS VIXIT AN LXIII  
Obiit Islebii Anno 1546 Febr 18

*Roma, urbem domuit, Romani sibi Populi subiecit;*

*Atque illa, cuius fraudibus ipse curis*

*Ipse Populi Lutherus, agitavit illa.*

*Atque illa, cuius fraudibus ipse curis*

*Ipse Populi Lutherus, agitavit illa.*

*Rome tamed the world: but Rome, the Pope over-aw'd.*

*The one by force, the other wrought by fraud.*

*Greater than both, both was Luther's name.*

*Both, that, and that, his name.*

*Both, that, and that, his name.*

Martin Luther was born at Isleben, in the County of Mansfeld, in the year 1483, on the 31<sup>st</sup> of October, and was also buried there, on the 18<sup>th</sup> of February, 1546.

W. Trevelyan sculp.





Reproduction of an Etching

*The Chicago Manual of Style*, 14th edn.,  
Chicago: University of Chicago  
Press, 1993.

## BIBLE

### Books and Psalms

**14.34** In text, references to whole books of the Bible and whole psalms are spelled out:

The opening chapters of Ephesians constitute Paul's most compelling sermon on love.

Jeremiah, chapters 42–44, records the flight of the Jews to Egypt when Jerusalem fell in 586 B.C.

As Falstaff lay dying, he apparently sought comfort in reciting the Twenty-third Psalm.

Exact references to scriptural passages, whether used in text, in parenthetical citations, or in notes, employ abbreviations for the names of most books of the Bible (see 15.294 for the form of such citations). The first of the following lists give the books of the Bible as they appear in the Authorized (King James) Version, along with the usual abbreviations. Protestant scholars generally use these names and abbreviations in citing Scripture in later English-language versions also.

OLD TESTAMENT	
Genesis	Gen.
Exodus	Exod.
Leviticus	Lev.
Numbers	Num.
Deuteronomy	Deut.
Joshua	Josh.
Judges	Judg.
Ruth	Ruth
1 Samuel	1 Sam.
2 Samuel	2 Sam.
1 Kings	1 Kings
2 Kings	2 Kings
1 Chronicles	1 Chron.
2 Chronicles	2 Chron.
Ezra	Ezra
Nehemiah	Neh.

Esther	Esther	Joel
Job	Job	Amos
Psalms	Ps. ( <i>pl.</i> Pss.)	Obadiah
Proverbs	Prov.	Jonah
Ecclesiastes	Eccles.	Micah
Song of Solomon	Song of Sol.	Nahum
Isaiah	Isa.	Habakkuk
Jeremiah	Jer.	Zephaniah
Lamentations	Lam.	Haggai
Ezekiel	Ezek.	Zechariah
Daniel	Dan.	Malachi
Hosea	Hos.	

### APOCRYPHA

1 Esdras	1 Esd.
2 Esdras	2 Esd.
Tobit	Tob.
Judith	Jth.
The Rest of Esther	Rest of Esther
The Wisdom of Solomon	Wisd. of Sol.
Ecclesiasticus	Ecclus.
Baruch	Bar.
The Song of the Three Holy Children	Song of Three Children
Susanna	Sus.
Bel and the Dragon	Bel and Dragon
Prayer of Manasseh	Pr. of Man.
(or Manasseh)	
1 Maccabees	1 Macc.
2 Maccabees	2 Macc.

### NEW TESTAMENT

Matthew	Matt.	1 Timothy	1 Tim.
Mark	Mark	2 Timothy	2 Tim.
Luke	Luke	Titus	Titus
John	John	Philemon	Philem.
Acts of the Apostles	Acts	Hebrews	Heb.
Romans	Rom.	James	James
1 Corinthians	1 Cor.	1 Peter	1 Pet.
2 Corinthians	2 Cor.	2 Peter	2 Pet.
Galatians	Gal.	1 John	1 John
Ephesians	Eph.	2 John	2 John
Philippians	Phil.	3 John	3 John
Colossians	Col.	Jude	Jude
1 Thessalonians	1 Thess.	Revelation	Rev.
2 Thessalonians	2 Thess.	or Apocalypse	Apoc.

Roman Catholic versions of the Bible include the Apocrypha within the canon of the Old Testament, and so the sequence of books is somewhat different. The following is a list of the books as they appear in the New American Bible, with the abbreviations used by the scholars who prepared that version. The very brief forms should be useful in any scriptural studies.



OLD TESTAMENT	
Genesis	Gn
Exodus	Ex
Leviticus	Lv
Numbers	Nm
Deuteronomy	Dt
Joshua	Jos
Judges	Jgs
Ruth	Ru
1 Samuel	1 Sm
2 Samuel	2 Sm
1 Kings	1 Kgs
2 Kings	2 Kgs
1 Chronicles	1 Chr
2 Chronicles	2 Chr
Ezra	Ezr
Nehemiah	Neh
Tobit	Tb
Judith	Jdt
Esther	Est
1 Maccabees	1 Mc
2 Maccabees	2 Mc
Job	Jb
Psalms	Ps(s)
NEW TESTAMENT	
Matthew	Mt
Mark	Mk
Luke	Lk
John	Jn
Acts of the Apostles	Acts
Romans	Rom
1 Corinthians	1 Cor
2 Corinthians	2 Cor
Galatians	Gal
Ephesians	Eph
Philippians	Phil
Colossians	Col
1 Thessalonians	1 Thes
2 Thessalonians	2 Thes
1 Timothy	1 Tm
2 Timothy	2 Tm
Titus	Ti
Philemon	Phlm
Hebrews	Heb
James	Jas
1 Peter	1 Pt
2 Peter	2 Pt
1 John	1 Jn
2 John	2 Jn
3 John	3 Jn
Jude	Jude
Revelation	Rv

The titles of the books that constitute the Jewish Scriptures may all be found among the books of the Old Testament in the lists above and may be abbreviated according to either of the two systems shown.

Versions and Sections

**14.35** In the field of biblical scholarship, it is customary to refer to various versions and sections of the Bible by abbreviations:

Syr.	Syriac
MT	Masoretic text
LXX	Septuagint
Vulg.	Vulgate
AV	Authorized (King James) Version
DV	Douay Version
RV	Revised Version
RV m	Revised Version, margin
ERV	English Revised Version
ERV m	English Revised Version, margin
ARV	American Revised Version
ARV m	American Revised Version, margin
RSV	Revised Standard Version
EV	English version(s)
AT	American Translation
NAB	New American Bible
NEB	New English Bible
NJB	New Jerusalem Bible
OT	Old Testament
Apoc.	Apocrypha
NT	New Testament

MEASURE

**14.36** Abbreviations of units of measure are identical in the singular and plural.

English Measure

**14.37** Abbreviations for the English units of measure find very little use in straight text except for technical work. On the rare occasions in which they are used in scientific copy they are usually set without periods. Like other abbreviations, these are most useful in tabular work. (For the use of numerals with abbreviations see 8.15.)

LENGTH, AREA, AND VOLUME

14.38	LENGTH		AREA		VOLUME		
	in.	<i>or</i> " inch	sq. in.	square inch	cu. in.	cubic inch	
	ft.	<i>or</i> ' foot <td>sq. ft.<th>square foot</th><td>cu. ft.<th>cubic foot</th><td></td></td></td>	sq. ft. <th>square foot</th> <td>cu. ft.<th>cubic foot</th><td></td></td>	square foot	cu. ft. <th>cubic foot</th> <td></td>	cubic foot	
	yd.	yard <td>sq. yd.<th>square yard</th><td>cu. yd.<th>cubic yard</th><td></td></td></td>	sq. yd. <th>square yard</th> <td>cu. yd.<th>cubic yard</th><td></td></td>	square yard	cu. yd. <th>cubic yard</th> <td></td>	cubic yard	
	rd.	rod <td>sq. rd.<th>square rod</th><td></td><td></td><td></td></td>	sq. rd. <th>square rod</th> <td></td> <td></td> <td></td>	square rod			
	mi.	mile <td>sq. mi.<th>square mile</th><td></td><td></td><td></td></td>	sq. mi. <th>square mile</th> <td></td> <td></td> <td></td>	square mile			

Sometimes exponents are used with the common abbreviations to designate area or volume:

Samuel Sandmel, The Enjoyment of Scripture (Oxford: OUP, 1972).

## A Chart of History and Literature

The purpose of this chart is to enable the reader to coordinate the history and the literature. It is not possible to be precise about the dates of the literature, nor does a suggested date rule out the possibility for additions to completed books (as attested to in the additions to Daniel and Esther in the Greek versions).

1. The Patriarchal Age (2000*-1300* B.C.)	Abraham, Isaac, Jacob, Joseph Judges V 1100*
2. The Age of Moses, Joshua, and Judges (1300*-1000* B.C.)	Promised Land
3. Samuel, Saul, David and Solomon (1050-931)	United Monarchy Oldest of the Psalms and other poetry 1200-950*
4. Preexilic Period: 931-586	Oldest prose parts (J?) of the Pentateuch (950-850* B.C.)
a. The Divided Monarchy:	Amos 760-750*
b. The Assyrian Destruction of the Northern Kingdom 722/721	Hosea 745-725* Isaiah 740-701* Newer stages (E) of Pentateuchal prose 850-750 Early prose parts of Joshua-Judges-Samuel-Kings 800-700* Micah 725-690*
	Additional Psalms (dates unknown) Zephaniah 630-625*
c. Reign of Josiah 640-609 B.C.	Habakkuk 625-600* (D) First Edition of Deuteronomy and Deuteronomic Writings
d. The Fall of Assyrian Nineveh to the Babylonians 612 B.C.	Nahum 612-610* Jeremiah 626-586*
e. The Babylonian Invasion of Judah 598	Passages in Jeremiah
f. Destruction of Judah and the Exile to Babylonia 586	Passages in Jeremiah
5. The Exilic Period 586-538 B.C.	Ezekiel 593*-560*
a. Persian conquest of Babylonia 538	II Isaiah 538-520*
b. The Return from Exile 538*-516	Further compilation of Pentateuchal materials (late J-early P) 550-530*
6. The Post-Exilic Period 530*-150	Haggai 520 Zechariah 520-518*
a. Persian Period 538-332	(D) Second Edition of Deuteronomic Writings 510* Assembly of older Ritual Psalms 500*
b. Careers of Ezra and Nehemiah 450*	(P) Malachi, Joel, Obadiah 490-450* Third Isaiah (?) 500-450 Priestly Completion of the Pentateuch 450-400* Completion of Book of Deuteronomy 400* Compilation of Proverbs 400* Job 450-350* Additional Psalms 550-450* Compilation of Book of Psalms 450-375* Jonah 425* Ruth 425* Ezra-Nehemiah-Chronicles 375-250*
c. Greek Period 332*-150	Compilation of Prophetic Books Ecclesiastes 375*-350* Canonization of Pentateuch 400-300* Translation of the Pentateuch into Greek 250* Daniel 166-165* Canonization of Prophets and Psalms 200-100*
7. Maccabean Period 150-63 B.C.	
8. Roman Period 63 B.C.-5th century A.D.	Canonization of The Writings 90-100* A.D.
a. Destruction of Temples in Jerusalem 70 A.D.	

\* Indicates approximate dates.

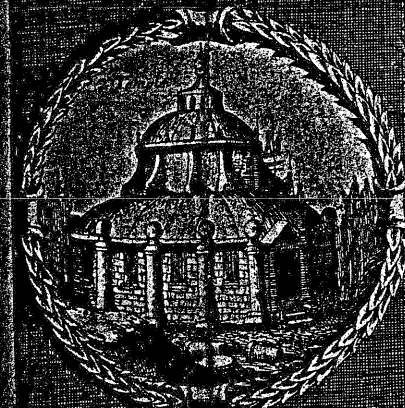
HISTORY ↑

↑ SCRIPTURE

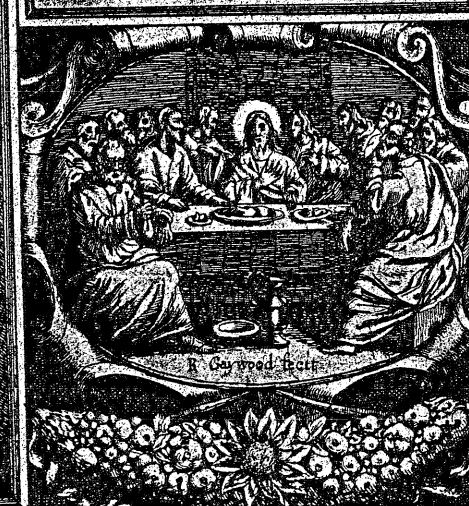
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THE  
ANNALS  
of the  
Old and New  
TESTAMENT  
with  
*The Synchronisms*  
of  
Heathen Story to  
the Destruction of  
JERUSALEM by the  
ROMANS



Auth. by *W. B. E. B.*  
JAMES V. SHER  
D. in Divinity Arch.  
Bish. of ARMAGH  
and Primate of all  
IRELAND 1838



THE  
ANNALS  
OF THE  
WORLD.

*Deduced from*  
The Origin of Time, and continued to the  
beginning of the Emperour *Vespasians* Reign, and the  
totall Destruction and Abolition of the Temple  
and Common-wealth of the *Jews*.

*Containing the*  
HISTORIE  
Of the OLD and NEW  
TESTAMENT,  
With that of the  
MACCHABEES.

Also all the most Memorable Affairs of *Asia* and *Egypt*,  
And the Rise of the Empire of the *Roman Cæsars*,  
under *C. Julius*, and *Octavianus*.

COLLECTED  
From all History, as well Sacred, as Prophan, and Methodically digested,

By the most Reverend *JAMES USSHER*, Arch-  
Bishop of *ARMAGH*, and Primate of *IRELAND*.

LONDON,  
Printed by E. TYLER, for J. CROOK, at the Sign of the  
Ship in St. Pauls Church-yard, and for G. BEDELL,  
at the Middle-Temple-Gate, in Fleet-Street, M. DC. LVIII.



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547  
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 birth

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The  
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The year  
 before  
 Christ.



# THE ANNALS OF THE OLD TESTAMENT, From the beginning of the World.



In the beginning God created Heaven and Earth, *Gen. 1. 1.* Which beginning of time, according to our Chronologic, fell upon the entrance of the night preceding the twenty third day of *Octob.* in the year of the Julian Calendar, 710.

4004. 710.

Upon the first day therefore of the world, or *Octob. 23.* being our Sunday, God, together with the highest Heaven, created the Angels. Then having finished, as it were, the rooffe of this building, he fell in hand with the foundation of this wonderfull Fabrick of the World, he fashioned this lowermost Globe, consisting of the Deep, and of the Earth; all the Quire of Angels singing together, and magnifying his name therefore. [*Job. 3. 8. 7.*] And when the Earth was void and without forme, and dark-

ness covered the face of the Deepe, on the very middle of the first day, the light was created; which God severing from the darknesse, called the one day, and the other night.

On the second day [*Octob. 24. being Monday*] the firmament being finished, which was called Heaven, separation was made of the waters above, and the waters here beneath enclosing the earth.

Upon the third day [*Octob. 25. Tuesday*] these waters beneath running together into one place, the dry land appeared. This confluence of the waters, God made a Sea, sending out from thence the rivers, which were thither to return again [*Eccles. 1. vers. 7.*] and he caused the Earth to bud; and bring forth all kinds of herbs and plants, with seeds and fruits. But above all, he enriched the garden of Eden with plants; for among them grew the tree of life, and the tree of Knowledge, of good and evil. [*Gen. 2. vers. 8, 9.*]

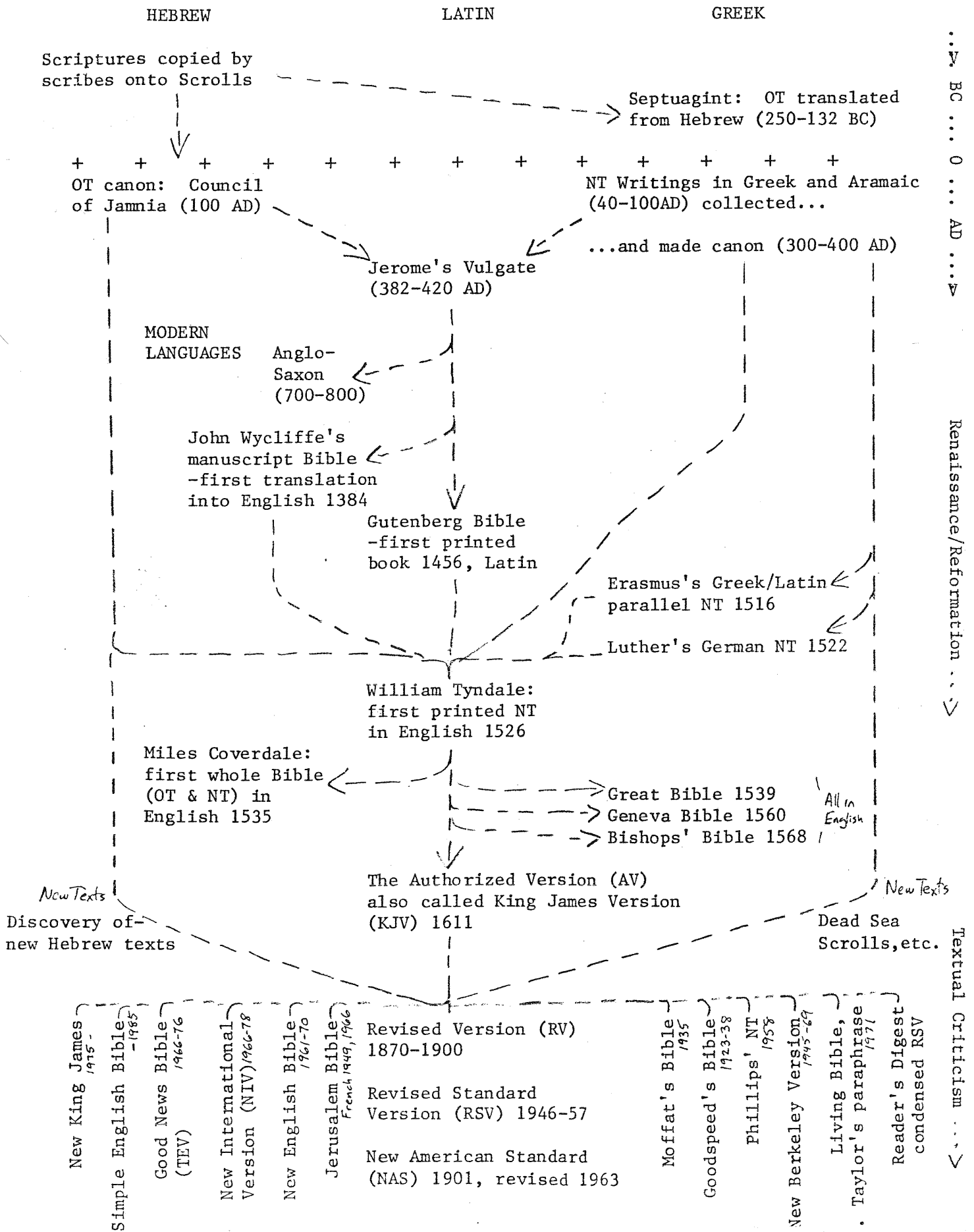
On the fourth day [*Octob. 26. which is our Wednesday*] the Sun, the Moon, and the rest of the Stars were created.

On the fifth day [*Octob. 27. Thursday*] Fish and flying Fowl were created, and endued with a blessing of encrease.

And upon the sixth day [*Octob. 28. which is our Friday*] the living creatures of the earth took their creation, as well going, as creeping creatures. And last of all, man was made and created after the image of God, which consisted principally in the divine knowledge of the minde, [*Colos. 3. vers. 10.*] and in the naturall and proper sanctity of his will, [*Ephes. 4. vers. 24.*] And he forth-with, when all living creatures, by the Divine Power, were brought before him, as a Lord appointed over them, gave them their names, by which they should be called. Among all which, when he found none to help him like to himself, lest he should be destitute of a fir companion, God taking a rib out of his side, whiles he slept, fashioned it into a woman, and gave her to him for a wife, establishing withall, a law of marriage between them; then blessing them, he bade them wax and multiply; and gave them dominion over all living creatures, and for them all he provided a large proportion of food and sustenance to live upon. To conclude, sin being not yet entered upon the world, God beheld all that he had made, and behold, it was exceeding good. And so was the evening, and so was the morning of the sixth day. [*Gen. 1. vers. 31.*]

Now upon the seventh day, [*Octob. 29. which is, with us Saturday,*] when God had finished

Transmission of the Bible into English



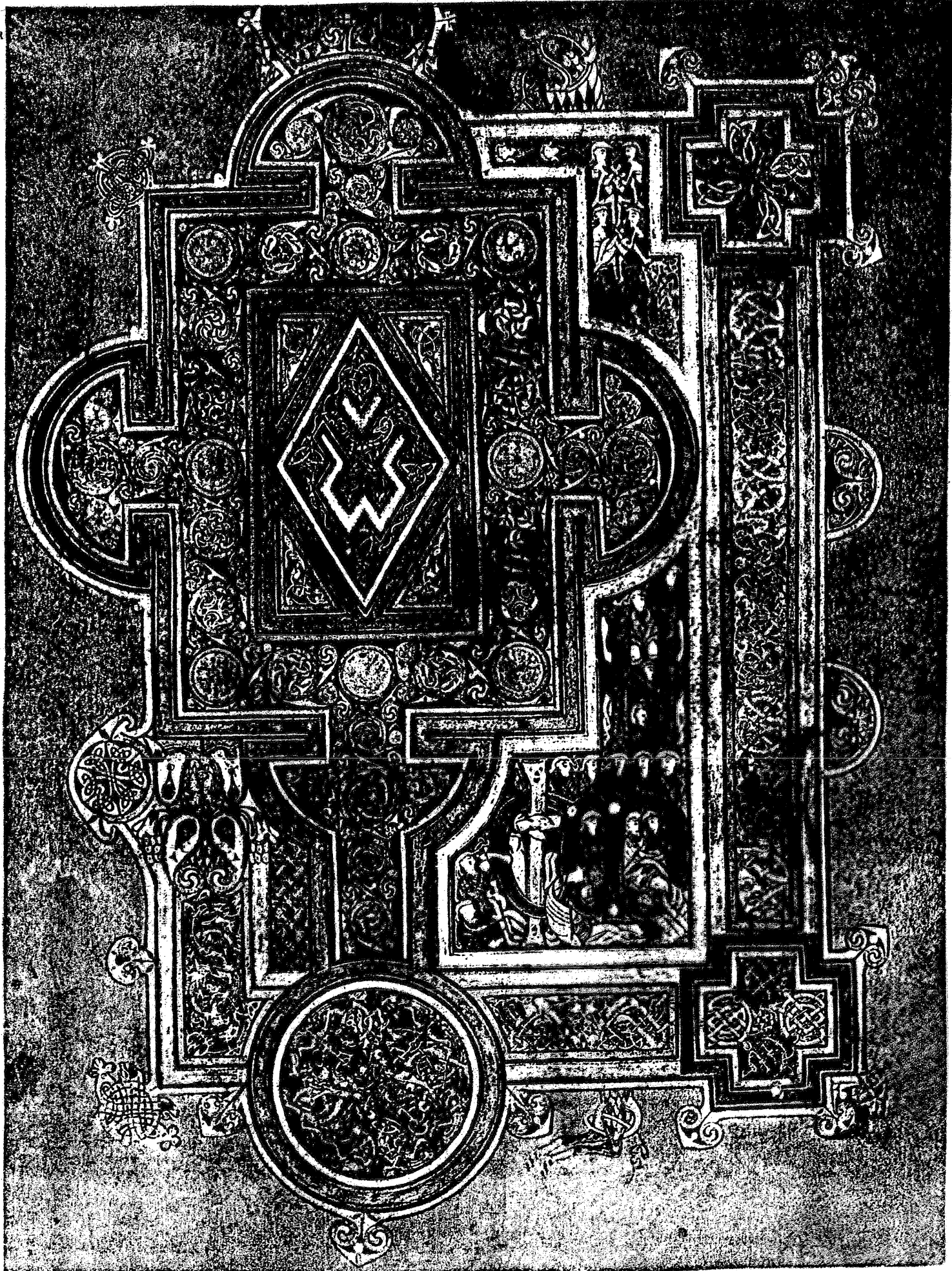
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Be that as it may, Michelangelo has conceived the two



553. MICHELANGELO. *Moses*. c. 1513-15.  
Marble, height 92 1/2". S. Pietro in Vincoli, Rome



Book of Kells (c.800): Trin: Gll: Dub (Incipit Luke)



# GENESI

**I**ncipit liber brevis que nos genesi  
 A principio creavit deus celum dicimus  
 et terram. Terra autem erat inanis et  
 vacua: et tenebre erant super faciem abyssi  
 et spiritus domini ferebatur super aquas. Dixit  
 deus. Fiat lux. Et facta est lux. Et vidit  
 deus lucem quod esset bona: et divisi sunt  
 a tenebris. appellavitque lucem diem et  
 tenebras noctem. Factumque est vespere et  
 mane dies unus. Dixitque deus. Fiat  
 firmamentum in medio aquarum: et divi-  
 dat aquas ab aquis. Et fecit deus fir-  
 mamentum: divisitque aquas que erant  
 sub firmamento ab his que erant super  
 firmamentum. et factum est ita. Vocavitque  
 deus firmamentum celum: et factum est vespere  
 et mane dies secundus. Dixit vero deus.  
 Congregentur aque que sub celo sunt in  
 locum unum et appareat arida. Et factum est  
 ita. Et vocavit deus aridam terram:  
 congregavitque aquas appellavit  
 maria. Et vidit deus quod esset bonum. et  
 ait. Germinet terra herbam viventem et  
 facientem semen: et lignum portans faciens  
 fructum iuxta genus suum. cuius semen in  
 semetipso sit super terram. Et factum est ita. Et  
 protulit terra herbam viventem et facientem  
 semen iuxta genus suum: lignumque faciens  
 fructum et habens unumquodque seminem secundum  
 speciem suam. Et vidit deus quod esset bonum:  
 et factum est vespere et mane dies tertius.  
 Dixitque autem deus. Fiant luminaria  
 in firmamento celi: et dividant diem ac  
 noctem: et sint in signa et tempora et dies et  
 annos. ut luceant in firmamento celi et  
 illuminent terram. Et factum est ita. Fecitque  
 deus duo luminaria magna: lumina-  
 re maius ut pelleret diem et luminare minus  
 ut pelleret noctem et stellas. et posuit eas in  
 firmamento celi ut lucerent super terram: et

pellet diem ac noctem: et dividerent lucem  
 ac tenebras. Et vidit deus quod esset bonum:  
 et factum est vespere et mane dies quartus.  
 Dixit etiam deus. Producantur aque repente  
 anime viventes et volantes super terram.  
 sub firmamento celi. Creavitque deus cete  
 grandia. et omnes animas viventes atque  
 motabiles quas producantur aque in specie  
 suas. et omne volans secundum genus suum.  
 Et vidit deus quod esset bonum. benedixitque  
 eis dicens. Crescite et multiplicamini. et  
 replete aquas maris. atque multiplicen-  
 tur super terram. Et factum est vespere et mane  
 dies quintus. Dixit quoque deus. Pro-  
 ducat terra animas viventes in genere suo.  
 iumenta et reptilia. et bestias terre secundum  
 species suas. Factumque est ita. Et fecit deus  
 bestias terre iuxta species suas. iumen-  
 ta et omne reptile terre in genere suo. Et  
 vidit deus quod esset bonum. et ait. Fada-  
 mus hominem ad imaginem et similitudinem  
 nostram. et prelorem piscibus maris. et vola-  
 ntibus celi et bestijs uniuscuiusque terre. omnesque  
 reptilia que moventur in terra. Et creavit  
 deus hominem ad imaginem et similitudinem  
 suam. ad imaginem dei creavit illum. mas-  
 culum et feminam creavit eos. Benedictio-  
 que illis deus. et ait. Crescite et multiplica-  
 mini et replete terram. et subiacet ei. et domi-  
 nini piscibus maris. et volatilibus celi.  
 et universis animantibus que moventur  
 super terram. Dixitque deus. Ecce dedi vobis  
 omnem herbam asserentem solum super terram.  
 et universa ligna que habent in semetipso  
 seminem generis sui. ut sint vobis in escam  
 et cunctis animantibus terre. omnesque volucri  
 celi et universis que moventur in terra. et in  
 quibus est anima vivens. ut habeant ad  
 vescendum. Et factum est ita. Viditque deus  
 cuncta que fecerat. et erant valde bona.

A  
PARAPHRASE  
V P O N T H E H A R D  
T E X T S O F T H E W H O L E  
D I V I N E S C R I P T U R E.

GENESIS.

C A P. I.

*Inter-  
expression*



I N the beginning of time, God the Father, Sonne, and Holy Ghost, made, of nothing, the whole great, and goodly frame of the world; both the heaven and the earth, and the other elements, with all the furniture and inhabitants of them all.

Yet not all together, and at once, nor in this perfect forme, at first, wherein we now see them, but by leisure & degrees; for both the earth and elements, in their first being, were a rude and confused heape, by him newly created without any matter preceding, or without any fashionable shape at all; it being not distinguished, fashioned, beautified, as afterward, neither had this vast masse of water and earth intermingled, as yet any light, either for distinction or ornament; but even in this their confusion, the holy Spirit (the preserver of all creatures) upheld, cherished, and gave fit succour to this imperfect beginning of all things.

Then God willed, and in this point brought his eternal decree to execution, that there should be light; not of the Sonne, or starres, which were not yet created, but a common brightnesse onely, to distinguish the time, and to remedy that former confused darknesse and it was accordingly made.

And God approved this light, by him created, to be of excellent, and necessary use; and established it, by his allowance

1 In the beginning God created the heaven and the earth.

2 And the earth was without forme, and void, and darknesse was upon the face of the deep: the Spirit of God moved upon the face of the waters,

3 And God said, Let there be light, and there was light.

4 And God saw the light, that it was good: and

governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

### CHAPTER 13

**T**HOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in in-

ἀντιλήμψεις, κυβερνήσεις, γέννη γλωσσῶν  
helps, governings, kinds of tongues.

29 μὴ πάντες ἀπόστολοι; μὴ πάντες  
Not all [are] apostles? not all

προφῆται; μὴ πάντες διδάσκαλοι; μὴ  
prophets; not all teachers? not

πάντες δυνάμεις; 30 μὴ πάντες χαρίσματα  
all powers? not all gifts

ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις  
have of cures? not all with tongues

λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;  
speak? not all interpret?

31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.  
but desire ye eagerly the gifts - greater.

Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν  
And yet according to excellence a way to you

δείκνυμι. 13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων  
I show. If in the tongues - of men

λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ  
I speak and - of angels, but love

μὴ ἔχω, γέγονα χαλκὸς ἥχων ἢ  
I have not, I have become brass sounding or

κύμβαλον ἀλαλάζον. ➡ 2 καὶ ἐὰν ἔχω  
cymbal a tinkling. And if I have

προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα  
prophecy and know the mysteries all

καὶ πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν  
and all - knowledge, and if I have all

τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην  
- faith so as mountains to remove, love

δὲ μὴ ἔχω, οὐθέν εἰμι. ➡ 3 κἂν ψωμίσω  
but I have not, nothing I am. And if I dole out

πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ  
all the goods of me, and if I deliver

τὸ σῶμά μου ἵνα καυθήσομαι, ἀγάπην  
the body of me in order that I shall be burned, love

δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ  
but I have not, nothing I am profited. -

ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη,  
Love suffers long, is kind - love,

οὐ ζηλοῖ, ἡ ἀγάπη οὐ περπερεύεται,  
is not jealous, - love does not vaunt itself,

οὐ φυσιοῦται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ  
is not puffed up, does not act unbecomingly, does not seek

τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται  
the of things her(it)self, is not provoked, does not reckon

τὸ κακόν, 6 οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ,  
the evil, rejoices not over the wrong,

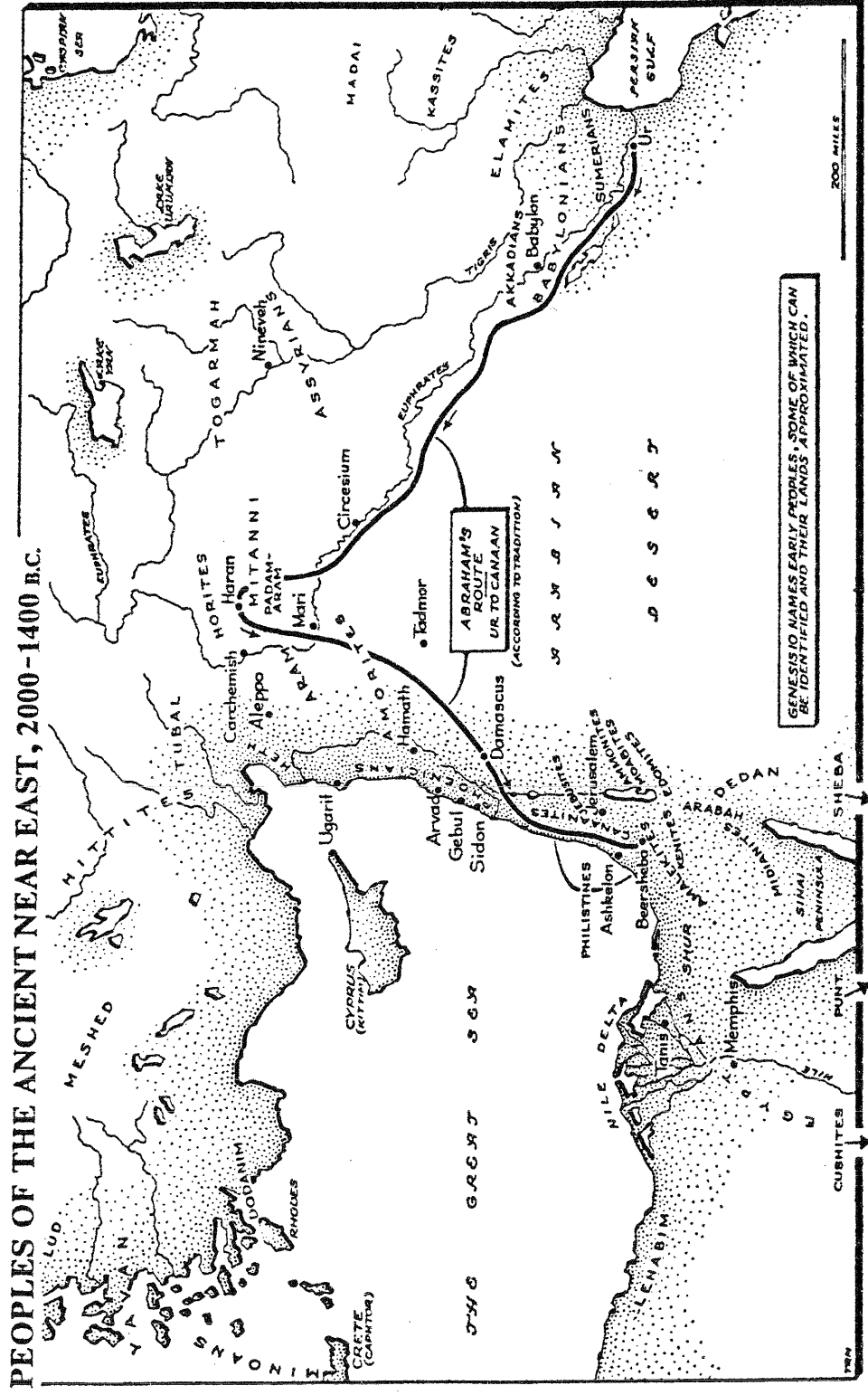
KJV

Interlinear NT

# THE HEBREW SCRIPTURES

BY  
SAMUEL SANDMEL

c. 1978 by Oxford University Press



Heritage: Civilization and the Jews (1984)

Host: Abba Eban

Part 1: A People is Born

Opening: New York City, Parthenon, Roman Coliseum, St. Sophia in Istanbul, Michelangelo's David, Vatican, Synagogues

Title sequence: Who are the Jews? a People, 14,000,000 today, Hasidim, Orthodox, Reformed... The search for the human past: archaeology early 19th C. Before archaeology--the Bible. A modern book compiled first in Babylon. Translations. (Note the human hand pointer used in reading Hebrew Torah.)

Cradle of Civilization: Eden--legendary site of origin of civilization. Adam: adamah (earth). Jewish calendar 3800 BC. Tigris-Euphrates, modern Iraq. Agriculture, irrigation, dependable harvests, a social undertaking, communities, cities: civilization (culture of cities). Towered city of Ur (a ziggurat), home of Abram.

Sumerians: "The true inventors of civilization." Ur, a Mesopotamian city, mud brick construction, fragile. Potter's wheel, dying. Trades. The wheel: carts--chariots. Army. Arts of peace--song, poetry, painting. Writing: cuneiform 3100, BC. Before Egyptian hieroglyph, Chinese ideographs. Preservation of legal codes. Code of Hammurabi (1750 BC) on stone tablet. Pantheon of gods, and kings as their delegates. Votive figures, gods of various cities, rivals. Extract from Enuma-Elish, story of creation, precedes Noahic flood in Pentateuch. Conflict of gods, omens interpreted by soothsayers: auguries, entrails. Ritual magic, as means of learning, deflecting fate. No moral pattern in ways of gods.

Jews: 1500 BC, the great recognizers of monotheism and law. At intersection of trade routes between Mesopotamia and Egypt, across countryside of Canaan: Ugarit, Byblos, Sidon, Gaza contact with other Mediterranean city-states like Troy, Cyprus, Crete. Walled citadels: stone. At first mingled with Canaanites and adopted their practices, animal sacrifice.

Canaanites: Agricultural gods, Baal, fertility goddess, Ashtoreth. Animal sacrifice. Privileged, hierarchical society. Alphabet, improves on cuneiform. Caravan routes bring Mesopotamian influence, myths, stories, beliefs. Scene of modern Bedouins. Mass migrations of Mesopotamians into Canaan.

Egypt: Priests, hierophants of Pharaohs through many dynasties. Scenes of tomb painting, showing gods like Thoth (god of writing). Pharaohs as incarnations of gods. Flourishing economy based on agriculture along Nile especially in delta. Scenes of winnowing grain. Immigrants like Jacob's family arrive in Egypt during droughts, mingling with society, succeeding like Joseph. Astronomers, mathematicians, artists. Remote and multiple gods. Sun god Aton. Ramses II, building program. Temples at Kamak, Luxor. Slave labor, including the foreigners from Canaan. Battles with Hittites of Asia Minor. First record of Israel. Stele of Memeptah, 1220 BC.

Israel: God, to strive. (Note order of writing.) Torah cites exodus in c. 1250 BC. YHWH, the Lord. Wandering in wilderness after liberation (Ex 15). Springtime holiday of Passover. (Note sound of horns, shophar.) Beginning of identity of people chosen by God, one God which triumphed over other gods of Egypt, Canaan. Laws on Sinai (Ex 19-20). Scene: temple of Mt. Sinai. The Covenant. (Note rainbow.) No longer ruled by mystery, divine whim or passion, but by Law of one God (radical monotheism). Mankind's view of the human condition has begun to undergo a remarkable change.

Israel in Canaan: shepherding, planting. Arrival of Sea People (Philistines), mercenaries, freebooters, contemporary with siege of Troy. Conflicts with locals who must flee to back country--*apiru*, refugees, possible source of "Hebrew." Beer-sheba ("well of the seven"). Ruins of ancient Canaanite town occupied by Hebrew in 1100s BC. Egalitarian social structures. (Note petroglyph.) Spreading belief in YHWH,

federation of small city-states. Judges (Shaphat), Samuel, Deborah. Covenant of Sinai, memory. Battles with Philistines who used iron weapons. Threat to Israel requires...

Monarchy in Israel: Saul, c. 1020 BC. Center in Jerusalem, City of David. King David, second king, poet, military expert, unifier of expanding empire from Phoenicia to Philistia, establishes center of belief, putative author of many Psalms (Ps 8). Canaanites, Edomites, Moabites. Solomon's Temple. Scenes of model of temple and interior. Cherubim. Corruption of Jewish orthodoxy. Solomon's alliances with foreign princes, princesses. Fortress Gezer. Conscription and forced labor, taxes. 920 BC, division of empire, Israel (Samaria) in north, Judah (Jerusalem) in south. Hierarchical society, injustice, corruption.

Rise of prophets: Amos berating rich landowners, corrupt judges, etc., 8th C BC. Dissenters, dissidents. Voices recalling people to origins, to God's laws. A terrible retribution was promised.

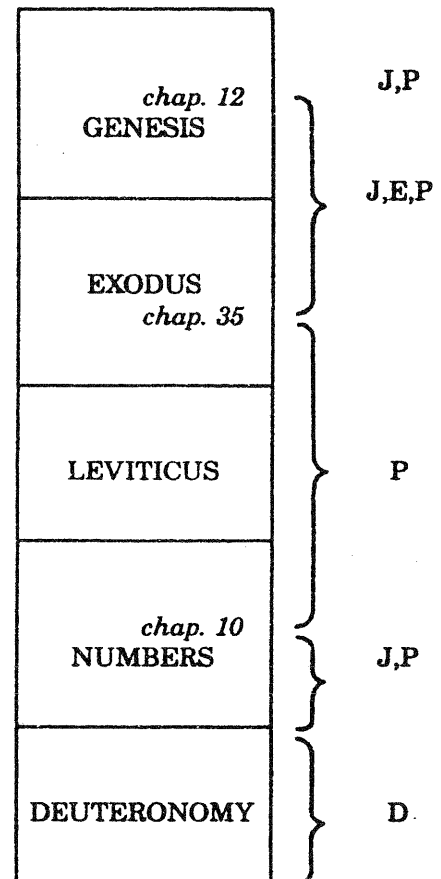
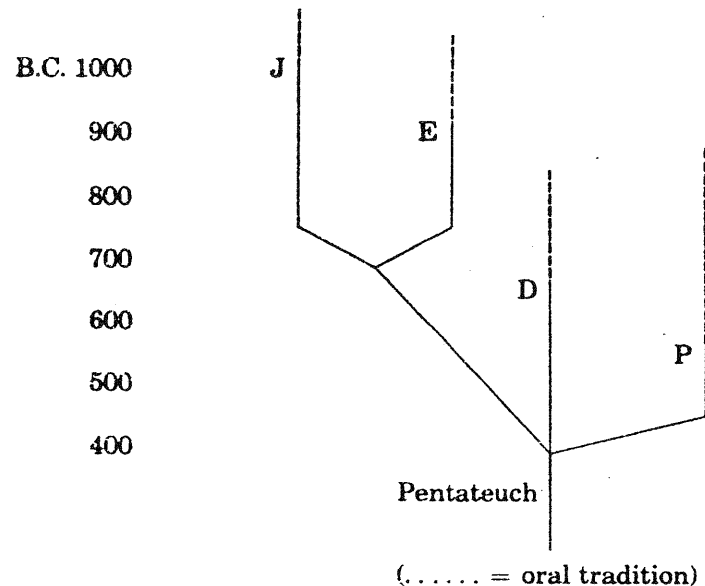
Assyrian conquest: reduces Northern Kingdom of Israel to vassal state, dissolved, 722-21 BC. (Egyptian alliance preserves Southern Kingdom of Judah until Egypt and Assyria are both overwhelmed by Babylon. Nineveh, capital of Assyria, falls 612 BC.)

Babylonian invasion, deportation, captivity: King Nebuchadnezzar, destruction of Temple. Judah is gone into exile; she dwells among the heathen; she finds no rest, 586 BC. Assembly of Torah in Babylon by scribes.

Torah: a new and larger vision of life. Torah confirms power of a single God, no mere nature god, but the God of history, no mere national god, but the God of all mankind. Yehudim (People of Judah), Jews.

# GENERAL LOCATION OF PENTATEUCHAL SOURCES

## GROWTH OF PENTATEUCHAL SOURCES (JEDP)



Genesis, selected pericopes:

"P" or Priestly source: 1:1 to 2:4 (Priestly Hymn of Creation), 5:1 to 5:28 (Generations of Adam), 6:9 to 6:22 (Generations of Noah and design of ark), 7:11 to 8:5 (300 day flood), 9:1 to 9:17 (Noahic covenant), 11:10 to 11:27 (Ancestry of Abraham), 17:1 to 17:27 (Renaming of Abraham and circumcision), 23:1 to 23:20 (Death and burial of Sarah), 36:1 to 36:14 (Generations of Esau), 46:6 to 46:27 (Register of Israelites who went into Egypt)

"J" or Jahwistic source: 2:4 to 4:26 (Creation in Eden), 6:1 to 6:8 (Decline of humankind), 7:1 to 7:10 (40 day flood, beasts by sevens), 8:6 to 8:12 and 8:20 to 8:22 (Noah's dove and the altar), 9:18 to 9:27 (Noah's drunkenness), 11:1 to 11:9 (Tower of Babel), 12:1 to 13:18 and 15:3 to 16:14 (Abraham cycle), 18:1 to 19:38 (Abraham and Lot), 24:1 to 27:45 (Isaac cycle), 28:10 to 30:43 (Jacob cycle), and most of the rest of the book

[from Neil S. Fujita, *Introducing the Bible* (NY: Paulist Press, 1981) and Richard N. Soulen, *Handbook of Biblical Criticism*, 2nd edn. (Atlanta: John Knox Press, 1981).]

The Patriarchs and their Descendants: A Do-it-yourself family tree  
Add horizontal and vertical lines below to indicate relationships

TERAH

Haran			Nahor		Hagar m?. Abraham m. Sarah	
Iscah	Milcah	Lot	Bethuel		Ishmael	Isaac
	Moab	Ammon	Laban	Rebekah m.		
		Leah	Rachel	Esau	Jacob (Israel)	
(Leah)		(Bilhah)	(Zilpah)	(Rachel)		
Reuben (1)		Dan (5)	Gad (7)	Joseph (11)		
Simeon (2)		Naphtali (6)	Asher (8)	Benjamin (12)		
Levi (3)	Amram m. Jochebed					
	Miriam	Aaron	Moses m. Zipporah			
			Gershom			
Judah (4)	m1.	Shua	m2.	Tamar		
	Er	Onan	Shelah	Perez	Zerah	
Issachar (9)				Jesse		
Zebulun (10)				David		
Dinah						



Study Guide 1: Gabel & Wheeler, *The Bible as Literature*, 5th edn. and  
Oxford Study Bible (REB), General Articles (marked \*)

**"To the Reader," pp.vii-x.** Who is the intended audience for this book? What are the self-imposed limits of its authors? What values inform their approach? What sort of "consensus" do they try to represent? Which translation do they use and why? What presumptions lie behind terms like Old Testament and New Testament? AD and BC?

**Ch. 1, "The Bible as Literature," pp. 1-14.** What different dimensions of the Bible are stressed in the Bible-as-literature approach? How does this approach differ from traditional religious approaches? May literary approaches supplement religious ones? How might the literary approach enable a large number of people to read the Bible for the first time with new interest? Why is the *belles lettres* conception of literature insufficient to include the Bible? What are some of the larger literary forms contained in the Bible? What does it mean to read the Bible as a *subject* instead of an *object*? What two different kinds of truth underlie these approaches? To what extent is it possible to enter "the mental world of the authors" when reading the Bible? What are the prerequisites for such entry? What mattered more than details and data to the authors of the Bible? Consider the examples from Genesis and Acts. To what extent is the Bible a complex product of collaboration? What is redaction? What principles directed the collaboration and redaction? Over what period of years did they transpire? What does it mean to call the Bible an anthology of sacred texts? What features of the Bible contribute to its impression of unity, univocality? Why didn't the redactors resolve all the conflicts in surviving texts? What is the difference between Higher Criticism and Lower Criticism? It is safe to say that whatever else their purposes, the redactors made decisions not finally on aesthetic grounds but on religious ones. What is the difference?

**Mary Ann Tolbert, "Reading the Bible," pp. \*3-\*8.** Consider what values are implicit in our ability to read. What is entailed when we enter "a new world of meaning"? How do we differentiate the quality of a reading? What is a "xenophobe"? What is "philology"? Who used koine Greek? What are the other two original languages of the Bible? Why is any translation of those languages into English going to be inadequate? What aspect of a language is ultimately untranslatable? To what extent can we recover that lost quality? How? Whereas we *read* the Bible, how was it transmitted to its original audiences? What skills did these audiences possess that we lack? What differences are there in the literary conventions used to aid an aural audience instead of a literate one? Where were many of the biblical materials before they came to be written down? What does BCE stand for? A modern reader must supply the historical context that would have been common knowledge to the first audiences of the Bible. The NT canon itself represents a small selection from the important writings of the early Christians. Why were so many of these writings omitted from the canon? Who made the decisions? What is a Gentile? How do the cosmologies of the Hebrews differ from those of the Greeks? What is the basic structure of a Ptolemaic cosmos? What are the religious implications of the Hebrew vs. the Greek cosmology? Is it really possible to "comprehend the Bible in ways similar to its original audiences"?

**M. Jack Suggs, "Reading This Bible," pp. \*9-\*11.** What information should a reader expect to find in textual footnotes? In explanatory annotations? What is an "ecumenical team"? What advantage is there in having input from representatives of various Judaeo-Christian traditions? What information is contained in the Introduction to each biblical book? What is the value of noting cross-references? How is the special relationship of the Synoptic Gospels indicated? What is a millennium?

**Ch. 6, "The Formation of the Canon," pp. 91-105.** In what historical and geographical context did the texts we know as the Bible originate? How was the material in these texts preserved before being written down? What varieties of such material were there? Why might we call them a sort of national archive of

Israel? In what condition did these texts exist before being compiled (redacted)? Who was responsible for preserving the material? What is a canon? How is the definition of a canon contingent on the nature of the authorizing body that sets it? In what sense might other literary works be defined as part of a canon (canonical)? Is there a canon of Shakespeare's work? Who authorizes it? Is there a canon of English poetry? How does the canon of the Bible differ from these?

What are the English terms that describe the first of the three parts of the Jewish Bible? What is its name in Hebrew? In Greek? What properties are common to all the books of the Prophets, the second part? In what sense is the third part, the Writings, a catchall for leftovers? What differences are there between the canons of the Jewish Bible and the Protestant or Catholic OT? What is the source for the order of books in these canons? What is the meaning of the acronym, TANAK? What is the meaning of the Greek expression that we render as Bible? Why are the designations OT and NT inappropriate to Jews?

What is the order of their acceptance as canon for the three parts of the TANAK? What happened in 622 BC in the kingdom of Judah? Who was Josiah and what was his attitude toward the institutions of worship in his kingdom? How did he demonstrate that attitude? How did the scroll discovered in the restoration of the Temple signify that the nation had slipped into gross apostasy? What was the history of that scroll? Why did it have the potential of radically redefining the role of the priesthood? In what sense did it become canonical instantly? What was the response of the Jews to the catastrophe that became the Babylonian exile? What writings did they rescue from the destruction of the Temple and carry with them into exile? When were the Priestly writings added to this emerging canon? Around 400 BC the scribe Ezra read "the book of the law of Moses" to the people, thus consolidating the canon of the Torah. In what sense did crisis of the Babylonian exile cause the formation of the canon of the Torah? Why is the Book more potent than the Temple? What continuity is there between the Torah and the Nebiim? How did the repeated copying and dissemination of the Torah after 400 BC stress that discontinuity and encourage its separate establishment as canon? What was the next body of writing to be established as canon? Who were the Deuteronomic historians? With what period of their history were they concerned? What was the role of the prophets in this period? Why was it so essential to the identity of the people? When was its canon established? Who were the Zealots and how did their rebellion against Rome precipitate the crisis that produced the final canon of the TANAK, including the Kethubim? What happened at the council of Jamnia about 100 AD? What happened to the Sadducees after the Roman destruction of the Temple? The Pharisees? How did the Pharisees resolve to perpetuate Judaism after the destruction of Jerusalem? What criteria did the council of Jamnia use to determine canonical status? What do we call the books that failed to make it into the canon?

What is the Septuagint and in what language was it produced? At the time of the Council of Jamnia, what heretical sect of Judaism embraced the Septuagint? Why were so many of its texts denied canonical status? How did the earliest Christian scriptures arise? What are the Pauline epistles and when were they composed? What is a gospel and why are there four in the canon? What is their interdependence? How and when did the four gospel tradition achieve canonic status? What are some examples of unsuccessful candidates for inclusion in the canon, books that came to compose the NT Apocrypha? What role did the early church councils play in establishing the NT canon? How was their examination of various heresies instrumental to this end? What weight did these councils assign to eyewitness authority or claims of apostolic transmission? How does apostolicity differ from prophetic inspiration (the basis for OT canonicity)? What does it mean to say that a canon is closed? Is it true to say, "Once closed, a canon never reopens"? In what sense is the canon linked to the concept of divine inspiration in its believing communities? What is a canon within the canon?

**James A. Sanders, "Communities and Canon," pp. \*91-\*100.** What differences in our valuation of the individual and the community--the private and the corporate--separate us from the people of the Bible? How does this difference manifest itself in our ideas about reading? What is the role of public reading today? What was it in the biblical epoch? How do *canon* and *calendar* serve to define a community of faith like Christianity or Judaism? How are canon and calendar viewed differently in a secular community than in a

faith community? How does canon help define a community of faith? What is the difference between *norma normans* (the norm norming) and *norma normata* (the norm normed)? What parallel is there between canon and monotheism?

**Ch. 3, "Ancient Near Eastern Literature and the Bible," pp. 42-60.** It is clear that some parts of the Bible influenced the composition of other parts, but what relationship did extra-biblical literature have with the Bible? How recent is our knowledge of such extra-biblical languages and literature? Which of the three languages on the Rosetta stone was already known to scholars and enabled the decoding of the other two? What is a trilingual inscription? If Champollion is famed for deciphering hieroglyphics, what languages did Rawlinson open to us? Why do such linguists depend on the work of Assyriologists, Egyptologists, and other archaeologists? Henry Layard discovered the first extra-biblical inscription that cited a biblical character, the son of King Omri. What influence did Charles Lyell's *Principles of Geology* (1830-33) have on the biblical chronology formerly established by Bishop Ussher? What possible reasons were suggested to explain the coincidence of many common traditions among the literary heritage of cultures in the ancient mid-east? For example, compare the Sumerian epic of Gilgamesh with the Jewish tradition of the Noahic flood? Or Babylonian and Jewish cosmogonies? Is it any wonder that a variety of Jewish traditions would have appeared with variations in other cultures of the time? What coincidence is there between Jewish legal codes and those of other contemporary cultures? What is the *lex talionis* that we find in Exodus and in the Code of Hammurabi (c. 1750)? What is a covenant, and how does the biblical covenant differ from founding documents like the U. S. Constitution? Why are repetition and formal redundancy a part of Hebrew and other ancient poetry? Why are annals and chronicles more common under monarchies? What is "synchronized history" and where else does it occur besides the Bible? Why was sacred history more important in antiquity than critical history? Note how Hebrew wisdom literature has a highly cosmopolitan background with corollaries in Egypt and Babylon. What is a prophet and what prophet-figures appear in other ancient mideastern literary traditions? What are archetypes and how might they provide a better explanation for such coincidences than direct literary influence?

**Appendix II, "Writing in Biblical Times," pp. 364-72.** What proportion of the Bible's history occurs after the advent of the printing press? How was it transmitted prior to the invention of movable type? The Sumerians devised cuneiform somewhere late in the fourth millennium BC. How does it get its name? What is a pictograph? What subjects were at first committed to writing? What three chief materials were available for ancient scribes to write upon? What is the Rosetta Stone? What is a stele? What is a potsherd? What is rag paper? What is a stylus? What were the limits and advantages of clay? Why did Egypt prefer papyrus? How is it produced? How were leaves made into scrolls? With what was it inscribed? What conditions are necessary to its preservation? How old are the oldest papyrus documents? What is parchment? Vellum? How are they made? How are they incorporated into scrolls? What are its advantages over papyrus? What writing materials are described in the Bible itself? When did the transmission of parts of the Bible in writing begin? When did such composition end? What led to the replacement of the scroll by the codex? When was the system of chapters and verses imposed on the text? Who were Langton and Stephanus? By the end of the fourth century AD, what was the "standard book form in the West"? Was parchment totally replaced by rag after the advent of printing?

**Choon-Leong Seow, "Literature of the Ancient Near East," pp. \*57-\*67.** How long ago was the ancient culture of the "fertile crescent" rediscovered? What variety of writings have survived from that culture? What is the difference between "texts" and a literature? What are the interests of cosmology? What were the peculiarities of the Babylonian *Enuma Elish*? When was the narrative recited and for what cultural reason? What patterns emerge from this variety of cosmological myths--floods, battles, dragon-slaying, etc.? Note the interrelation of creation and apocalypse. Why were law codes a favorite subject for scribal preservation? What bearing do treaties have on our understanding of the Hebrew covenant? What is the role of public reading in such settlements? What is a "king list" and why was it important to preserve? What

are annals or chronicles? What point of view do such histories typically espouse? What matters more than factual accuracy to the keepers of such records? What prototypes are there for prophetic writing among Israel's neighbors? What does the poverty of such writing in other cultures tell us about Israel's unique beliefs? What is "wisdom literature" and why was it so general throughout the mideast? What are proverbs, theodicies, didactic literature, royal testaments? Is there anything like it today?

**Ch. 13, "Apocrypha and Pseudepigrapha: the Outside Books," pp. 206-223.** Review the formation of the canonical TANAK in three stages culminating around 400 BC, 200 BC, and 100 AD. And note the formation of the NT into 27 books by around 300 AD. How many extra-canonical works do we know today and how might others have been lost? What is the Septuagint (LXX) and for whom was it produced? What do we call the writings included in the Greek Septuagint but absent from the canonical Hebrew TANAK? What was the advantage of a Greek scripture over a Hebrew one? What portion of the LXX most interested the early converts from Judaism to Christianity? What did the rabbis at Jamnia determine about this portion of the LXX? Why did they reaffirm the authority of the Hebrew over the Greek scripture? Review the fourteen books of the OT Apocrypha and glance at them in our Bible. How did Jerome's decision to base his Latin translation on the Hebrew instead of the LXX establish the extra-canonical status of the Apocrypha in Christendom? What is the literal meaning of *apocrypha*? What was the result of Martin Luther's decision in his vernacular translation to extract the Apocrypha from their scattered positions in the OT and to group them together as a separate section at the end of the OT? How does the Protestant treatment of the Apocrypha harken back to the treatment accorded it by the rabbis at Jamnia? Why? How did the Roman Catholics react? What is the meaning of *deuterocanonical*? Since the Eastern Orthodox church derives its OT from the LXX, what status does it accord the Apocrypha? What do we call the other ancient Jewish writings not contained in the LXX? Why are they called *pseudepigrapha*, false writings? Do scholars agree on the scope of these writings, e.g. do they include the Dead Sea Scrolls? Examine the twelve samples of Pseudepigrapha. How would you find texts of these? What distinguishes the 27 canonical NT books from the dozens of books of NT Apocrypha? What led to the composition of the NT Apocrypha? What are the kinds or genres of NT Apocrypha? What influence did they have on the church in succeeding generations? Why were so many of the Apocryphal writings in both Judaism and Christianity pseudonymous? Does this chapter claim to understand the processes by which canons were formed?

**Ch. 16, "The Text of the Bible," pp. 268-81.** With over 5,000 historical texts of the NT, none of them earlier than the 4th century, how can biblical scholars reconstruct an authoritative text? Why does it help to construct a "family tree" of the manuscripts? Why are earlier readings generally preferred? How did the Dutch scholar Erasmus construct his Greek and Latin NT in 1516? Why was the Greek text in many cases more reliable than the Latin? Which has more authority, the traditions of a believing community that embraces a certain text of the Bible or linguistic discoveries that necessitate the modification of that text in the interest of a more primitive reading? Which of the five "families" did Erasmus's Greek NT draw on almost exclusively? Why was his NT called the *textus receptus*? Why did we lose the *textus receptus* and what does the modern Greek NT do with variant readings? What does our REB do with them? What are the common properties of the Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, and Codex Cantabrigiensis (Bezae)? When were they produced? Why are they so named? What are uncial manuscripts? What additions to the *ur-text* do these early codices allow us to suppose? What authority do scholars ascribe to the fragmentary papyri, mostly from Egypt? What does the variety of these early texts tell us about the early spread of Christianity? Why would it be wrong to assume that every surviving text derives from a single fountainhead, an *ur-text*? What were the shapers of the canon struggling with?

What precautions did Jewish scribes take to ensure the rigorous accuracy of their copies? When do most of our texts of the OT originate? What is the Leningrad Codex from 1008 AD? What is the Masoretic tradition in Judaism? What did the keepers of Masorah add to the consonantal language they inherited? Why was it necessary thus to "point" the characters? What texts a thousand years earlier than the Masoretic texts have been discovered since 1947 in the caves at Qumran? Note that these scrolls sometimes conform more

closely to the LXX and Samaritan Pentateuch than to the MT, representing more ancient traditions than the Masoretes allowed or knew.

**Ch. 17, "Translating the Bible," pp. 282-305.** What are the two fundamental languages of the Bible? What is the Septuagint and for whom was it produced? What does it have to do with LXX? The OT Apocrypha are books that were included in the LXX but are not in the Hebrew Bible. Neither did the LXX maintain the threefold division of the Hebrew Bible into Law, Prophets, and Writings (TANAK). Two famous codices reproduce portions of the LXX: the Codex Vaticanus and the Codex Sinaiticus. Why was the LXX so powerfully influential in the shaping of the Christian scriptures? What is its role today in the Eastern Orthodox Church? What is "vulgar" about the Vulgate? Who was Jerome and who commissioned him to begin his translation in 382 AD? Why did the Vulgate endure for over a thousand years as the "official Bible of Western Christianity"? What led scholar churchmen like the Venerable Bede (c. 735) or John Wycliffe (c. 1384) to translate the Vulgate into their own vernacular? What prevented these translations from spreading? What three consequences for biblical scholarship ensued upon the rise of printing? What influence did the Protestant Reformation have on biblical translation? Why did Martin Luther himself translate directly from the Hebrew and Greek into the German? His Bible (NT 1522, OT 1534) was the first western European translation based on the original languages instead of the Vulgate. How is the Reformation thus related to the Renaissance? What is the *textus receptus* and what did Erasmus contribute to it? Why did William Tyndale publish his translations into English (NT 1526) from presses in Germany? Why did the Inquisition burn him as a heretic in 1536? What happened to the climate for vernacular translation in England after Henry VIII's break with the Roman Catholic Church in 1533? Why did Miles Coverdale publish the first complete printed Bible in English from presses on the continent? The Great Bible of 1539 was printed at Paris with the approval of Thomas Cranmer and Thomas Cromwell and was ordered to be supplied to every English church. In the 1540s and 1550s a reaction ensued that favored a return to Vulgate Catholicism in England (Henry VIII was succeeded by Edward VI and then Mary Tudor 1552-58). For whom was the Geneva Bible (1560) designed? To whom was it dedicated and why is it sometimes called the "Breeches Bible"? What was distinctive about its typeface and its internal organization? What Bible published in 1568 became the official translation in Queen Elizabeth's reign? What translation from the Vulgate was produced in 1609 on the continent by fugitive English Catholics? What are the two names of the translation published in 1611 by authority of King James I (cr. 1603), and produced over seven years by a group of 54 scholars at Cambridge, Oxford, and London? What does it mean to say that the language of this version was already archaic when it was printed? What contributed to the almost undisputed centrality of this translation for 260 years? What finally forced a revision in the 1870s? What are the RV and the ASV and what is their relationship to the KJV or AV? What handicaps were suffered by the RV? What were the differences between the ASV and the RSV? How many recent translations like the NRSV (1989) claim to have eliminated gender-oriented language and opted instead for "inclusive language"? Who cooperated in producing the NEB? Which is more closely linked to the KJV, the NEB or the RSV?

Is a literal translation ever perfect? Are the base texts of the Bible established today beyond controversy? What kinds of disagreements continue to stir? What are textual variants? What is an emendation? How many such disputes are there? Can they ever be resolved? What is an eclectic text? Is the transfer of meaning from an original language to a receptor language ever flawless? What is the lexicon of a language? What are some possible grammatical and syntactical incompatibilities? What is an idiom and why is it so difficult to translate? What about puns? Poetry? Define both of the extreme poles of translation: formal correspondence vs. dynamic equivalence, and give examples of each. What problems beset extremes of either kind of translation? What is a parallel edition? Look at problem passages like Prv 18:19 and Job 13:15 to see the problems of rendering a difficult text in a receptor language. Does the REB that we use have textual footnotes?

**Appendix I, "The Name of Israel's God," pp. 359-63.** What are some of the metaphorical names for God in the OT? What is the meaning of *elohim*, and why does the God to whom it refers appear sometimes

as "we" or "us" in the English translation? What authority is there for this practice in the usual discourse of kings? Is *elohim* a name or a title? What is the personal name for the Hebrew deity? To whom is it dramatically disclosed in early Exodus? Why was it supposedly a secret before that? How does this square with Gen 4:26? What is the tetragrammaton? Why are these four consonants special in a language that had no vowels in *any* word at that stage? What is the difference before and after the Babylonian exile with respect to the pronunciation of the divine name? How did a reader of the Bible cope with the tetragrammaton under this taboo? What Hebrew word is behind the English representation LORD? What argument can be made for preserving Yahweh as the proper name? Note how the inaccurate form, Jehovah, combines the consonants of YHWH with the vowels of *adonai*? What is the single modern translation that preserves Yahweh as the reading?

**"Editors' Preface," pp. \*xi-\*xiv.** Who was Samuel Sandmel, and what did he think of the NEB/Oxford Study Edition? What kind of audience does the OSE address? What do BCE and CE stand for? What is the relationship between the NEB/OSE and the REB/OSE? Who did the annotations to the OSE? What material is identified in the the Index to the REB/OSE?

**Donald Coggan, "Preface," pp. \*xv-\*xviii.** When did the NEB-OT appear? The NEB-NT? Who was C. H. Dodd, and what did he have to do with the NEB? Note the wide range of churches involved in the NEB project. Note the shift from 'thou'-form to 'you'-form and the reduction of "male-oriented language" in passages which "evidently apply to both genders" (inclusive language). What perceived changes did the committee note in supporting these revisions? What authority is there in the original texts for the italicized textual subheadings? How about in the Psalms? How does the REB handle passages that appeared in the KJV but which are dropped from the best modern text? Note the table of weights and measures on pp. xxvii-xxviii.

**Ch. 4, "The Bible and History," pp. 61-72.** What kind of writing composes more than half of the OT and NT? What attitude does this reflect about the providential role of history? Compare this attitude with the Aristotelian view of an unmoved mover, a first principle. Note how the Judaeo-Christian God continues to define himself by engagement in history. What span of time does the biblical history profess to cover? Why are so many stories of the OT set in much earlier ages than those in which they were written? What is an anachronism and why does it become likely when stories are set long ago? What are the Bible's limits as history? What evidence is there of its authors' selectivity? What is "sacred history" and why is it essential to the Bible? What concerns of the critical historian are irrelevant to the sacred historian? How does Genesis evolve from saga and legend into a family history? What patterns are evident in this evolution? How does the covenant with Yahweh control the telling of this history? How does the Pentateuch address the needs of its audience? What is "Deuteronomic History"? What pattern is evident in it? What is the role of judges or prophets in this pattern? How do some events in the age of the kings resist the imposition of this pattern? What quality determines the importance of the kings in the biblical record as compared with other contemporary political records? What is the relation of prophecy to history? Note how the prophets address actual historical events. What is the one major exception in the Writings (Kethubim) to the situation of these books in a particular history? Who was the Chronicler and what earlier age did he idealize? Give examples of narratives that are not intended as history. What varieties of history do we find in the OT Apocrypha? What book in the Apocrypha comes closest to the modern idea of history? What historical claims are there in the NT? What is the "quest for the historical Jesus," as Albert Schweitzer put it? Can biblical history writing still have significance to critical historians? Give examples. Is there occasional archaeological evidence confirming elements of biblical history? What is the Moabite stone?

**W. Lee Humphreys, "Historical Contexts of the Biblical Communities," pp. \*33-\*47.** Though the Egyptians were the first of the six great empires that affected Israel's history, what were the other five? How did Israel's location at the conjunction of trade routes guarantee its connection with these empires? How are

Judaism and Christianity alike in affirming the significance of real events in history? What early empires preserved traces of the even-older Sumerian culture? What was the role of Egypt in the Late Bronze Age (1550-1200 BC)? Who were the "Habiru" who are associated with turmoil among the Canaanite city-states in the 14<sup>th</sup> C? Why did the Egyptian Pharaoh Merneptah celebrate the conquest of Israel in his stela dated 1230 BC? Why did Israel object both to the hierarchical social structures of Egypt and the more local structures of the Canaanites? Who were the "sea peoples" or Philistines? When was Israel's golden age and how did Egyptian retreat contribute to it? What is significant about Tyre and Sidon, and why did the Phoenicians who operated there have an interest in maintaining good relations with Israel? Were the Israelites xenophobes? How did the northern kingdom (Israel) and southern kingdom (Judah) conduct different policies toward the Assyrians, say at the battle of Qarqar (853 BC)? What did the siege of Jerusalem (734-33 BC) teach Judah? How did Judah stay at peace after the fall of the northern kingdom in 722? How did Egypt play the small states of Syria-Palestine against the Assyrians? To whom did the Assyrian capital Nineveh fall in 612? Jerusalem in 586? How did the Persians show different attitudes to ethnic diversity in their empire? Who was Marduk, friend of Cyrus? How does the book Esther illustrate the threats and power struggles in the post-exilic world? How did the Jews in this age prove that Judaism could survive even without an identity as a nation-state? What does it mean that "Exile" became "diaspora"? How did Jews interact with Gentiles in Persian court and city? How do the two versions of Esther show the range of such interaction? What became of Alexander's empire after his death in 323 BC? What obstacles arose in the three-part kingdom? How was the temple supplanted by the synagogue and family? How did Greek language and culture influence the Jews?

How did the Seleucid ruler Antiochus IV push Hellenism too far? How did Jewish responses vary? What became of the revolt led by Judas Maccabeus? What conflict existed between Hasidim and the Hasmoneans? Who assumed control in Palestine in 63 BC? What are procurators and why was the Herodian dynasty replaced by them? What led to hermetic movements like those at Qumran? How did Christianity emerge from Judaism? What inroads did the Gospel make in Jewish and Gentile communities? How did Judaeo-Christian monotheism get attacked by Roman polytheism? How did Christianity and Judaism diverge in the empire? How did typology and allegory produce powerful interpretive systems in the early church?

**David L. Petersen, "The Social World of the Old Testament," pp. \*68-\*78.** How does the OT contain two social worlds, the textual one that the characters inhabit and the later one that the authors and redactors knew? What difference does it make whether we view Saul as a chief or king? The early Hebrew culture as nomadic or peasant? How is the world of pre-monarchic Israel different from that of Josiah's Jerusalem or Ezekiel's Babylon or Nehemiah's restored city? How is the Hebrew family defined by its house? What was a typical house like in rural, Iron Age Israel? How was it multi-functional and egalitarian? How self-sufficient was the household? How were houses grouped by clan? What improvements made the hill country more viable for human settlement? What rules governed the sale of land? What are endogamous marriages? How does ethnocentricity influence marriage choices? What were the twelve tribes of Jacob (or Israel)? How were these linked to land ownership? How are village (pop. < 200) and family connected? When were the two major episodes of urbanization in ancient Israel, and what empires did they serve? How large was Jerusalem in the time of Solomon? How did Judaism turn the Promised Land from a physical fact into a symbol? In the post-exilic times how did the life of the chosen people adapt to foreign courts and cultures? How did "religious specialists" like priest and prophet arise? How were priests ranked by association with their shrines or houses? How did priestly hierarchies work in the age of the First Temple? The Second Temple? How did sacrifices and other rituals distinguish Israel? What were the divine dice (*urim and thummim*)?

**Ch. 5, "The Physical Setting of the Bible," pp. 73-90.** Where is Palestine (see maps inside back of REB)? Which border is defined by Mount Hermon in Lebanon? The Negev? The Jordan valley? The Mediterranean Sea? What bodies of water are in the Jordan valley? What is the Transjordan? What are the dimensions of Palestine (the Greek historian Herodotus' name for land of Philistines)? What state is



comparable in area? What was the original name for Palestine? Describe Canaanite society. What balance did Canaanites strike between local interests and national ones? How about the Israelites? How much rain is typical in the southwest (Gaza or Negev) of Palestine? The southeast (Zin)? What is a wadi? What culture is typical of the coastal plain? Who were the Philistines? East (inland) of that we find limestone hills once covered with scrub, a buffer zone between Philistia and Judah. More fertile limestone terrain further east constitutes the hill country of Judah. How much rain does it collect? What agricultural and military advantages did it possess? What topography is characteristic of the Wilderness of Judah? Which direction is the prevailing wind? Where is the rain shadow? Why did the Israelites refuse to settle the Plain of Sharon? Where is Mount Carmel? What kind of soil rests in the Plain of Esdraelon? Why was Samaria more vulnerable than Judah? What were its agricultural advantages? Where is Galilee? Where do the waters of the Jordan arise? What is the geological name for this long zone of depression where the tectonic plates are spreading? Where is the lowest place on the face of the earth? Which direction does the Jordan River flow? Where does the Jordan go after the Dead Sea? What region is divided by the watercourse of the Jabbok River? What parts of the Transjordan were occupied by Moab and Edom? What is the name for the trade route east of the Jordan that connected Egypt with Syria?

When are the dry and rainy seasons? What is the height of the wet season and thus the midpoint of the growing season? How does the average annual rainfall of Jerusalem compare with that of Laramie? Is the rainfall dispersed or concentrated? What are the problems for water management? What became of the indigenous forests? What is the Fertile Crescent? What were the natural resources of Palestine? What was its most important manufacture? Why didn't Israel exploit the opportunities for seafaring represented by their west coast?

Where were cities situated in Canaan and what protected them? Why were houses crammed together within the city? What was the chief public area of such a city? What were typical populations? What is a "tell"? What time of year are crops sown? When are the various crops harvested? What are the advantages of olives and grapes? What is a sirocco? Why were religious celebrations often linked to the agricultural seasons?

**Carol Myers, "The Contributions of Archaeology," pp. \*48-\*56.** Why has biblical archaeology penetrated popular culture? What is the root meaning of "archaeology"? How does it give us a sense of the real life experience of those in the Bible? What is the difference between Syro-Palestinian and Mesopotamian archaeology? Who was Edward Robinson and why are the dates 1838 and 1852 important in his connection? What is a *tell*? How can archaeological evidence supply correctives to the biblical texts on issues such as the supposed incapacity of women to own goods and sign legal documents? When might archaeology be asked to prove too much? What is meant by the "new archaeology"? How do its methods help establish, for example, the existence of scribal schools in the late monarchic age of Israel?

**Ch. 2, "Literary Forms and Strategies in the Bible," pp. 15-41.** What are some examples of literary *kinds* found in the Bible? What is a *kind* or genre or form? Read Soulen on *Form Criticism*. Where did these forms originate in antiquity? How did the biblical writers differ from modern writers in their appropriation of traditional forms? What is a psalm and how is it possible for there to be different kinds of psalms? What is a lament? How do psalms resemble modern hymns? What are liturgical forms? What is a blessing? What is a covenant renewal ceremony? What is an historical recital? What is a suzerainty treaty? What is the Decalogue? What is a prophetic oracle and what are some of its conventions? What are victory songs? Elegies? Wisdom sayings? Apocalypses? Why is the narrative the most common of all forms? What does it mean to say that all Hebrew narrative is tendentious? What are some species of narrative, e.g. etiologies, birth narratives, theophanies, miracles, hero stories? What are some distinctive literary forms in the NT? What is a parable? Pronouncement story? Healings? Beatitudes? Woes? Legal commentaries? Allegories? Dinner speeches?

What is the difference between literary forms and literary devices (or strategies)? What is the art of rhetoric? What is an hyperbole and why would it be used? Why is it especially common in hero tales and



military narratives? How did Jesus use hyperbole? What is a metaphor and how does it differ from a simile? What power do metaphors possess? Why are they common in poetry and psalms? What is a dead metaphor? What is a literary symbol? Why are symbols common in prophetic oracles and apocalyptic writings? How does allegory differ from symbolism or metaphor? What is the difference in allegory between the ostensible and actual levels of communication? Why is allegorical writing a kind of code? How does Jesus exploit this in the NT? What are some conventional allegories for the relation of God and people? What is the difference between writer's allegory and reader's allegory? What is personification and why is it effective? What is dramatic irony? Cite examples. How is our appreciation of irony in many ways continuous with that of the ancient Hebrews? What is linguistic irony? How does it fringe on sarcasm? Why are puns, assonance, onomatopoeia, and acronyms so hard for the reader of an English Bible to appreciate? Are there such forms of wordplay in the NT as well? How recent is the study of Hebrew poetry? How is it grounded on the concept of doubling, parallelism within a verse? What are the differences between synonymous, antithetic, and synthetic parallelism? How do our modern English aesthetics differ on the issue of repetition? What is a distich?

**Leander E. Keck and Gene M. Tucker, "Literary Forms of the Bible," pp. \*12-\*32.** What are some of the various forms of literature in the Bible? How did the Bible of the Palestinian synagogue (c. 70 AD) differ from that of the Greek-speaking synagogues? Which is more like our OT? Which contains the Apocrypha? How did the Marcion heresy of the 2<sup>nd</sup> C AD reshape the NT? What five categories are thought to contain most of the material in the Bible? What are some categories of literature conspicuously absent? Why might multiple literary forms appear in a single book of the Bible? How did the institution of authorship in antiquity differ from what we know today? What is a compiler or redactor? What was the relationship of such literary figures to their communities of faith? 1) What is a *narrative*? How do plot, setting, and character shape narrative? What makes history a special subset of narrative? How does sacred (or salvation) history establish its material? What is didactic narrative? Give examples. What kind of narratives are the Gospels? How does John differ from the Synoptic Gospels? 2) Why are *poetic books* found only in the OT? How are they distinguished from prophetic books that are also often in verse oracles? What is the difference between cultic poetry and Wisdom verse? What varieties of parallelism appear in Hebrew verse? 3) Why is Hebrew *prophetic literature* unequalled in the ancient world? What happened in the translation from oral oracles to written ones? What assumptions about history inform this translation? How is the identity of the prophets often corporate rather than individual? 4) Why is the *letter* or *epistle* so dominant in the NT? How did the Greek traditions of correspondence contribute to this? What was a public letter and how did it differ from our more familiar personal letters of today? How could a letter contain an essay? What are the conventions of a Hellenistic letter? Who was the greatest letter-writer of the NT? What determines the order of letters in the NT if not chronology? 5) What is the common denominator in OT and NT *apocalyptic literature*? What does it mean that "not every eschatology is apocalyptic"? How does the modern idea of progress stand as antithetical to this tradition?

What are the marks of a folk narrative? How do these differ from an historical chronicle? What is a motif? What is an etiological tale? What is a pronouncement story? A miracle story? What formulas assist in the prophetic literature? What is a judgment speech? How are visions and callings recounted? How are legal codes dispersed in the Torah? What is the difference between casuistic (case) law and apodictic law? How are proverbs different from law? What does the Wisdom tradition have to do with them? How is the proverb adapted to the couplet-form of Hebrew poetry? How does Wisdom come to represent the self-manifestation of God? How does Wisdom appear in the NT? What is a parable and how does it depend on simile? Why is a metaphor more shocking? How is an allegory more extensive than a parable? How do sermons in the Bible differ from their counterparts today? What examples are there in the OT? How are prayers and hymns alike? What is a lament? How did these figure in the worship life of the Second Temple? What sorts of hymns appear in the NT?

**John H. Hayes, "Deity in the Biblical Communities and among their Neighbors," pp. \*141-\*53.**

Deity has been a part of the human world view from the beginning. How does the theology of the Bible differ from that of pagan societies? What were the oldest Sumerian deities like? What stories about their gods survived into the earliest times of the Bible? Who was Inanna/Ishtar? What did the power of Assyria and Babylon do to promote their pantheons? Who was Marduk/Ashur and how does he appear in the creation epic *Enuma Elish*? What was the role of demons? How did magic work? How did Egyptian theology differ from Mesopotamian? What is metempsychosis? What is theomachy? What is a pharaoh? What were some of the local deities in Egypt? What was the relation of Isis, Osiris, and Horus? What evidence is there of a moral order? What is syncretism? What was the role of animals in Egyptian religion? How do the 14<sup>th</sup> C cuneiform texts from Ugarit help us understand Syro-Palestinian deities? What were the attributes of El? How was Baal, the storm god, an active extension of El? What agricultural attributes did he have? What did Alexander the Great's campaign in 334 BC do to the theologies of Palestine? What is ecumenicity? What were mystery cults? What were ruler cults? Hero cults? What is meant by the epithet *theos epiphanes*? What distinguishes Hebrew monotheism from other ancient theologies? Why don't the Hebrews have a theogonic myth? How was the symbolism of death separate from that of life for the Hebrews? What difference did it make that "as a culture, Israel allowed and engaged in self-criticism to a degree unparalleled in ancient times"? What divergent accounts do we have of the origin of the worship of Yahweh? What is henotheism as evidenced in early Hebrew belief? What three episodes of "ecumenical" activity were condemned by the prophets? What metaphors describe Yahweh's relation with his people? What is the Shema (Deut. 6:4) and why did it become so emblematic of Hebrew belief? How did Christianity modify elements of Jewish theology?

**Ch. 7, "The Composition of the Pentateuch," pp. 106-20.** What was the traditional opinion on the authorship of the Pentateuch? Why is this position held so tenaciously in some quarters? What is the documentary hypothesis? The Graf-Wellhausen hypothesis? What do the first four books of the Pentateuch say about their authorship? Why is Moses selected as the vehicle according to the older opinions? Why are holders of such opinions uneasy with a more complex account of its authorship? How recent is the source study of the Pentateuch? Read Soulen on *Source Criticism*. What did Thomas Hobbes contribute to the founding of source criticism? Spinoza? What problem is posed by the tense of Gen 12:6? Why does this imply a much later authorship? Who first argued for a variety of documentary sources each placed in different eras? What sources for the earliest history of the patriarchs were hypothesized by Jean Astruc? What did he notice about the names of God? How does the documentary hypothesis help explain redundancies and contradictions? What, for example, are the differences in the two creation accounts at the beginning of Genesis? What are characteristics of the Yahwistic (or Jahwistic) J source? Of the Priestly P source? What reasoning established the P source as the latest (most recent) of these sources? What cult preceded the rise of the Priestly class? What was the attitude of the Priestly writers toward their earlier, cultic traditions and scriptures? Why wouldn't they regularize the earlier texts while redacting them? Where did the Yahwistic (J) traditions exist before being written down? What are the literary merits of the J source? What is the D source and how is it related to the scroll discovered in the restoration of the Temple under King Josiah in 622 BC? What is distinctive of the style of the Deuteronomist? What problems with practices of worship were unresolved by the redactor of the D source? In what sense does the Deuteronomist "neutralize" older rules for worship? When were the earliest J portions of the Pentateuch committed to writing? What were the original motives for such writing? Who were the final redactors of the Pentateuch? What precipitated their action? What problems remain with the documentary hypothesis? Why do some scholars speak of a Hexateuch? Why is the death of Moses so crucial a source of closure for the Pentateuch?

**Richard Elliott Friedman, "Torah and Covenant," pp. \*154-\*63.** What is the meaning of Torah? How are covenants crucial in it? How do the covenants differ between God and Noah, God and Abraham, God and Israel at Sinai? What is the Decalogue? How does the Sinai covenant resemble a suzerainty treaty? How does it differ from the Noachic and Abrahamic covenants? How does the structure of these covenants resemble a royal grant to a privileged recipient for his loyalty? How does each covenant issue in a sign:

rainbow, circumcision, sabbath? What elements of oath ceremonies accompany the proclamation of these covenants? If the first two stipulate God's promises, note how the third prescribes man's obedience to the 617 traditional commandments. Why is the Hebrew law embedded in an historical exposition? What are the particular features of the later Davidic covenant? How do prophetic oracles often resemble covenant lawsuits where the plaintiff is also the judge? Why do the pre-exilic lawsuits focus on the Sinai covenant while post-exilic ones more often invoke the Abrahamic? What difference does it make that the Torah is itself featured elsewhere in the OT, say when Josiah has part of it read to the assembled multitude or after the return from exile when Ezra reads it?

**Gen 1-3:** What features characterize the P (Priestly) author? What Hebrew word is translated as "God"? What image of God does the Priestly writer have? What are the main concerns of the J (Jahwistic) writer? How does the J creation differ from the P creation? Which represents a more mature vision of God? Is the P account totally innocent of anthropomorphism? Which represents the concerns of a more ancient agricultural people? What Hebrew word is translated as "Lord"? Which creation account follows a more systematic pattern? Which is more colorful? What doctrine is illustrated by passages like, "the man and his wife heard the sound of the Lord God walking in the garden"? Why are these accounts called sacred history rather than critical history? What is an etiological story? What etiologies are provided in either of the two creation accounts? What is an anachronism, and why might 3:20 be considered one?

**Gen 4-5:** What primordial conflict is represented in the strife of Cain and Abel? Which of the four documentary sources provides most of the material for Gen 4? Is Cain foredoomed to sin? Compare Cain's punishment with those of Adam and Eve. What can we conclude about the early Hebrew concept of justice? What evidence is there in these chapters of imperfect redaction? What additional etiologies are there? What does the ascription of longevity imply about the Hebrews' attitude to their people's founders? Which of the documentary sources returns in Gen 5:1b-2? Why is an attempt at genealogy so important for the authors of this source?

**Gen 6-14 and excerpt from Gilgamesh (handout):** What general pattern is stressed through the genealogies and the Nephilim pericope? What source returns in Gen 6:5? Is the Noah pericope composed entirely from that source? What evidence is there of extensive redaction? Has the redaction resolved all the conflicts in the pericope? Why does Yahweh choose to wipe the race of man off the face of the earth? Why does he change his mind? What doctrine does this represent? How does the flood invert the scheme of the original creation? Why is Noah chosen to be preserved? What is a saving remnant? Why is the P source concerned with the correspondence of these events with the days of the Hebrew (Babylonian) calendar (Gen 8:13)? What is the Noachic covenant and what serves as a mnemonic device to remind Yahweh of it? What etiological story explains the conflicts of races to the Hebrews? Where does each of Noah's sons settle and what does this signify? Correlate the names in the Table of Nations (Gen 10) with those on our map handout. What kind of story is the tower of Babel? Why might we call it a euhemerized story? What is the Abrahamic covenant? How does it develop as it is reiterated? How might Abram and Noah be compared? What do Gen 12:6b and 13:7b tell us about the stage at which the story was redacted? How is Abraham characterized? How does he relate with his nephew, Lot? What is important about the pattern of repeated journeys to southern kingdoms (see Gen 20 and 26)? Why does Yahweh preserve Sarai? What do the accounts have in common? How are Egyptians characterized? What does the account of the battle in the Valley of Siddim contribute to the development of the Abraham cycle? Why does Abram refuse a reward from the king of Sodom? Who is Melchizedek and why is he a favorite of the redactors?

**Gen 15-22:** Why does Abram worry so about an heir? What arrangements does he wish to make as he gets older? How does Yahweh communicate his designs to Abram? What arrangement does Sarai want to make to produce an heir? Why does Yahweh preserve Hagar and Ishmael? Of which people is Ishmael the eponymous founder? What etiology is contained in the Hagar pericope? What is signified by the

modification of Abram's and Sarai's names? How can we tell that the P source is behind the account of the origin of circumcision? Why is Abraham instructed to name his future son Isaac? Compare the blessings conferred on Isaac with those on Ishmael? How are we to know that the three strangers visiting Abraham are mysterious and holy? How can we tell that this pericope is imperfectly redacted? Abraham's compassion on Sodom leads to what comic haggling scene? What does this contribute to the characterization of the patriarch? What are the laws of hospitality and how do Abraham and Lot each practice them? Why does Lot offer his virgin daughters to the crowd? What point is he trying to make with the Sodomites? What is the motif of the backward glance proscribed? Why does Lot fear the hills? What etiologies result? What motif signifies Abraham's piety? Compare the Noah pericope with the Lot pericope? What common patterns are there? What motivates Lot's daughters? Which tribal conflicts are explained in this pericope? Why is the account of the descent into Abimelech's court and their barrenness located just before the account of Isaac's birth? What is the etiology of the well at Beersheba? What conflict exists in Abraham's mind at Moriah? How do we know? What are the etiological implications of the binding of Isaac pericope? What evidence is there here of profound dramatic irony?

**Genesis 23-26:** Why does Abraham refuse the gift of land on which to bury Sarah? What aspect of the covenant does his clear title to the land fulfill? Why does Abraham insist his son not marry a Canaanite girl? What does Laban realize is at work in the apparently chance conditions that lead to the discovery of a wife for Isaac? The farewell blessing of Rebecca's family parallels what more famous blessing? What signs of solemnity mark Isaac and Rebecca's meeting? What mild comedy? Did the redactors misplace the pericope in Gen 25:1-18? What is the cave at Machpelah? Note the eponymous ancestors in Gen 25:15. Why are there twelve? Why is Rebecca also subject to the barrenness motif? Note the prophetic oracle at Gen 25:23. Isaac's ruse in Abimelech's court tells us what about the textual history of this part of the Bible? What reasons are there for the names Esau, Jacob? What does Esau's rash abandonment of his birthright signify? What happens to the custom of primogeniture here and elsewhere in Genesis? Compare the epic sweep of these cycles of the patriarchs with the fragmentary nature of early Genesis. If Genesis is an epic, who is its hero? Why does Rebecca prefer Jacob? Why does the entire family retreat again to the kingdom of Abimelech? How does the king discover their relationship. For what feats of engineering is Isaac famous? Compare the theophany to Isaac (Gen 26:24) with those to Abraham. Note the reiterated etiology of Beersheba. Why does Esau's choice of an Hittite girl for his wife distress his parents so?

**Genesis 27-36:** How completely are we to condemn Jacob's theft of the blessing? What is at stake in the ruse? What can we infer about the mystical power of words from Isaac's inability to retract the blessing? What etiology emerges from the blessing of Esau? Why does Rebecca send Jacob away? What is her ostensible excuse? How does Jacob's character develop during the sojourn? What elements are there of a *Bildungsroman*? What happens at Bethel? See Map 1 in REB. Where does Jacob encounter Rachel? Note the motif of the trickster tricked. What marriage customs do we discover? Why is Rachel barren? What is the significance of the names of Jacob's offspring. What is the mandrake? How does Jacob outwit Laban? What convinces Jacob it is time to return to Canaan? How does Rachel demonstrate her fitness to be the wife of the patriarch? Note the dramatic irony in the account of Laban's search of Jacob's entourage. What is Mizpah? How does Jacob's anxiety about meeting Esau express itself? What is signified by names, especially the changing of names? What happens to Jacob at the river Jabbok? Why is the offer in 34:16 impossible for Jacob's sons to meet? Do the Hivites deserve their fate? What evidence is there of imperfect redaction in Gen 35? Note the unusual presence of non-Israelite genealogies in Gen 36.

**Gen 37-50:** How much of his destiny does Joseph bring on himself? What are the qualities of Joseph's character? With what emblem is he associated? What "inconsistencies" are found in the section on negotiations for Joseph's bondage in Egypt? Why might these not have bothered the redactors? Of what genre is the Joseph narrative of Gen 37, 39-47, & 50? What notable literary techniques are used? What purpose does Gen 38 have in the narrative? What is an interpolation? How does this interpolation enhance

the understanding of the surrounding narrative? What is the law of levirate marriage? What function do dreams have in the story? How does Joseph interpret dreams? How does his interpretive method resemble or differ from that of other dream interpreters in Genesis? What other skills does Joseph demonstrate? How does Joseph react when he sees his brothers? Why is he especially concerned to see Benjamin? Why does Joseph insist Simeon remain in Egypt? Why is Benjamin framed? Why are the brothers so terrified? What resemblance does the smaller Benjamin story have to the overall pattern of the Joseph cycle? Is this accidental or deliberate? What event finally tilts the plot of the Joseph cycle toward its eventual denouement and the disclosure to his brothers of Joseph's identity? Why does Jacob go down into Egypt? What is special about his detour to Beersheba? What function is served by Gen 46, the so-called register of emigrants? Why do the Israelites desire to live in the land of Goshen? What evidences are there throughout this story of the reversal of the law of primogeniture? How does Jacob describe each of his children? What do these descriptions tell you about the twelve tribes of Israel? Grade the blessings. Which sons get the best and why? Why is Jacob buried back home in Canaan? What significance does this action have? Do you think the end of Genesis is positive or negative? Does it foreshadow the events of Exodus? See Map 2 in REB.

Gilgamesh supposedly ruled around 2700 B.C. as king of Uruk in Babylonia, on the River Euphrates. Although historians tend to emphasize the cultural contributions of Hammurabi and his code of law, the early civilizations of the Tigris-Euphrates area derive their constitutive myths from the legends surrounding Gilgamesh. Many stories arose about Gilgamesh, some of which were written down about 2000 B.C. in the Sumerian language on clay tablets which still survive. The Sumerian language bears no relation to any other human language we know about. These Sumerian Gilgamesh stories were integrated into a longer poem, versions of which survive not only in Akkadian (the Semitic language, related to Hebrew, spoken by the Babylonians) but also on tablets written in Hurrian and Hittite (an Indo-European language, a family of languages which includes Greek and English, spoken in Asia Minor). All the above languages were written in the script known as cuneiform. The fullest surviving version, from which the summary here is taken, is derived from twelve stone tablets in the Akkadian language, found in the ruins of the library of Ashurbanipal, king of Assyria 669-633 B.C., at Nineveh. The library was destroyed by the Babylonians and Medes in 612 B.C., and all the tablets are damaged. The tablets actually name an author for this particular version of the story, which is extremely rare in the ancient world: Shin-eqi-uninni. You are being introduced here to the oldest known human author we can identify by name!

This summary is derived from several sources: translations, commentaries, and academic scholarship on the Shin-eqi-uninni tablets. Verses are derived from English and French translations in consultation with the English and German language commentaries and with the Babylonian text. For the entire text, you should turn to *The Epic of Gilgamesh*, trans. Maureen Gallery Kovacs (Stanford: Stanford University Press, 1990), or *Gilgamesh*, trans. John Maier and John Gardner (New York: Vintage, 1981). As you read this short summary, ask yourself the following questions. *Themes.* The first things you want to sort out are the ideas which seem to animate the work. One of the problems with literature, art, mythology, etc., is that you can never be quite sure that you've correctly identified the central ideas or philosophy of the work, but you should take a stab at it anyway. *Structure.* Try to define for yourself the overall structure of the story. This narrative has two distinct parts. What are these parts and how are they separated? How do events in the second part of the narrative repeat or develop ideas in the first part of the narrative? Do these events contrast with or develop themes and values articulated in the first part of the narrative? *The Nature of the Heroic.* When you read the myth, notice how Gilgamesh is presented as superhuman, so powerful that the gods create a counterpart to moderate his desires and actions. Do you get the sense that Gilgamesh and Enkidu should have spared the demon of the cedar forest? Despite all of Gilgamesh's power, he is unable to prevent Enkidu's death, and the narrative changes direction. How can one describe Gilgamesh as a hero in the last half of the work? What has he achieved at the end of the poem? Why is this important? *The Gods.* The gods in Gilgamesh are a bit problematic. How do the gods behave? What is their relation to humans? How much freedom do humans have, or are they merely subject to the will of these gods?

#### Tablet 1

The one who saw all [Sha nagba imuru] I will declare to the world,  
The one who knew all I will tell about  
[line missing]  
He saw the great Mystery, he knew the Hidden:  
He recovered the knowledge of all the times before the Flood.  
He journeyed beyond the distant, he journeyed beyond exhaustion,  
And then carved his story on stone. [naru : stone tablets]

This great hero who had all knowledge [nemequ], Gilgamesh, built the vast city of Uruk. The tablet invites us to look around and view the greatness of this city, its high walls, its mason work, and here at the base of its gates, as the foundation of the city walls, a stone of lapis lazuli on which is carved Gilgamesh's account of his exploits, the story you are about to hear. The account begins: Gilgamesh, two-thirds god and one-third

human, is the greatest king on earth and the strongest super-human that ever existed. However, he is young and oppresses his people harshly. The people call out to the sky-god Anu, the chief god of the city, to help them. In response, Anu creates a wild man, Enkidu, out in the harsh and wild forests surrounding Gilgamesh's lands. This brute, Enkidu, has the strength of dozens of wild animals. He is to serve as the subhuman rival to the superhuman Gilgamesh. A trapper's son, while checking on traps in the forest, discovers Enkidu running naked with the wild animals. He rushes to his father with the news. The father advises him to go into the city and take one of the temple harlots, Shamhat, with him to the forest. When she sees Enkidu, she is to offer herself sexually to the wild man. If he submits to her, the trapper says, he will lose his strength and his wildness. Shamhat meets Enkidu at the watering-hole where all the wild animals gather. She offers herself to him and he submits, instantly losing his strength and wildness, but he gains understanding and knowledge. He laments his lost state, but the harlot offers to take him into the city where all the joys of civilization shine in their splendor. She wishes to show him Gilgamesh, the only man worthy of Enkidu's friendship. Gilgamesh meanwhile has two dreams. In the first a meteorite falls to earth which is so great that Gilgamesh can neither lift it nor turn it. The people gather and celebrate around the meteorite, and Gilgamesh embraces it as he would a wife, but his mother, the goddess Rimat-Ninsun, forces him to compete with the meteorite. In the second, Gilgamesh dreams that an axe appears at his door, so great that he can neither lift it nor turn it. The people gather and celebrate around the axe, and Gilgamesh embraces it as he would a wife, but his mother, again, forces him to compete with the axe. Gilgamesh asks his mother what these dreams mean. She tells him a man of great force and strength will come into Uruk. Gilgamesh will embrace this man as he would a wife, and this man will help Gilgamesh perform great deeds.

#### Tablet 2

Enkidu is gradually introduced to civilization by living for a time with a group of shepherds, who teach him how to tend flocks, how to eat, how to speak properly, and how to wear clothes. Enkidu then enters the city of Uruk during a great celebration. Gilgamesh, as the king, claims the right to have sexual intercourse first with every new bride on the day of her wedding. As Enkidu enters the city, Gilgamesh is about to claim that right. Infuriated at this abuse, Enkidu stands in front of the door of the marital chamber and blocks Gilgamesh's way. They fight furiously until Gilgamesh wins the upper hand. Enkidu concedes Gilgamesh's superiority and the two embrace and become devoted friends. Both Enkidu and Gilgamesh gradually weaken and grow lazy living in the city, so Gilgamesh proposes a great adventure: they are to journey to the great Cedar Forest in southern Iran and cut down all the cedar trees. To do this, they will need to kill the Guardian of the Cedar Forest, the great demon, Humbaba the Terrible. Enkidu knows about Humbaba from his days running wild in the forest. He tries in vain to convince Gilgamesh not to undertake this folly.

#### Tablet 3

[Most of tablet three doesn't exist] The elders of the city protest Gilgamesh's endeavor, but agree reluctantly. They place the life of the king in the hands of Enkidu, whom they insist shall take the forward position in the battle with Humbaba. Gilgamesh's mother laments her son's fate in a prayer to the sun-god, Shamash, asking that god why he put a restless heart in the breast of her son. Shamash promises her that he will watch out for Gilgamesh's life. Ramat-Ninsun, too, commands Enkidu to guard the life of the king and to take the forward position in the battle with Humbaba. In panic, Enkidu again tries to convince Gilgamesh not to undertake this journey, but Gilgamesh is confident of success.

#### Tablet 4

Tablet four tells the story of the journey to the cedar forest. On each day of the six day journey, Gilgamesh prays to Shamash. In response to these prayers, Shamash sends Gilgamesh oracular dreams during the night. These dreams are all ominous: the first is not preserved. In the second, Gilgamesh dreams that he wrestles a great bull that splits the ground with his breath. Enkidu interprets the dream for Gilgamesh. The dream means that Shamash, the bull, will protect Gilgamesh. In the third, Gilgamesh dreams:

The skies roared with thunder and the earth heaved,

Then came darkness and a stillness like death.  
 Lightening smashed the ground and fires blazed out;  
 Death flooded from the skies.  
 When the heat died and the fires went out,  
 The plains had turned to ash.

Enkidu's interpretation is missing here, but like the other dreams, it is assumed he puts a positive spin on the dream. The fourth dream is missing, but Enkidu again tells Gilgamesh that the dream portends success in the upcoming battle. The fifth dream is also missing. At the entrance to the Cedar Forest, Gilgamesh begins to quake with fear. He prays to Shamash, reminding him that he had promised Ninsun that he would be safe. Shamash calls down from heaven, ordering him to enter the forest because Humbaba is not wearing all his armor. The demon Humbaba wears seven coats of armor, but now he is only wearing one so he is particularly vulnerable. Enkidu loses his courage and turns back. Gilgamesh falls on him and they have a great fight. Hearing the crash of their fighting, Humbaba comes stalking out of the Cedar Forest to challenge the intruders. A large part of the tablet is missing here. On the one part of the tablet still remaining, Gilgamesh convinces Enkidu that they should stand together against the demon.

#### Tablet 5

Gilgamesh and Enkidu enter the gloriously beautiful Cedar Forest and begin to cut down the trees. Hearing the sound, Humbaba comes roaring up to them and warns them off. Enkidu shouts at Humbaba that the two of them are much stronger than the demon, but Humbaba, who knows Gilgamesh is a king, taunts the king for taking orders from a nobody like Enkidu. Turning his face into a hideous mask, Humbaba begins to threaten the pair, and Gilgamesh runs and hides. Enkidu shouts at Gilgamesh, inspiring him with courage, and Gilgamesh appears from hiding and the two begin their epic battle with Humbaba. Shamash intrudes on the battle, helping the pair, and Humbaba is defeated. On his knees, with Gilgamesh's sword at his throat, Humbaba begs for his life and offers Gilgamesh all the trees in the forest and his eternal servitude. While Gilgamesh is thinking this over, Enkidu intervenes, telling Gilgamesh to kill Humbaba before any of the gods arrive and stop him from doing so. Should he kill Humbaba, he will achieve widespread fame for all the times to come. Gilgamesh, with a great sweep of his sword, removes Humbaba's head. But before he dies, Humbaba screams out a curse on Enkidu: "Of you two, may Enkidu not live the longer, may Enkidu not find any peace in this world!" Gilgamesh and Enkidu cut down the cedar forest and in particular the tallest of the cedar trees to make a great cedar gate for the city of Uruk. They build a raft out of the cedar and float down the Euphrates river to their city.

#### Tablet 6

After these events, Gilgamesh, his fame widespread and his frame resplendent in his wealthy clothes, attracts the sexual attention of the goddess Ishtar, who comes to Gilgamesh and offers to become his lover. Gilgamesh refuses with insults, listing all the mortal lovers that Ishtar has had and recounting the dire fates they all met with at her hands. Deeply insulted, Ishtar returns to heaven and begs her father, the sky-god Anu, to let her have the Bull of Heaven to wreak vengeance on Gilgamesh and his city:

Father, let me have the Bull of Heaven  
 To kill Gilgamesh and his city.  
 For if you do not grant me the Bull of Heaven,  
 I will pull down the Gates of Hell itself,  
 Crush the doorposts and flatten the door,  
 And I will let the dead leave  
 And let the dead roam the earth  
 And they shall eat the living.  
 The dead will overwhelm all the living!



Anu reluctantly gives in, and the Bull of Heaven is sent down into Uruk. Each time the bull breathes, its breath is so powerful that enormous abysses are opened up in the earth and hundreds of people fall through to their deaths. Working together again, Gilgamesh and Enkidu slay the mighty bull. Ishtar is enraged, but Enkidu begins to insult her, saying that she is next, that he and Gilgamesh will kill her next, and he rips one of the thighs off the bull and hurls it into her face.

#### Tablet 7

Enkidu falls ill after having a set of ominous dreams. He finds out from the priests that he has been singled out for vengeance by the gods. The Chief Gods have met and have decided that someone should be punished for the killing of Humbaba and the killing of the Bull of Heaven, so of the two heroes, they decide Enkidu should pay the penalty. Enraged at the injustice of the decision, Enkidu curses the great Cedar Gate built from the wood of the Cedar Forest, and he curses the temple harlot, Shamhat, and the trapper, for introducing him to civilization. Shamhash reminds him that, even though his life has been short, he has enjoyed the fruits of civilization and known great happiness. Enkidu then blesses the harlot and the trapper. In a dream, a great demon comes to take Enkidu and drags him to Hell, a House of Dust where all the dead end up. As he is dying, he describes Hell:

The house where the dead dwell in total darkness,  
 Where they drink dirt and eat stone,  
 Where they wear feathers like birds,  
 Where no light ever invades their everlasting darkness,  
 Where the door and the lock of Hell is coated with thick dust.  
 When I entered the House of Dust,  
 On every side the crowns of kings were heaped,  
 On every side the voices of the kings who wore those crowns,  
 Who now only served food to the gods Anu and Enlil,  
 Candy, meat, and water poured from skins.  
 I saw sitting in this House of Dust a priest and a servant,  
 I also saw a priest of purification and a priest of ecstasy,  
 I saw all the priests of the great gods.  
 There sat Etana and Sumukan,  
 There sat Ereshkigal, the queen of Hell,  
 Beletseri, the scribe of Hell, sitting before her.  
 Beletseri held a tablet and read it to Ereshkigal.  
 She slowly raised her head when she noticed me  
 She pointed at me:  
 "Who has sent this man?"

Enkidu commends himself to Gilgamesh, and after suffering terribly for twelve days, he finally dies.

#### Tablet 8

Gilgamesh is distressed by the death of his friend, and utters a long lament, ordering all of creation to make ceaseless noise in mourning. Most of this tablet is missing, but the second half seems to be a description of the monument he builds for Enkidu.

#### Tablet 9

Gilgamesh allows his life to fall apart. He does not bathe, does not shave, does not take care of himself, not so much out of grief for his friend, but because he now realizes that he too must die and the thought sends him into a panic. He decides that he can't live unless granted eternal life. He decides to undertake the most perilous journey of all: the journey to Utnapishtim and his wife, the only mortals on whom the gods had granted eternal life. Utnapishtim is the Far-Away, living at the mouth of all rivers, at the ends of the world.

Utnapishtim was the great king of the world before the Flood and, with his wife, was the only mortal preserved by the gods during the Flood. After an ominous dream, Gilgamesh sets out. He arrives at Mount Mashu, which guards the rising and the setting of the sun, and encounters two large scorpions who guard the way past Mount Mashu. They try to convince him that his journey is futile and fraught with danger, but still they allow him to pass. Past Mount Mashu is the land of Night, where no light ever appears. Gilgamesh journeys eleven leagues before the light begins to glimmer, after twelve leagues he has emerged into day. He enters into a brilliant garden of gems, where every tree bears precious stones.

#### Tablet 10

Gilgamesh comes to a tavern by the ocean shore. The tavern is kept by Siduri. Frightened by Gilgamesh's ragged appearance, Siduri locks the tavern door and refuses to let Gilgamesh in. Gilgamesh proves his identity and asks Siduri how to find Utnapishtim. Like the giant scorpions, she tells him that his journey is futile and fraught with dangers. However, she directs him to Urshanabi, the ferryman, who works for Utnapishtim. Gilgamesh approaches Urshanabi with great arrogance and violence and in the process destroys the "stone things" that are somehow critical for the journey to Utnapishtim. When Gilgamesh demands to be taken to Utnapishtim, the ferryman tells him that it is now impossible, since the "stone things" have been destroyed. Nevertheless, he advises Gilgamesh to cut several trees down to serve as punting poles. The waters they are to cross are the Waters of Death, should any mortal touch the waters, that man will instantly die. With the punting poles, Gilgamesh can push the boat and never touch the dangerous waters. After a long and dangerous journey, Gilgamesh arrives at a shore and encounters another man. He tells this man that he is looking for Utnapishtim and the secret of eternal life. The old man advises Gilgamesh that death is a necessary fact because of the will of the gods. All human effort is only temporary, not permanent.

#### Tablet 11

Gilgamesh spoke to Utnapishtim, the Faraway:

"I have been looking at you,  
but your appearance is not strange--you are like me!  
You yourself are not different--you are like me!  
My mind was resolved to fight with you,  
(but instead?) my arm lies useless over you.  
Tell me, how is it that you stand in the Assembly of the Gods,  
and have found life!"

Utnapishtim spoke to Gilgamesh, saying:

"I will reveal to you, Gilgamesh, a thing that is hidden,  
a secret of the gods I will tell you!  
Shuruppak, a city that you surely know,  
situated on the banks of the Euphrates,  
that city was very old, and there were gods inside it.  
The hearts of the Great Gods moved them to inflict the Flood.  
Their Father Anu uttered the oath (of secrecy),  
Valiant Enlil was their Adviser,  
Ninurta was their Chamberlain,  
Ennugi was their Minister of Canals.  
Ea, the Clever Prince, was under oath with them  
so he repeated their talk to the reed house:  
'Reed house, reed house! Wall, wall!  
O man of Shuruppak, son of Ubartutu:  
Tear down the house and build a boat!  
Abandon wealth and seek living beings!  
Spurn possessions and keep alive living beings!"

Make all living beings go up into the boat.  
 The boat which you are to build,  
 its dimensions must measure equal to each other:  
 its length must correspond to its width.  
 Roof it over like the Apsu. I understood and spoke to my lord, Ea:  
 'My lord, thus is the command which you have uttered  
 I will heed and will do it.  
 But what shall I answer the city, the populace, and the Elders!'

Ea spoke, commanding me, his servant:  
 'You, well then, this is what you must say to them:  
 "It appears that Enlil is rejecting me  
 so I cannot reside in your city,  
 nor set foot on Enlil's earth.  
 I will go down to the Apsu to live with my lord, Ea,  
 and upon you he will rain down abundance,  
 a profusion of fowl, myriad fishes.  
 He will bring to you a harvest of wealth,  
 in the morning he will let loaves of bread shower down,  
 and in the evening a rain of wheat!"'

Just as dawn began to glow  
 the land assembled around me--  
 the carpenter carried his hatchet,  
 the reed worker carried his (flattening) stone,  
 . . . the men . . .

The child carried the pitch,  
 the weak brought whatever else was needed.  
 On the fifth day I laid out her exterior.  
 It was a field in area,  
 its walls were each 10 times 12 cubits in height,  
 the sides of its top were of equal length, 10 times 12 cubits each.  
 I laid out its (interior) structure and drew a picture of it .  
 I provided it with six decks,  
 thus dividing it into seven (levels).  
 The inside of it I divided into nine (compartments).  
 I drove plugs (to keep out) water in its middle part.  
 I saw to the punting poles and laid in what was necessary.  
 Three times 3,600 (units) of raw bitumen I poured into the bitumen kiln,  
 three times 3,600 (units of) pitch . . . into it,  
 there were three times 3,600 porters of casks who carried (vegetable) oil,  
 apart from the 3,600 (units of) oil which they consumed  
 and two times 3,600 (units of) oil which the boatman stored away.  
 I butchered oxen for the meat,  
 and day upon day I slaughtered sheep.  
 I gave the workmen ale, beer, oil, and wine, as if it were river water,  
 so they could make a party like the New Year's Festival.  
 . . . and I set my hand to the oiling.  
 The boat was finished by sunset.  
 The launching was very difficult.  
 They had to keep carrying a runway of poles front to back,  
 until two-thirds of it had gone into the water.  
 Whatever I had I loaded on it:

whatever silver I had I loaded on it,  
 whatever gold I had I loaded on it.  
 All the living beings that I had I loaded on it,  
 I had all my kith and kin go up into the boat,  
 all the beasts and animals of the field and the craftsmen I had go up.  
 Shamash had set a stated time:  
 'In the morning I will let loaves of bread shower down,  
 and in the evening a rain of wheat!  
 Go inside the boat, seal the entry!'

That stated time had arrived.  
 In the morning he let loaves of bread shower down,  
 and in the evening a rain of wheat.  
 I watched the appearance of the weather--  
 the weather was frightful to behold!  
 I went into the boat and sealed the entry.  
 For the caulking of the boat, to Puzuramurri, the boatman,  
 I gave the palace together with its contents.  
 Just as dawn began to glow  
 there arose from the horizon a black cloud.  
 Adad rumbled inside of it,  
 before him went Shullat and Hanish,  
 heralds going over mountain and land.  
 Erragal pulled out the mooring poles,  
 forth went Ninurta and made the dikes overflow.  
 The Anunnaki lifted up the torches,  
 setting the land ablaze with their flare.  
 Stunned shock over Adad's deeds overtook the heavens,  
 and turned to blackness all that had been light.  
 The . . . land shattered like a . . . pot.  
 All day long the South Wind blew . . . ,  
 blowing fast, submerging the mountain in water,  
 overwhelming the people like an attack.  
 No one could see his fellow,  
 they could not recognize each other in the torrent.  
 The gods were frightened by the Flood,  
 and retreated, ascending to the heaven of Anu.  
 The gods were cowering like dogs, crouching by the outer wall.  
 Ishtar shrieked like a woman in childbirth,  
 the sweet-voiced Mistress of the Gods wailed:  
 'The olden days have alas turned to clay,  
 because I said evil things in the Assembly of the Gods!  
 How could I say evil things in the Assembly of the Gods,  
 ordering a catastrophe to destroy my people!  
 No sooner have I given birth to my dear people  
 than they fill the sea like so many fish!'

The gods--those of the Anunnaki--were weeping with her,  
 the gods humbly sat weeping, sobbing with grief,  
 their lips burning, parched with thirst.  
 Six days and seven nights  
 came the wind and flood, the storm flattening the land.  
 When the seventh day arrived, the storm was pounding,

the flood was a war--struggling with itself like a woman writhing (in labor).  
 The sea calmed, fell still, the whirlwind (and) flood stopped up.  
 I looked around all day long--quiet had set in  
 and all the human beings had turned to clay!  
 The terrain was as flat as a roof.  
 I opened a vent and fresh air (daylight!) fell upon the side of my nose.  
 I fell to my knees and sat weeping,  
 tears streaming down the side of my nose.  
 I looked around for coastlines in the expanse of the sea,  
 and at twelve leagues there emerged a region (of land).  
 On Mt. Nimush the boat lodged firm,  
 Mt. Nimush held the boat, allowing no sway.  
 One day and a second Mt. Nimush held the boat, allowing no sway.  
 A third day, a fourth, Mt. Nimush held the boat, allowing no sway.  
 A fifth day, a sixth, Mt. Nimush held the boat, allowing no sway.  
 When a seventh day arrived  
 I sent forth a dove and released it.  
 The dove went off, but came back to me;  
 no perch was visible so it circled back to me.  
 I sent forth a swallow and released it.  
 The swallow went off, but came back to me;  
 no perch was visible so it circled back to me.  
 I sent forth a raven and released it.  
 The raven went off, and saw the waters slither back.  
 It eats, it scratches, it bobs, but does not circle back to me.  
 Then I sent out everything in all directions and sacrificed (a sheep).  
 I offered incense in front of the mountain-ziggurat.  
 Seven and seven cult vessels I put in place,  
 and (into the fire) underneath (or: into their bowls) I poured reeds, cedar, and myrtle.  
 The gods smelled the savor,  
 the gods smelled the sweet savor,  
 and collected like flies over a (sheep) sacrifice.  
 Just then Beletili arrived.  
 She lifted up the large flies (beads) which Anu had made for his enjoyment:  
 'You gods, as surely as I shall not forget this lapis lazuli around my neck,  
 may I be mindful of these days, and never forget them!  
 The gods may come to the incense offering,  
 but Enlil may not come to the incense offering,  
 because without considering he brought about the Flood  
 and consigned my people to annihilation.'  
 Just then Enlil arrived.  
 He saw the boat and became furious,  
 he was filled with rage at the Igigi gods:  
 'Where did a living being escape?  
 No man was to survive the annihilation!'

Ninurta spoke to Valiant Enlil, saying:  
 'Who else but Ea could devise such a thing?  
 It is Ea who knows every machination!'

La spoke to Valiant Enlil, saying:  
 'It is yours, O Valiant One, who is the Sage of the Gods.  
 How, how could you bring about a Flood without consideration

Charge the violation to the violator,  
 charge the offense to the offender,  
 but be compassionate lest (mankind) be cut off,  
 be patient lest they be killed.  
 Instead of your bringing on the Flood,  
 would that a lion had appeared to diminish the people!  
 Instead of your bringing on the Flood,  
 would that a wolf had appeared to diminish the people!  
 Instead of your bringing on the Flood,  
 would that famine had occurred to slay the land!  
 Instead of your bringing on the Flood,  
 would that (Pestilent) Erra had appeared to ravage the land!  
 It was not I who revealed the secret of the Great Gods,  
 I (only) made a dream appear to Atrahasis, and (thus) he heard the secret of the gods.  
 Now then! The deliberation should be about him!  
 Enlil went up inside the boat  
 and, grasping my hand, made me go up.  
 He had my wife go up and kneel by my side.  
 He touched our forehead and, standing between us, he blessed us:  
 'Previously Utnapishtim was a human being.  
 But now let Utnapishtim and his wife become like us, the gods!  
 Let Utnapishtim reside far away, at the Mouth of the Rivers.'  
 They took us far away and settled us at the Mouth of the Rivers."  
 "Now then, who will convene the gods on your behalf,  
 that you may find the life that you are seeking!  
 Wait! You must not lie down for six days and seven nights."  
 soon as he sat down (with his head) between his legs  
 sleep, like a fog, blew upon him.  
 Utnapishtim said to his wife:  
 "Look there! The man, the youth who wanted (eternal) life!  
 Sleep, like a fog, blew over him."  
 his wife said to Utnapishtim the Faraway:  
 "Touch him, let the man awaken.  
 Let him return safely by the way he came.  
 Let him return to his land by the gate through which he left."  
 Utnapishtim said to his wife:  
 "Mankind is deceptive, and will deceive you.  
 Come, bake loaves for him and keep setting them by his head  
 and draw on the wall each day that he lay down."  
 She baked his loaves and placed them by his head  
 and marked on the wall the day that he lay down.  
 The first loaf was desiccated,  
 the second stale, the third moist, the fourth turned white, its . . . ,  
 the fifth sprouted gray (mold), the sixth is still fresh.  
 the seventh--suddenly he touched him and the man awoke.  
 Gilgamesh said to Utnapishtim:  
 "The very moment sleep was pouring over me  
 you touched me and alerted me!"  
 Utnapishtim spoke to Gilgamesh, saying:  
 "Look over here, Gilgamesh, count your loaves!  
 You should be aware of what is marked on the wall!

Your first loaf is dessicated,  
 the second stale, the third moist, your fourth turned white,  
 its . . . the fifth sprouted gray (mold), the sixth is still fresh.  
 The seventh--at that instant you awoke!"

Gilgamesh said to Utnapishtim the Faraway:  
 "O woe! What shall I do, Utnapishtim, where shall I go!  
 The Snatcher has taken hold of my flesh,  
 in my bedroom Death dwells,  
 and wherever I set foot there too is Death!"

Home Empty-Handed  
 Utnapishtim said to Urshanabi, the ferryman:  
 "May the harbor reject you, may the ferry landing reject you!  
 May you who used to walk its shores be denied its shores!  
 The man in front of whom you walk, matted hair chains his body,  
 animal skins have ruined his beautiful skin.  
 Take him away, Urshanabi, bring him to the washing place.  
 Let him wash his matted hair in water like ellu.  
 Let him cast away his animal skin and have the sea carry it off,  
 let his body be moistened with fine oil,  
 let the wrap around his head be made new,  
 let him wear royal robes worthy of him!  
 Until he goes off to his city,  
 until he sets off on his way,  
 let his royal robe not become spotted, let it be perfectly new!"

Urshanabi took him away and brought him to the washing place.  
 He washed his matted hair with water like ellu.  
 He cast off his animal skin and the sea carried it on.  
 He moistened his body with fine oil,  
 and made a new wrap for his head.  
 He put on a royal robe worthy of him.  
 Until he went away to his city,  
 until he set off on his way,  
 his royal robe remained unspotted, it was perfectly clean.

Gilgamesh and Urshanabi bearded the boat,  
 they cast off the magillu-boat, and sailed away.  
 The wife of Utnapishtim the Faraway said to him:  
 "Gilgamesh came here exhausted and worn out.  
 What can you give him so that he can return to his land (with honor)!"

Then Gilgamesh raised a punting pole  
 and drew the boat to shore.  
 Utnapishtim spoke to Gilgamesh, saying:  
 "Gilgamesh, you came here exhausted and worn out.  
 What can I give you so you can return to your land?  
 I will disclose to you a thing that is hidden, Gilgamesh,  
 a . . . I will tell you.  
 There is a plant . . . like a boxthorn,  
 whose thorns will prick your hand like a rose.  
 If your hands reach that plant you will become a young man again."  
 Hearing this, Gilgamesh opened a conduit (to the Apsu)  
 and attached heavy stones to his feet.  
 They dragged him down, to the Apsu they pulled him.

He took the plant, though it pricked his hand,  
and cut the heavy stones from his feet,  
letting the waves throw him onto its shores.  
Gilgamesh spoke to Urshanabi, the ferryman, saying:  
"Urshanabi, this plant is a plant against decay  
by which a man can attain his survival.  
I will bring it to Uruk-Haven,  
and have an old man eat the plant to test it.  
The plant's name is 'The Old Man Becomes a Young Man.'  
Then I will eat it and return to the condition of my youth."  
At twenty leagues they broke for some food,  
at thirty leagues they stopped for the night.  
Seeing a spring and how cool its waters were,  
Gilgamesh went down and was bathing in the water.  
A snake smelled the fragrance of the plant,  
silently came up and carried off the plant.  
While going back it sloughed off its casing.  
At that point Gilgamesh sat down, weeping,  
his tears streaming over the side of his nose.  
"Counsel me, O ferryman Urshanabi!  
For whom have my arms labored, Urshanabi!  
For whom has my heart's blood roiled!  
I have not secured any good deed for myself,  
but done a good deed for the 'lion of the ground!'  
Now the high waters are coursing twenty leagues distant,  
as I was opening the conduit I turned my equipment over into it.  
What can I find (to serve) as a marker for me!  
I will turn back (from the journey by sea) and leave the boat by the shore!"  
At twenty leagues they broke for some food,  
at thirty leagues they stopped for the night.  
They arrived in Uruk-Haven.  
Gilgamesh said to Urshanabi, the ferryman:  
"Go up, Urshanabi, onto the wall of Uruk and walk around.  
Examine its foundation, inspect its brickwork thoroughly--  
is not (even the core of) the brick structure of kiln-fired brick,  
and did not the Seven Sages themselves lay out its plan!  
One league city, one league palm gardens,  
one league lowlands, the open area of the Ishtar Temple,  
three leagues and the open area of Uruk it encloses.

The tale ends with Gilgamesh, his journey complete, standing before the gates of Uruk, inviting Urshanabi to look around and view the greatness of this city, its high walls, its mason work, and here at the base of its gates, as the foundation of the city walls, a stone of lapis lazuli on which is carved Gilgamesh's account of his exploits.

Summary by Richard Hooker from webpage: <http://www.mala.bc.ca/~mcneil/gilga.htm>  
Translation of Tablet 11 by Maureen Gallery Kovacs (see headnote)



# TYPUS TYPORUM,

OR

## A TABLE OF THE NAMES, TYPES AND TITLES OF CHRIST, According to the Nature of the things themselves, as the last was after the order of the Alphabet, &c.

- |              |   |   |
|--------------|---|---|
| 1. Personal. | 1. Typical: as Adam, Enoch, Jonah, Joseph, Isaac, Melchizedec, Nazarite, Joshua, Simon, David, &c.<br>1. More General: as Anointed, Chief, Elect, First and last, Governor, Guide, High and Lofte one, Holy one of Israel, Hope of Israel, Lovely, Man, Ruler, Shiloh, Wonderful, &c. Beloved, Fairer than the Sons of Men, &c.<br>2. Emblematical, and that either Celestial, as Angel, Arch-angel, or Sublunary; and these  | 1. Conjugal; as, Husband and Bridgroom of the Church.<br>2. Paternal; as, Everlasting Father, Child, Babe, Son, Heir All, &c.<br>3. Herile; as; Master, Servant, Faithful in Gods House, aseward, or Dispensator, Shepherd, &c.<br>1. Pacifical, or 2. Civil or Political. 1. For Restauration: as Physician, Deliverer, Redeemer, Samaritan, Saviour, &c. As King of Kings, Lord of Lords, Prince of Peace, Judge, Law-giver, Counsellor, Master, advocat, Intercessour, Mediatour, Surety, Fore-runner, &c.<br>2. Martial: as Captain, Lord of Hosts. Commander, &c. mo Mighry, Leader, &c.<br>3. Ecclesiastical: As Apostle, Doctor, Bishop of Souls, Author and Father of our Faith, First fruits from the dead, Glory of Israel, Head of the Church, High Priest, Mesiah, Minister of Circumcision, Priest, Prophet, Rabbi, Messenger of the Covenant, &c. |
| 2. Things.   | 1. Spiritual: as Consolation, Gift, Truth, Joy, To Day and Yesterday the same, Zealous, &c.<br>1. Celestial; as, Sun, Light, Morning-star, &c.<br>2. Natural. { 1. Am- { 1. Sensitive; as Lyon, Lamb, Eagle, &c.<br>{ 2. Sub- { 2. Insensitive and Vegetable; as, Vine-tree, Apple-tree, Branch, Camphire, Myrthe, Rose of Sharon, Plant, Root<br>{ celestial. { of Jesse, Tree of Life, &c.<br>{ al. { 2. Inanimate; as Horn of Salvation, Stone precious, Corner-stone, Pearl, Rock, Fire, Waters, Gold, Milk, Wine, Oyle, Fountain, &c.<br>3. Ecclesiastical: As Altar, Ark, Attonement, Tabernacle, Temple, End of the Law, Offering, Mercie-seat, Passeeover, Propitiation, Righte-ousness, Resurrection, Sacrifice, Scape-goate, &c.<br>4. Political: and that 1. Peaceable; as Covenant, Waye, Peace, Scepter, Eye-salve,<br>2. Martial; as Ensign, Ranfom, Standard, &c.<br>5. Oeconomical: as Corner-stone, Door, Foundation, Key of David, Ladder, &c.<br>6. Artificial. { 1. Typical: As Brazen Serpent, Tabernacle, Temple, &c.<br>{ 2. Em- { 1. Peaceable: for health, ease, honour, &c. Bread, Eye-salve, Robbs<br>{ blema- { his People as Pillars, &c.<br>{ tical. { 2. Martial: as Polished shaft, &c. |   |

CHRIST JESUS Our blessed Saviour in Person,  
Offices, Attributes, Benefits, &c. represented by

ESTC R37394  
Wing 2-6447

Edinburgh 1683  
William Geddes

Uw PR 3475, G552

## ISRAELITES

Desmond Dekker and the Aces (Jamaica, 1969)  
(Desmond Dacres & Leslie Kong)

Get up in the morning, slaving for bread, sir,  
so that every mouth can be fed.  
Poor me, the Israelite. Aah.

Get up in the morning, slaving for bread, sir,  
So that every mouth can be fed.  
Poor me, the Israelite. Aah.

My wife and my kids, they are packed up and leave me.  
Darling, she said, I was yours to be seen.  
Poor me, the Israelite. Aah.

Shirt them a-tear up, trousers are gone.  
I don't want to end up like Bonnie and Clyde.  
Poor me, the Israelite. Aah.

After a storm there must be a calm.  
They catch me in the farm. You sound the alarm.  
Poor me, the Israelite. Aah.

Poor me, the Israelite.  
I wonder who I'm working for.  
Poor me, Israelite,  
I look a-down and out, sir.

The Hebrew Lunar Calendar:

1. Nisan * (Abib**) March/April	7. Tishri <sup>#</sup> (Ethanim**) Sept./Oct.
2. Iyyar (Ziv**) April/May	8. Marchesvan (Bul**) Oct./Nov.
3. Sivan* May/June	9. Chislev* Nov./Dec.
4. Tammuz June/July	10. Tebeth* Dec./Jan.
5. Ab July/August	11. Shebat* Jan./Feb.
6. Elul* August/Sept.	12. Adar* Feb./March

\*Babylonian-derived names used in the Bible

<sup>#</sup>first month of the civil year

\*\*apparently Canaanite names also used in the Bible

The Hebrew year begins on 1 Tishri, a month that usually corresponds to Sept.-Oct. Years are marked from the creation in 3761 BC (*Anno a Mundi creato or condito*). So, for example, the first 3-4 months of the Hebrew year 5421 fall in 1660 and the next 8-9 months in 1661. The lunar month had thirty days, beginning at the new moon. Mid-month (the full moon) was the customary time for important festivals. The names of seven of the twelve months were adopted from the Babylonian calendar.

Reckoning of the day began with sunset. Ancient Israel is the first known society to have a seven-day week, only the final day of which was named (Sabbath, sunset Friday to sunset Saturday). Christians observe Sunday as the holy day, because it was the day of the discovery of Christ's resurrection.

The Roman calendar, sometimes presumed in the NT, divided the night into four watches, and the day into twelve hours, the sixth of which was noon. Julius Caesar established the Julian Calendar (Old Style) in 45 BC. In it a year consisted of twelve months, each containing the same number of days as the corresponding month in our calendar. In each month there were three special days, the Kalends (first day of the month), the Nones, and the Ides (5th and 13th respectively, except in March, May, July and October when they were the 7th and 15th respectively). Three years of 365 days were followed by one of 366. The exact solar year is 365 days, 5 hours, 48 minutes, 47.8 seconds, differing by about 11 minutes from the Julian approximation.

Thus after a number of centuries Pope Gregory XIII decreed the elimination of 10 days from the calendar for 1582, and in many countries the day after October 4 became October 15. Adoption of the Gregorian calendar was gradual. Britain and all her colonies (including America) switched in 1752 when September 2 was followed by September 14. Dates before the change are designated Old Style (O.S.) and after, New Style (N.S.).

Passover is celebrated on the 14th of Nisan, generally the night before the first full moon after the spring equinox. There follows the seven day Feast of Unleavened Bread (see Exodus 12-13). The celebration of Easter was fixed by the Council of Nicea (325 AD) for the Sunday following the 14th day of the Paschal Moon. The Paschal Moon refers to the lunar month which contains the first full moon after the vernal equinox. The full moon falls, by definition, on the 14th of this lunar month. So, in general, Easter is the Sunday after the first full moon after the vernal equinox, and can thus range from 21 March to 25 April.

Erich Auerbach on Figurative (Typological) Interpretation:

You will realize that this method of interpretation involves an approach to human and historical phenomena entirely different from ours. We are apt to consider the events of history and the happenings of everyday life as a continuous development in chronological succession; the figurative interpretation combines two events, causally and chronologically remote from each other, by attributing to them a meaning common to both. Instead of a continuous development, the direction and ultimate result of which is unknown to us, the figurative interpreter purports to know the significance and ultimate result of human history, because this has been revealed to mankind; in this theory, the meaning of history is the fall and redemption of Man, the Last Judgment, and the eternal Kingdom of God. We, on the other hand, are able to explain to a certain extent every single historical fact by its immediate causes and to foresee to a certain extent its immediate consequences, moving so to speak on an horizontal plane; with the figurative approach, on the contrary, in order to explain the significance of a single historical event, the interpreter had to take recourse to a vertical projection of this event on the plane of providential design by which the event is revealed as a prefiguration [type] or a fulfillment [antitype] or perhaps as an imitation of other events. In view of the facts that education and culture were almost entirely ecclesiastical up to the fourteenth century, that the conception of human history, as taught by the church, was dominated by the interpretation of the scriptures, and that this interpretation was entirely figurative and based on the trilogy fall of man, incarnation of Christ, last judgment—in view of all these facts it is evident that the figurative conception of history had to exert a deep and lasting influence on medieval spiritual life even on laymen. Sermons, religious poetry (lyrical and dramatical), church sculpture, that is to say the three most important means of popularizing knowledge in the middle ages, were entirely impregnated with figurism [typology].

May I draw the attention of my readers to the important difference which obtains between figurism and other similar forms of thinking such as allegorism or symbolism. In these patterns, at least one of the two elements combined is a pure sign, but in a figural relation both the signifying and the signified facts are real and concrete historical events. In an allegory of love or in a religious symbol at least one of the terms does not belong to human history; it is an abstraction or a sign. But in the sacrifice of Isaac considered as a figure of the sacrifice of Christ, it is essential, and has been stressed with great vigor, at least in the occidental tradition, that neither the prefiguring nor the prefigured event lose their literal and historical reality by their figurative meaning and interrelation. This is a very important point.

"Typological Symbolism in Medieval Literature," *Yale French Studies* 9 (1952): 5-6.

*Specimens of Typological Interpretation*

All examples here are drawn from the subjects depicted in matched pairs of windows at King's College Chapel, Cambridge, England (1515-1531).

*TYPE:*

*ANTITYPE:*

Moses & the Burning Bush (Exod 3:2-6)	The Nativity (Luke 2:7)
Circumcision of Isaac (Gen 21:3-4)	Circumcision of Christ (Luke 2:21)
Queen of Sheba presenting gifts to Solomon (1 Kings 10:10)	Adoration of the Magi (Matt 2:11)
Temptation of Eve (Gen 3:1-6)	The Annunciation (Luke 1:26-38)
Dedication of Firstborn (Exod 13:2)	Presentation of Christ (Luke 2:22)
Jacob's Flight from Esau (Gen 28:5)	The Flight into Egypt (Matt 2:21)
Naeman Washed in Jordan (2 Kings 5:14)	Baptism of Christ (Matt 3:16)
Jacob Tempts Esau to Sell his Birthright (Gen 25:33)	Temptation of Christ (Matt 4:1-11)
Elisha Raises the Shunamite's Son (2 Kings 4:18-37)	Raising of Lazarus (John 11:43-44)
Triumph of David (1 Sam 17:54, 18:6)	Christ's Entry to Jerusalem (John 12:12-15)
Israelites Gather Manna (Exod 16:4-35)	The Last Supper (John 13:26)
Cain and Abel (Gen 4:8)	The Betrayal of Christ (Matt 26:49)
Shimei Cursing David (2 Sam 16:7)	The Mocking of Christ (Luke 22:64)
Torments of Job (Job 2:7-9)	Scourging of Christ (John 19:2)
Crowning of Solomon (Song 3:11)	Christ Crowned with Thorns (John 19:2)
Naomi Mourns her Last Son (Ruth 1:5-6)	Lamentation of Christ by Mary (Trad.)
Joseph Cast into the Pit (Gen 37:22)	Entombment of Christ (Matt 27:60)
Jonah Spewed out by Whale (Jonah 2:10)	Christ's Resurrection (Matt 28:2)
Reuben Finds Pit Empty (Gen 37:29)	Three Marys at the Tomb (Mark 16:2)

Daniel Found Alive in Lion's Den (Daniel 6:19-23)

Christ Appears to Magdalene (John 20:14)

Daniel Fed in Lion's Den (Daniel 6)

Supper at Emmaus (Luke 24:30-31)

Jacob and Joseph meet in Egypt (Gen 46:29-30)

Christ Appears to the Apostles (John 20:19-20)

Translation of Elijah (2 Kings 2:11-13)

The Ascension (Acts 1:9)

Moses Receiving the Tables of the Law (Exod 31:18 - 32:1)

Pentecost (Acts 2:1-4)

Other Typological Interpretations not from the King's windows:

Eve formed from Adam's Rib (Gen 2:22)

Piercing Jesus's Side on Cross (John 19:34)

Crossing the "Red Sea" (Exod 14:21)

Baptism of Jesus (Luke 3:21-22)

Add your own:



Study Guide 2: Gabel & Wheeler, *The Bible as Literature*, 5th edn. and  
Oxford Study Bible (REB), General Articles (marked \*)

**Ex 1-6:** Compare the Moses birth narrative with that of Isaac or Jacob. How is Moses typologically related to Noah? What irony is there in his upbringing? How does Moses resolve the problem of his dual nationality? How does his flight into the wilderness resemble Jacob's? What other resemblances are there between the two characters? What evidence is there of the decay of the covenant since the days of the patriarchs? Examine the peculiar "blood-bridegroom" pericope. What explanation is there for its appearance here? Compare the theophanies to Moses with those to Abraham or Jacob. Examine Moses' reluctance to accept Yahweh's commission. What are his specific complaints? How does Yahweh address them? Why does Yahweh apply the *lex talionis* in his dealings with Pharaoh? What is Pharaoh's primary offense? How are the people of Israel represented? What is unusual about this as a story of the liberation of a people and consolidation of its identity? Does it idealize its people?

**Ex 7-15:** Is Yahweh's goal the destruction of Egypt? What is at stake in the contests between Moses/Aaron and the Egyptian magicians? How are the plagues ordered? What are their differences? What signs are there of Pharaoh's cynicism or of his knowledge of mass psychology? What does Pharaoh respect? Think about ways the Passover consummates the pattern of reversal of primogeniture in the Pentateuch. Why is the remembrance of the Passover made part of Hebrew ritual? How does it fit on the Hebrew calendar? What is the feast of unleavened bread? What is meant by the ritual of "redeeming," dedicating the firstborn? What, if not the Passover, is the central event in the establishment of the identity of the nation Israel? How does Israel behave in the wilderness? By what means does Yahweh attend them? How do Moses and Miriam characterize Yahweh in their psalm of victory? What evidence is there of Israel's radical monotheism? How does Yahweh characterize himself at the well called Marah? See Map 2 in REB.

**Ex 16-20:** Consider the symbolism of the wandering in the desert. How is Moses divided by his loyalty to his people and to Yahweh? What is manna and why is this supernatural food significant? Who is Joshua and how does Moses assist him in the battle with the Amalekites? What does this battle suggest about Israel's ordeal in reaching the promised land? What is paradoxical about Yahweh's decision to wipe out memory of Amalek by having Moses record the event in a book? What signs are there of Israel's increasing social organization? What legacy is there of Jethro's system in our own day? What is different about the Mosaic Covenant? In what sense are all holy mountains in the Pentateuch, one mountain? Consider the symbolic value of mountains. What are the signs of Yahweh's great public theophany? What is the role of priests in Israel? What kind of society is constructed on the Decalogue?

**Ex 32-34:** Why does Israel commit so gross an apostasy? What does it signify about their acceptance of the covenant? Consider the resemblance of Moses to Abraham in his intercession for the people's survival. Why does Yahweh relent? What is Moses' role in repudiating their idolatry? What justice is there in Israel's punishment? How are the Levites distinguished? How does this episode change the form by which Yahweh demonstrates his presence with his people? Why is Moses granted a special audience, a privileged theophany? How does Yahweh identify himself to Moses? After the renewal of the covenant with Moses, how do the people of Israel recognize his uncommon lot?

**Ex 37:** What is the Ark of the Covenant, and how does Israel regard its powers and symbolism?

**Lv 16:** Why is this passage so obviously derived from the P source? What are the priestly responsibilities detailed here? How this so-called "annual purification ritual" or Day of Atonement accomplished? What is "expiation" and how does the goat facilitate it?

**Nm 20-21:** Hebrew tradition contends that Joshua, not Moses, led the people into the promised land. How does this passage account for that change of leadership? How does Aaron share in the punishment? Examine his death narrative and compare it with Moses'.

**Dt 32-34:** What relationship is described between Israel and Yahweh in the so-called Song of Moses? What is meant by a Pisgah-sight? Compare Moses' blessing of the 12 tribes of Israel with Jacob's.

**Jos 1-6:** Consider the symbolism and symmetry of the crossing of the Jordan. See Map 3 in REB. What are the roles of the Levites and of the Ark? What are the typological antecedents of Rahab and the scarlet cord? Why is she spared the destruction of Jericho? What is signified by the renewal of circumcision and the keeping of the Passover in the promised land? What pericope establishes a typological relationship between Joshua and Moses? In what sense does Yahweh become here a god of battles? In Joshua we leave behind the Pentateuch and the documentary hypothesis. But what concerns are held in common between the authors of the Pentateuch and the so-called Deuteronomistic Historians who assembled the history up to 2 Kings?

**Jos 23-24:** After military victories and the division of the land among the tribes, Joshua assigns credit to Yahweh. What advice does he leave with Israel in his valediction? What does he stress in his synopsis of Israel's history? How do the people respond? What pledge made to Joseph is finally kept? How do Joshua's cautions contain the seeds for the conflicts in the book of Judges? What is heroic about Joshua?

**Jgs 1-2:** What evidence is there that this is a fragmentary addition? What conflicts and repetitions are contained in it? What sorts of warnings does Israel receive? What is the characteristic cycle of Judges? This document is roughly contemporary with the Trojan War. What similarities exist between it and Homer's *Iliad*? Who are Judges? What view of human nature is endorsed here? How do these conflicts illustrate Israel's problems in coexisting among the other inhabitants of Canaan?

**Jgs 4-5:** How does Deborah judge Israel? The song of Deborah is the oldest surviving fragment of Hebrew literature. What are some signs of this?

**Jgs 10:** How do the Israelites become slaves of the Philistines? Who indicts Israel here for its apostasy? What is the difference between a judge and a prophet?

**Jgs 13-16:** In what sense does Samson judge Israel? What is peculiar about his birth-narrative? What is a Nazirite? What are the qualities of the Philistines and their god? What is imperfect about Samson as a hero? What are some recurrent motifs in this tale? In what sense is Samson a type of Moses? What evidence is there that plot mattered more than characterization to the authors of this tale? Is Samson a representative of his people? Is the plot of this tale tragic?

**Ru:** In Hebrew Bibles Ruth falls in the Ketubim, not the Nebiim. What evidence is there of a radically different atmosphere in Ruth than in Judges, which it follows in the LXX and Vulgate? Historically it purports to be pre-exilic, yet what evidence is there that it is a post-exilic rendition of an old tradition? What difference is there here in the attitude to mixed marriages? What use is made of the principle of redeeming? Of levirate marriage? What is significant about the offspring of Ruth and Boaz? What evidence is there that the ceremony of renouncing the levirate right to Ruth is old and forgotten by the time the story came to be written? Why is Boaz regarded as a type of Christ? Can Ruth be typologically compared with other women in the OT? What kind of symmetry can you detect in the tale? Who are the Moabites? Is the characterization convincing? How does the plot escape being a tragedy? What is significant here about names? Where is the customary place for the transaction of public business?

**1 Sm 1-3:** Compare Samuel's birth narrative with that of Isaac, Moses or Samson. What motifs are common to these stories? What kinds of typological comparisons can you draw? How is the priestly class, as represented by Eli and his sons, characterized? What is the meaning of the name "Samuel"? Hannah prays twice. How do the prayers differ? Study the poetic devices in her second verse prayer. Of what does the "man of God" accuse the priestly class? How is the cycle of apostasy and faithfulness maintained here? Samuel succeeds to the priestly role supplanting Eli's sons. How is he also confirmed as a prophet and a judge?

**1 Sm 8-10:** Why does Israel clamor for a king? How does the corruption of Samuel's own sons produce both the petition for a king and Samuel's extensive warnings against it? How does Yahweh view this development? What is a theocracy? What is Saul's principal claim to the crown? Which is his tribe? What leads to the convergence of Saul and Samuel? How is Saul anointed king? What is prophetic rapture and how does it possess Saul? What proverb does this elicit? How does the drawing of lots publicly confirm the choice of Saul as king? How is he acclaimed by Israel? Is there dissent? This is the epoch of the United Monarchy in Israel (see time line). See Map 4 in REB.

**1 Sm 15-20:** Despite his successful campaigns against the Philistines and Amalekites, Saul is condemned by Samuel. Why? Compare his behavior with that of Abraham or Moses or Joshua. How does Saul attempt to exonerate himself? How do the interests of Saul and those of Yahweh conflict? What is Samuel's alibi for leaving Saul's court in search of a new king? How are Yahweh's instructions to Samuel different this time? Where else do we see the motif of the selection of the least probable (a Cinderella story)? Who is Jesse and to which tribe does he belong? Why is Saul subject to fits of madness and how do these provide one version of David's introduction into Saul's court? Psalmody is no less an accomplishment of the complete courtier than military prowess. What are some other ancient accounts of a contest of champions like that between the Philistines and Israel? What evidence is there that the second version of David's introduction to Saul is independent of the first? What motif tells us of David's piety? How is David provoked to defend Israel and Yahweh? Examine the comic relief in the armor ceremony. What are his weapons and how are they allegorically significant? To what does David attribute his victory? Compare this episode to the contest of Moses and Pharaoh in Exodus. Despite being heir-apparent, Jonathan forges a close bond of friendship with David. How does David's success remind us of Joseph's? Why is Saul jealous and how does he attempt David's entrapment? How can we tell that 18:16 was written after the division of the kingdoms? How does Michal figure in Saul's plot to destroy David? What is her "bride-price"? How do both Saul's children demonstrate their greater affection for David than for their father? How is Michal typologically related to Rachel? How does Samuel employ his prophetic powers to defend David? How does Jonathan discover his father's real intents toward David, and how are these communicated to David?

**1 Sm 28-31:** Samuel dies during David's period as a refugee among the Philistines. How is the decline of Saul's character most forcefully demonstrated? When Yahweh is silent, to whom does Saul appeal? When Samuel returns from Sheol, what is his message? What division is there in David's alliance with the Philistines? How does David avenge himself against the Amalekites? How is the custom of "share and share alike" established in Israel? How do Saul and his sons perish? See Map 8 in REB.

**2 Sm 1, 5-7:** What is David's response to news of the death of Saul and his sons? How does the Amalekite messenger miscalculate this response? Study David's psalm-like dirge or elegy on the deaths of Saul and Jonathan. How and where does David consolidate his kingdom? Where is the City of David, poetically referred to as Zion? See Map 9 in REB. What is the source of David's military strategies? What is symbolized by the ceremonial installation of the Ark of the Covenant in Jerusalem? What evidence is there of the great power associated with the Ark? Why does Michal complain about this ceremony and how is her complaint regarded by David and Yahweh? How does Nathan succeed Samuel as prophet? What is Yahweh's explanation for his willingness to dwell in a house, and who is to build it? What is the Davidic

covenant? Examine the parallel establishment of the House of the Lord and the House of David, the Temple and the royal dynasty.

**2 Sam 11-12:** Why does David recall Uriah from the Ammonite war? What is ironic about Uriah's loyalty to David, his pledge of military discipline which prevents his returning to Bathsheba, his wife? How is David reproached for this affair? Study the allegory in Nathan's parable of the lambs. How does David accept the judgment that his family "shall never again have rest from the sword"? What becomes of Bathsheba's first son by David? Examine Psalm 51 traditionally ascribed to David on this occasion. What images does it employ to describe repentance? How is Bathsheba's second son promised a different destiny?

**2 Sam 15-19:** David's son Absalom dispatches his rivals and becomes David's heir-apparent. Why is he so successful among the Israelites? What becomes of David's court during the rebellion? Is Absalom a potential parricide? Who is Zadok and to which tribe does he belong? Why does David instruct Zadok to return the Ark to Jerusalem? How does David signify his submission to Yahweh's will during the rebellion? What messages does he receive of conflicts among the conspirators? How does Hushai serve as David's spy? To what does Shimei the Benjamite attribute David's misfortune? How does Ahithophel advise Absalom to signify his defiance of David? Why does Hushai's advice in the matter of capturing David, prevail over that of Ahithophel? How does Ahithophel react to the snub? How do the couriers from Hushai and Zadok to David, escape detection, and how does their message enable David to flee into the Transjordan? Why do David's forces counsel him to remove himself from the heat of the battle? What treatment does David prescribe for Absalom? Why does Joab defy these instructions and kill Absalom? Why does Joab try to dissuade the son of Zadok from bearing news of the battle to David? How does Joab upbraid David for his grief at Absalom's death? Once Judah and Israel have rallied around David, how does he treat his former enemies? Examine the bandwagon effects of David's victory. Read Psalm 18 in which David celebrates his deliverance.

**1 Kgs 1-3:** What signs are there of David's age? Why does Israel fear the power vacuum if he should die without a successor designate? How do the various members of David's court align themselves in the rivalry between Adonijah, heir apparent, and Solomon? How is Bathsheba typologically related to Rebecca, David to Isaac, and Solomon to Jacob? Study how Zadok the Priest and Nathan the prophet publicly anointed Solomon king and exploit the acclaim of the people. What literary device is apparent in 1:40? What becomes of Adonijah and his power block? David's deathbed valediction to Solomon includes the adjuration, "Do as your wisdom prompts you." How does wisdom become Solomon's chief attribute? What is wisdom? Why is it wise to settle all the old scores of which David reminds him? Why does his wisdom prevent Solomon's consent to allow the Shunammite to marry Adonijah? Note how Solomon cleans house after David's death. How can executions occur even at the horns of the Ark? What alliances does Solomon undertake that enable him to build the Temple? How does Solomon please Yahweh in the theophany at Gibeon? How does he demonstrate wisdom? What are hill-shrines and why are they tolerated in the days before the Temple? What about after the Temple? How does the classic "judgment of Solomon" in adjudicating a case of disputed maternity demonstrate wisdom?

**1 Kgs 4-8:** How is Solomon's wisdom represented as a counterpart to the covenants Yahweh made with the patriarchs, especially Abraham? In this golden age the covenant is being richly fulfilled. Note the language of 4:20-21. Wisdom was normally thought to be an attribute of Egyptians or men of the east, but note that Solomon's reputation exceeds even theirs (4:29-34). What social conditions are the prerequisite for Solomon's ambitious building projects? What political alliances? What unfortunate policies did these projects entail? Solomon began the Temple in 957 BC. What evidence of the Deuteronomic concept of history is apparent in Yahweh's conditional promise in 6:12-13? What previous representative of Yahweh's presence with Israel was lodged in the inner shrine, the holy of holies? Consider the powerful symbolism of the House of God and the way it embodies all of Israel's hopes and destiny. What are cherubim? When the

Temple is dedicated, what is discovered in the Ark? What is the difference between the City of David (8:1) and the city of David (e.g. Luke 2:5)? How is the Lord's appearance to Israel here reminiscent of earlier appearances in Exodus? Study Solomon's prayer of dedication carefully. What is the answer to his rhetorical question, "But can God indeed dwell on earth?" What is the real importance of the Temple? How does the prayer anticipate the Babylonian captivity?

**1 Kgs 9-11:** In Yahweh's second theophany to Solomon he steadfastly remains conditional in accepting the Temple. What are his conditions? What impresses the Queen of Sheba? How does Solomon acquire his magnificent wealth? Do Solomon's marriages with foreign women suggest an easing in ethnocentric marriage customs? What influence do they have on his faithfulness to Yahweh? What other sources are there for Solomon's apostasy? What is the role of Hadad the Edomite? After Solomon's death, the kingdom is divided into two monarchies, Israel in the north and Judah in the south (see 11:12-13). What is the significance of Jeroboam's cloak being rent into twelve pieces by the prophet Ahijah, ten of them being given back to Jeroboam? What about the remaining two pieces? Who succeeds Solomon as king of Judah? Note the cross reference to parallel accounts in the books of Chronicles. See Map 5 in REB.

**1 Kgs 12-16:** What fundamental political miscalculation does Rehoboam commit? Note the conflict of advice from the elders and the young men. Why does Rehoboam listen to the latter? What is the immediate effect of his announcement? What prevents a violent civil war? How does King Jeroboam of Israel offend the Lord? Why does he fear continued pilgrimages to the Temple in Jerusalem? How is he typologically related to Aaron in spite of his contempt for the Levites? How do his people signify their apostasy? How is Jeroboam warned? What happens to his lineage? Meanwhile in Judah, why doesn't King Rehoboam attack his apostate countrymen? How does Egypt get revenge on Judah? Note how king Omri of Israel establishes a capital in the north at Samaria to rival that of Judah in Jerusalem. Note how his son Ahab continues these policies, even establishing peace with the kingdoms of Judah and Tyre. But the religious practices of this league remain contemptible to the Deuteronomic historians. Baal displaces Yahweh.

**1 Kgs 17-19:** What religious crisis necessitates the calling of a powerful prophet? How is Elijah typologically related to Moses? What continue to be Israel's offenses under King Ahab and his wife, Jezebel? How is Elijah's vocation as a prophet confirmed? Compare his preparation in the desert with that of the people of Israel generally, in Exodus. Why is Obadiah disheartened to discover Elijah? What is Elijah's reputation? What is a striking demonstration that the word of the Lord is with his prophet Elijah? Why is this showdown held on Mt. Carmel? What euphemism is in 18:27? Why does Elijah retreat again into the wilderness and what is the lesson of the unexpected theophany he experiences there? How is Elisha typologically related to Joshua?

**2 Kgs 1-2:** When Ahab's son, Ahaziah, consults the augury of Baal-zebub, what is he desiring to know? Who intercepts his messenger? What does the messenger tell the king that enables him to identify the prophet? According to the prophet, what will be the cause of Ahaziah's death? When the king sends troops to capture the prophet on the hilltop, what happens to the first and second detachments? How does the captain of the third conduct business differently? At the end of their successful collaboration, what does Elijah grant to Elisha? To whom is Elijah typologically related when he parts the waters by striking them with his cloak? How does the cloak itself become an emblem of Elijah's power? In the apotheosis of Elijah, who does Elisha think is capturing him in their chariots? How is the transfer of power to Elisha confirmed? How is he typologically related to Joseph? What special power does Israel ascribe to its prophets?

**Amos:** How does the prophet's background as a poor shepherd from Judah give energy to his indictment of the rich and complacent kingdom of Israel in the prosperous times around 750 before the Assyrian threat? What does it mean that "the Lord roars from Zion"? How does he use images of drought, fire, and disease to represent divine judgment? How does Amos trace a perimeter of corruption around Israel? Note how

formulaic the oracles of denunciation can become: crime and punishment. For what crimes are Judah and Israel indicted? Why do oracles of denunciation alternate with oracles of self-identification by the Lord? How is Israel's crime intensified by the social pressure to conform it brings on the Nazirites? How does the Lord's punishment defy resistance? Amos gives a series of coded scenarios that imply the judgment of Yahweh behind the misdeeds of his chosen people. How does Amos interpret these scenarios (3-5)? Why is judgment explicit against Bethel and Samaria? What kind of insult is it to the rich and famous of Israel to call them "Bashan cows"? What kind of reversal of status lies ahead for them? How do the oracles provide explanations for a variety of "natural" disasters? What does it mean for Israel to "prepare to meet your God" (4:12)? Why are the Israelites's expectations of prosperity to be undermined? In that evil time, why is it prudent to be silent (5:13)? Note the imperative voice that offers the only hope, "Seek good, and not evil" (5:14). How is "the day of the Lord" to be known? Why will worship and sacrifice then be too late? "Instead let justice flow on like a river and righteousness like a never-failing torrent" (5:24). What images are there of exile and desertion? How does chapter 7 change tone from oracles to visions and narrative? What is a plumb-line and why is it such an ominous image? Who is the nemesis of Amos? How do the demands of piety conflict with those of civic life and commerce? What are images of the apocalypse? What are images of futile escape? What could be worse than for the Lord to regard the Israelites as no better than Cushites (9:7)? What slim promise exists for a remnant, a restoration?

**2 Kgs 16-25:** How does Ahaz, king of Judah, perpetuate apostasy? What pressures does he feel from the Edomites and the Assyrians? Why does he pay ransom to the Assyrians? Where does he find the wealth to repay them for their support? What secret traitorous alliance leads the Assyrians to topple Hoshea and the northern kingdom of Israel? How does the Deuteronomic historian explain the fall of Israel here at the end of the eighth century BC (722)? Judah now becomes the saving remnant under king Hezekiah. How does Hezekiah differ from his predecessors? How does the fate of the Temple mirror that of the chosen people? How does this faithfulness preserve his people in the fierce Assyrian siege of Jerusalem under Sennacherib in 701 BC? See Map 6 in REB. What is the role of the prophet Isaiah and his oracle? What sign is there that Hebrew is being supplanted by Aramaic as the lingua franca? How is the relief from this siege typologically related to the Passover? How is Hezekiah's life prolonged? Why does Babylon send gifts to Hezekiah? What is Isaiah's response to this wealth? What are the consequences of Manasseh's and Amon's apostasy? Why is Josiah unable to reverse these trends? What is the chief consequence of his attempts to rebuild the Temple? What do Hilkiah the priest, Huldah the prophetess, and the others discover from reading the book of the law? How does Josiah attempt to reform his people? How does Josiah die? Nebuchadnezzar of Babylon suppressed first the Assyrians, then the Egyptians, and finally the people of Judah. What becomes of the Temple? Of the kings? Of the armies? What is the fate of Zedekiah's rebellion against Babylon? What happens on 29 July 587 BC? Read Ps 137 in this context.

**Ps 1-3, 8-9, 19-23, 30, 37, 41-51, 72-74, 89-90, 96-99, 103-06, 118, 137, 148:** Behind each of these religious poems lie specific historical circumstances and aesthetic choices by poets both before and after David. Pay attention to the diversity of voices, of poetic effects that challenge translators, of details in superscriptions. There are five separate collections within the larger collection. Each ends with a formal liturgical signal. Consider the classification of each psalm using the categories discussed in class: laments (individual or collective), thanksgiving, hymns of praise, royal psalms, and wisdom psalms. Realize that there are other categories as well and that the psalms as a whole fall in the Kethubim. Within each psalm, consider the chiasmic structure of each verse, the doubling. What effect does it produce? What other structures appeal to the Hebrew poets, e.g. acrostics, historical recitals, oracles? How are some of the psalms distinctly rooted in recognizable historical events? How do most of the psalms rise above these concrete details to achieve a universality of religious expression? What assumptions appear about the individual and his society? What pattern of development is there in each psalm? Is there a characteristic structure of, for example, a lament? Is there an internalized drama unfolding? What does it mean to call the psalms "the prayer book of the second temple"?



**Job:** How is the form of this book derived from models of "discussion literature" in both Babylon and perhaps Greece? How does it resemble or differ from the Platonic dialogues? Does it bear analysis as a modification of Greek tragedy? Is Job a tragic hero? What is his view of ritual sacrifice? Why is he selected for testing? How is the book framed with a mythological prologue in Heaven and an anachronistic epilogue meant to supply Job with restitution in reward for his patience? Who is the Adversary? How are the central dialogues filled with redundancy and duplication? Is the character of the speakers dramatically differentiable? How could the hymn to Wisdom (ch. 28) be read separately with good profit? How does its value change in the context of speeches? What position does Elihu present? If the Deuteronomic Historians posited a cause for all human suffering, how does Job's experience force him to dig deeper? Can the righteous man still suffer? Does the rain fall alike on the just and the unjust (9:22-23)? Does Job develop an adequate alternative theology for suffering, a theodicy that justifies God in a world fraught with evil? Could it be said that Job would rather have no answer to the problem of suffering than a false conventional one? Why doesn't he simply curse God and die? Is he typologically relatable to Abraham? What is a "redeemer" (19:25) and where have we seen this figure before? In what sense is Job an exponent of Wisdom? What kind of religious cult appears in the book? Is there any mention of the temple or ark? Why is wealth measured in cattle and slaves? Against all these primitive elements, what evidence is there of post-exilic composition? How does the theophany of ch. 38 compare with other theophanies in the O.T.? What special function does it perform, and what is an apodictic demonstration? How does Job respond to the theophany and how is this consistent with his character earlier? In what sense, if any, does Job's character get transformed?

**Prv 1-9, 25-31:** What is a courtesy book? How does the book of Proverbs style itself as such a guide to behavior in a royal court? What other scenarios does it instruct about? How is it more cosmopolitan and urbane than most Hebrew conduct literature? What happens here to major religious issues like the covenant, the exodus, the chosen people, the law, the prophets, the Zionist expectation? How does the wisdom of the proverbs descend from the character of Solomon? What other foreign influences are apparent? Why is the fear of the Lord the beginning of Wisdom? The first nine chapters represent an intact late religious collection. How does the Hebrew penchant for dichotomies appear both in the verse form and in the juxtapositions of wisdom and foolishness? What similarities are there to the psalms? How is Wisdom personified?

**Ch. 9, "The Wisdom Literature," pp. 134-51.** What books of the O.T. represent the "wisdom literature"? Why are they characteristically "unbiblical"? Who are the authors of these works? Who were the wise men of Israel? Who were the scribes and what were some of their duties? How were the scribes schooled and what did they study? What is the problem in trying to establish the scribes as a social class or caste? How do the world views and purposes in writing of the wise men differ from other O.T. writers? According to the wise men, how does one attain wisdom? How is that different from traditional biblical views? What basic principle or "thesis" did the wisdom writers believe? How does the relationship between behavior and consequences manifest itself in Proverbs and Ecclesiastes? According to Gabel & Wheeler, what is the "point" of these two works? What do they mean by the phrase "An unexamined life is merely a fool's paradise"? What are the Apocryphal books in the wisdom tradition? How do these Apocryphal wisdom books differ from the canonical books of Proverbs and Ecclesiastes? What elements of Greek thought are found in these Apocryphal books? What is "true wisdom"? How should the Jews of the time read these wisdom books? Why were these Apocryphal wisdom books excluded from the traditional biblical canon? Why were books such as Job, Proverbs, and Ecclesiastes included in the canon? How was the book of Job redacted? Why is the term "proverb" an inaccurate word to describe Proverbs? Explain the parallelisms in Hebrew poetry. What is the appeal of the wisdom books?

**Dianne Bergant, "The Perspective of Wisdom," pp. \*172-\*80.** How did the followers of wisdom tradition think knowledge of God could be obtained outside sacred history? In what sense is wisdom more humanistic, personal, and nonsectarian than the Deuteronomic history? What are the canonical books of

wisdom literature? What style of life is recommended by the sages of wisdom literature? How does wisdom transcend national boundaries? Why is "the fear of the Lord the beginning of wisdom"? How do Job and Ecclesiastes call in question the theory of retribution? What is theodicy? How does the personified female Wisdom provide a counterpoint to God's creativity? What pantheistic trends are there in wisdom? What sense that death levels all distinctions? Why is it that wisdom always eludes us? What is the role of mystery in the wisdom literature? How does theophany transcend wisdom? How did early Christians understand Christ as the embodiment of wisdom: the Word? How do Jesus' teachings echo the moral instruction of the wisdom tradition? Why are proverbs so characteristic of wisdom?

**Isaiah:** How many independent collections of oracles are grouped in this book, and what are the noticeable divisions between them? Why are they placed in historical order, Jerusalem, Babylon, post-exilic? What contemporary events are mentioned in Proto-Isaiah, set during the eighth century Assyrian crisis? Which kings of Judah did this Isaiah of Jerusalem witness? How was Isaiah instrumental in helping Judah resist the Assyrian threat? What structure is there to the oracles collected in Proto-Isaiah (chs. 1-39)? What is the form of his oracular denunciations? What is characteristic of his prophetic style? How can we know that time has passed and circumstances changed when Deutero-Isaiah takes over in ch. 40? What is different in his tone in the late period of exile? How is confidence in a universal God affirmed here more decisively than in the earlier, politically vexed era? How can the Persian king Cyrus be regarded as the Lord's anointed (ch. 45)? How is the poetry more complex and moving in Deutero-Isaiah? Where does Trito-Isaiah pick up? How do these late oracles reflect the life of the post-exilic people. What are suffering servant songs and why are these appropriate in the post-exilic world of the Hebrews? What other forms does nostalgia take?

**Ch. 8, "The Prophetic Writings," pp. 121-33.** In what ways did the prophets receive their message? What was their obligation to Israel? When was the "Age of Prophets"? How did it "begin"? Who were Amos, Hosea, and Micah? What is significant about the prophet Isaiah? Why are these called the "literary prophets"? Who were Jeremiah, Ezekiel, and the Deutero-Isaiah? How and to whom were each of these prophesying? What do all of these prophetic books have in common? What is the "form" of these prophetic books? What is the general structure of the prophetic books? What is the "prophetic paradigm"? Why would these prophetic books appeal to Jews living hundreds of years after they were written? What is biblical typology? How do Gabel & Wheeler address the issue of the interpretation of biblical prophecy?

**James L. Mays, "The Phenomenon of Prophecy," pp. \*164-\*71.** How are prophets recognized? Do they act in speech or writing? What are the "canonical prophets" and how do they differ from court prophets? How did prophecy differ in Israel from soothsaying? How did dreams and the Urim function similarly? What is an oracle? What events are typical in the life of a prophet like Samuel? How is the prophet's role intertwined with that of the king and army? How do the sayings of the canonical prophets take on a life of their own, a greater universality of application? What political crises served as the backdrop for these prophets? What are the main targets of rebuke for these prophets? How did prophecy help the Hebrew people through adversity? How does the failure of prophecy lead to apocalyptic writing? What else led to the decline of prophecy? How does it appear to resurface in Christian scriptures and early church?

**Ezekiel:** What is the meaning of "El" in the name of this priest/prophet? Though a contemporary of Jeremiah in the early years of the Babylonian captivity after 587 BC, what different form does Ezekiel's message take? How do visions replace denunciations? How do these vivid images constitute a temptation to the interpreter? What is peculiar in Ezekiel's narrative of prophetic summoning? What sort of theophany does he report? How does he mime his warning when his voice is silenced? Ezekiel contains the most complete chronology of any prophetic book (593-571 BC), yet interpreters are divided over the situation of the prophet, whether to the exiles or in the pre-exilic situation Judah or both. How does Ezekiel deviate from the concept of sin and punishment common in earlier Judaism? What notion of God does he hold? What are some signs of Ezekiel's penchant for symbol, allegory, and parable? What is allegorically

represented in the vision of valley of dry bones (ch. 37)? Why do some scholars think the last eight chapters represent a later addition? In what sense is it a utopian vision?

**Ezra-Nehemiah:** See Map 10 in REB. What mix of literary genres appears in this pair of related books from the Kethubim? How are they demonstrably interdependent? What epoch are they set in? How does Ezra reinforce Isaiah's notion of Cyrus as the Lord's anointed (Is. 45:1)? The early chapters of Ezra are sometimes called the book of Zerubbabel (c. 525-516 BC) and deal with the first two of four waves of returning exiles, the first having been under Sheshbazzar and the second Zerubbabel. What challenges face the returning exiles? In addition to the religious chores they face, what bureaucratic hassles plague them? What happened to the scroll with Cyrus's decree that enabled the Jews to begin rebuilding the temple? Why do some of the Jews object to rebuilding? What typological resemblances are there between this situation and the exodus from Egypt? Why does Ezra contain such exhaustive chronicles, catalogues, censuses, transcripts of edicts, correspondence, etc.? How does the second Temple compare with Solomon's? Why are the walls of Jerusalem also an issue? What role do Haggai and Zechariah play (ch. 5)? Which old religious traditions are revived? How does Ezra organize the final wave of returnees? Why does he object to mixed marriages? Though it may be necessary to remind the people of Israel that they are uniquely God's chosen people, what will soon become of Ezra's ethnocentricity in this post-Babylonian era? Written in the time of the Persian king Artaxerxes (464-424 BC), Nehemiah's memoirs deal with similar issues from the perspective of an outsider. What role does Nehemiah play in the Persian court? What does he achieve in his first visit to Jerusalem? What discoveries does he make in the reconstruction? What do the priests contribute to this task? What social reforms does Nehemiah introduce? What public ceremony does Ezra preside over in 444 BC? What evidence is there that Hebrew is giving way to Aramaic among the Levites and people? What is the response of the people to this ceremonial restoration of their faith?

**Haggai 1-2:** What is unusual about the dating of this Hebrew oracle from the Nebiim according to the rule of the Gentile monarch, King Darius of Persia (summer of 520 BC)? A generation after the first Jews had returned from exile, what indispensable social commitment was still unfinished? What is the relation between piety and prosperity according to the prophet Haggai? What can still be remembered about Solomon's temple and how is this symbolism crucial to Haggai? How will Zerubbabel become the typological repetition of David and Solomon? Why is Israel so slow to rebuild the temple? What is the effect of Haggai's prophecies?

**Zechariah:** What evidence is there of two distinct components in the book of Zechariah? How do the visions in the earlier, post-exilic section (chs. 1-8) pose a real temptation to interpreters? How do these resemble Ezekiel and foreshadow the apocalyptic literature of Daniel? What changes in Deutero-Zechariah (chs. 9-14)? What remains continuous? Why might scholars assign these varied components to the period of the Maccabean revolt? What Zionist expectations run throughout the collection?

**Ch. 11, "Judaism in the Intertestamental Period," pp. 169-88.** What happened in 587-586 BC? In 538? Who was Cyrus? How did his political policies differ from those of the Babylonians? Why did this period "force" the formation of the canon? What is Aramaic? What is meant by the term *lingua franca*? When the Temple was rebuilt in 516 BC, how did its focus change? Who was Alexander the Great? Why is he important in Jewish history? Who were the Ptolemies and Seleucids and what kingdoms did they rule? See Map 11 in REB. What is meant by the term "hellenism"? What were the two major carriers of hellenism? What is the Diaspora? What political status did Jews have in the Greek empire? Explain the concept of the synagogue. How was it unique among the pagan religions? What major concept from Greek thought influenced Jewish ideas? How did it arise? What is the difference between ethical and cosmic dualism? What are demonology and animism? What devotional practice became associated with the synagogue? What is the difference between written and oral Torah? What is the purpose of each? What practice among the Temple scholars was also used in interpretation of the scriptures? Who were Aristobulus of Paneas and

Philo of Alexandria? Explain the nature of persecution under Antiochus IV. Who was Mattathias and what did he do? Who was Judas Maccabeus? Who are the Hasmoneans? Who was Herod Antipater? Why was he a nasty person? Why is he referred to as "Herod the Great"? See Map 12 in REB. Who were the Pharisees and Sadducees and how did their religious beliefs differ? Who were the Zealots and Essenes? What special contribution did the Essenes make? What are the origins of the Messiah? How is the concept of the Messiah linked to the phrase "Son of Man"?

**App. III, "Palestine in the Intertestamental Period," pp. 373-80.** After Persian dominion over Babylon and the release from exile, what great empire arose to displace Persia? See Map 7 in REB. Who was Alexander the Great (b 356 BC)? Who had been his teacher? What happened in 333 BC at Issus? See 1 Maccabees 1 in the Apocrypha. What happened to the empire after his death (323 BC)? What happened to Palestine (Judah/Judea) in the power struggles between the descendants of Ptolemy (Egypt) and Seleucus (Syria)? After Antiochus III seized Palestine in 198 BC what ended his brief period of tolerance toward the Jews? How did his son Antiochus Epiphanes IV alienate the Jews? What became of the office of high priest long held by the descendants of Zadok? How did Antiochus suppress Judaism in 168 BC? How did these events inspire the apocalyptic visions of Daniel 7-12? How did the Maccabean revolt begin and where in scripture is it chronicled? What festival commemorates the purification of the Temple in December 164 BC and the restoration of Judaism? What was the Hasmonean Dynasty and how did it fall away from its origins? How do hermetic movements like that of the Essenes embody a response to this corruption? What happened when the Pharisees opposed it? What rising empire captured Jerusalem in 63 BC and established a puppet government there ruled by the house of Herod? How did "Herod the Great" eliminate lingering Hasmonean claimants to the throne? What building project earned him his epithet? Without a dynasty of rulers after Herod's death (4 BC), how did Rome govern Palestine? Who was Procurator of Judea from 26-36 AD? What happened to the Jewish revolt against Nero's Rome that began at Caesarea in 66 AD and continued against his successor Vespasian in 67 AD? What happened in 70 AD?

**Ch. 12, "The Hellenistic Background of the New Testament," pp. 189-205.** What did the conquest of Persia by Alexander do to Mideast culture and language? What are the great literary products of Koine Greek which became the *lingua franca* of the Hellenistic world? How did Luke and Paul upgrade the dialect? What skills did the Greek *polis* instill through its schools? How did libraries operate? Museums? What three literary genres flourished? How was the *Odyssey* the "grandfather" of the romance? What is Aretalogy? How did Biography evolve from history? In what sense can it be said the Judaism had no philosophy? How did the absence of sacred scriptures in Greece encourage philosophic speculation? How did the absence of ethics in the Greek pantheon leave a vacuum for the philosophers to fill? What is the difference between Epicureans and Stoics? Who are some of the notable Roman Stoics? How does it resemble the Wisdom Tradition of Judaism? What similarities are there between the premises of Christianity and Stoicism? What is the concept of the *logos*? How does Paul find common ground with the Stoics? How does his training in rhetoric assist him in this debate or diatribe? How are the two ethical systems similar? What were the national religions and how did Christianity and Stoicism both transcend them? What is pantheism and which of these two systems more resembled it? Can a religion be both monotheistic and pantheistic? What were the Mystery Religions of Greece? If they lacked creeds, what kept them together? What widespread activities signified popular superstition? How widespread was fatalism? Curses? Ghosts? Charms?

**Carol A. Newsom, "The Dead Sea Scrolls and Other Jewish Literature," pp. \*101-\*11.** What has become of texts referred to in the Tanakh but unknown to us today? How did the early Christian church help preserve Jewish scripture? What did their scribes often add to these texts while reproducing them? How old are the manuscripts in the Dead Sea Scrolls? What do Pliny and Josephus say about the Qumran community? Why did the members of that community live in isolation instead of around the temple in Jerusalem? Why are the texts of biblical passages found here important to textual scholars? What do we call the texts that describe the rules and purposes of the community? What is apocalyptic about the *War Rule*?

What forms of literature are found in the *Thanksgiving Scroll* and how were they used in the community? What forms of cosmic dualism prevailed in their thinking? What are nonsectarian texts? How are Pseudepigrapha created? Note that some of the scrolls contain canonical scriptures hitherto available only in medieval manuscripts. What role does Moses play as alleged author or audience of these nonsectarian texts? Joshua? David? Ezekiel? Daniel? What languages are these texts in? How does the persecution of Jews by Antiochus Epiphanes c. 165 BC help date the Hebrew *Testament of Moses*? How is *2 Baruch* related in its apocalyptic dimensions to the destruction of Jerusalem, 70 AD? What is a *Testament* and why was it common in Greek literature?

**Robert Goldenberg, "Hebrew Scriptures in Early Post-Biblical Judaism, with Special Reference to the Rabbinic Tradition," pp. \*122-\*28.** What empire ruled Judea in the time when Ezra the priestly scribe established the Torah as the law of the land (see Ezra 7:6 and Neh. 8)? How did the Jewish tradition regard the voice of the Pentateuch? How has the Torah unified and divided Judaism? When did "classical Rabbinic Judaism" flourish? How were the Sadducees connected with the Temple and what rule did they observe toward religious customs that had grown up without sanction of scripture? What examples does the Mishnah give of the conflict between scripture and tradition in early Judaism? How did Philo of Alexandria want the Torah to be read in the first century A.D.? What does this esoteric tradition establish in the history of Judaism? How does the concept of an Oral Torah, a spoken law, help to counteract the schisms in early Judaism such as those involving Christianized Jews or hermetic sects like the Essenes? How does the rabbinic emphasis on oral law ensure the centrality of the rabbinic cult in Jewish life? How was the vitality of the Pentateuch ensured in spite of this emphasis on rabbinic interpretation? How were the records of this rabbinic interpretation preserved? What are the Palestinian Talmud, the Babylonian Talmud, and the Mishnah, and in what epochs do they appear? What role do they assign the Tanakh? What is the meaning of the Hebrew word *midrash* and how does it establish an ideal of rabbinic commentary? How does midrash reunify scripture and oral teaching? What other types of meaning can a text have for rabbinic interpreters beyond its plain or surface meaning? How does midrash address problems like the moral repugnancy of the binding of Isaac pericope? What norms did Hillel recommend to restrain unbridled interpretive ingenuity in the tradition of midrash? How do these resemble yet deviate from standards of rational argument today? What was the conflict between rabbis Ishmael and Akiva in the 2nd century AD? Which makes of the interpreter more of a magician? What is gematria? What does it mean to assert that "the history of Judaism is more a history of rabbinic thought (and later on, of responses to rabbinic thought) than a history of biblical interpretation"? How does this compare with Christian history? Do both traditions privilege oral over scriptural?

**Daniel:** Though he is described as a prophet experiencing dream revelations in book one, is Daniel an historical figure or an euhemerized compilation of older figures in Jewish tradition? What portion of the Tanakh contains this book and how does that inform us of its status? Though anachronistically set in the time of the Babylonians and Persians, how do the various episodes here embody elements of later Hellenistic Jewish belief? What evidence is there of the Greek notion of the immortality of the soul? What other Greek influence appears? What is the status of angelic beings? What allusion is made to the desecration of the second Temple under Antiochus Epiphanes (175-163 BC)? Where would we find a number of supplemental writings not finally authorized to appear in the canonical book of Daniel by the rabbis at Jamnia? Unlike most of the rest of the Tanakh, the book of Daniel is not written in Hebrew but what ancient Semitic language? Which famous teacher in the first century AD also spoke this language? How does Daniel bridge the wisdom and prophetic traditions? Which former Jewish interpreters is he typologically related to? What kinds of symmetry are there in this book? In the opening episodes (chs. 1-6) the situation of a faithful follower of the Lord in a foreign court ruled by pagans would have resembled what earlier and later experiences of Jewish readers? How does Daniel keep a kosher style? What is his Babylonian name? What is the writing on the wall? How does Daniel interpret the king's dreams? How is Nebuchadnezzar typologically related to Saul? What variety of literary forms are redacted into the book of

Daniel? How are the prophetic visions in the latter half (chs. 7-12) more related to Ezekiel? What is the common element in these visions? What is the common interest of apocalyptic and eschatological literature? How do these visions tempt allegorical interpreters in all ages to over-interpret? What are the elements of a paradigmatic apocalypse? How do these visions supply the faithful reader with hope? How does Daniel embody an ideal of the rabbi?

**Ch. 10, "The Apocalyptic Literature," pp. 152-68.** How do the books of Daniel and Revelation differ from the other prophetic books such as Ezekiel? How is their information organized? What does "apocalyptic" mean? What is the difference between "apocalyptic," "apocalypse," and "apocalypticism"? What is the significance of the narrator of the book of Daniel changing from third person "he" [Daniel] to first person "I"? What is the common subject of the apocalyptic books? What is the purpose of the authors of such works? Who was Antiochus IV and why is he important in Jewish history? How do the purposes of the authors of apocalyptic books differ from the purposes of other prophetic books? What are their intentions? How does God's involvement in apocalyptic books differ from other books? Who were the Maccabees? What are the five major characteristics of apocalyptic literature? What is the meaning of a "dualistic" universe? What is "eschatology"? What is the distinction between the Present Age and the Age to Come? What is characteristic of the "vision" which the author of the work presents? Who was Daniel as a literary convention and why was his character used? Have a look at the basic structure and synopsis of Revelation. When was Revelation composed, according to biblical scholars? What conventions of apocalyptic literature are employed in Revelation? How does it differ? Why is the year AD 66 significant in Jewish history? What happened at Jamnia? Why was the book of Daniel included in the canon if written later than the book of Ezra (late 5th Century)? How does the apocalyptic vision differ between Jews and Christians--in other words, what attitude does each take? Explain Christ's first and second coming. What "advantages" does apocalyptic literature have?

**Martha Himmelfarb, "The Apocalyptic Vision," pp. \*181-\*189.** Why is apocalypse usually related to eschatology? What other subjects may it incorporate? What are noncanonical apocalypses about? Who wrote the apocalyptic literature? How did the function of prophet evolve into that of esoteric visionary and wonder-worker? Why did the believing communities regard prophecy as having ended at the time of the second temple? How do we know that the early Christians felt that the spirit of prophecy had been reborn? If oracles are declamatory, what does it mean that apocalypses are narrative? What view of history typifies apocalyptic literature? How is it typological? How did the Babylonian exile transform prophecy and introduce an element of eschatology? How did the hopes for an eschatological hero prepare the way for Christianity? What added significance attaches to historical events in the lives of the Jews and Christians in an atmosphere of apocalyptic thought? Why is the interpretation of the symbolic vision a key to understanding apocalyptic literature? What is a scribe? How does the ascent of the prophet to the throne of God in the first temple get transformed in post-exilic times into the ascent of the prophet into heaven? How does this reflect dissatisfaction with the second temple? What are common sights in heaven? How do the apocalyptic visions of nature's divine sources in heaven contradict the pre-exilic optimism about nature's knowability in the wisdom literature? How are the souls of the departed viewed? How do angels act as heavenly priests? Can angels be viewed both as guardians of the throne of God and also as means for the righteous departed to approach it? How do these visions contribute to otherworldliness?

Heritage: Civilization and the Jews (1984)

Host: Abba Eban

Part 2: The Power of the Word

Study Guide (not to be turned in)

1. What was the capital city of Nebuchadnezzar?
2. What modern nation contains the ruin of that city?
3. Were the Jews to resist or support the welfare of that city?
4. Without the temple, what unit formed the focus of Hebrew worship?
5. What are Kosher foods?
6. What leader and what empire overpowered Babylon?
7. What was the capital of Persia?
8. Did all the freed Jewish exiles return to the holy land?
9. What year did the first exiles return?
10. How many generations were spent in exile?
11. Who did the Persians place in authority over Jerusalem?
12. Who carried the Torah back from Babylon?
13. What was "the greatest challenge to their individuality that the Jews had ever faced"?
14. Which Greek ruler extended the empire to its greatest size?
15. What is the word for the Greek influence?
16. Why was the OT translated into Greek?
17. Where was one of the largest populations of Jews outside Jerusalem?
18. What kingdom ruled by Antiochus Epiphanes replaced the Greeks in ruling Palestine?
19. After Greek influence waned, what religious changes affected the Jews?
20. Which Jewish refugee family led the revolt against Syrian pagans?
21. Who were the Sadducees; the Pharisees?
22. What do we call the source of the oldest manuscripts of the Hebrew Bible known today?
23. Where is a phylactery worn? What does it contain?



24. What year did the Romans occupy Jerusalem?
25. Who did the Romans set up as King of Judea?
26. How did this king raise money for his projects? Which projects?
27. What rebuilding project did Herod begin that upset the priests?
28. What was the goal of the Pharisees?
29. Who was Hillel?
30. What does Messiah mean?
31. What was the goal of the Zealots and the Sicarii?
32. When and where did the final Hebrew revolt against Rome begin?
33. When did Titus and Vespasian destroy Jerusalem?
34. What remains today of Herod's temple?
35. What is a Menorah?
36. What sect survived the destruction?
37. What is the diaspora?

Some helpful names:

Ishtar  
Cyrus of Persia  
Persepolis  
Nehemiah  
Ezra  
Antiochus Epiphanes  
Maccabees (Judas, Mattathias)  
Qumran  
Shaddai  
Caesarea

The Age of Prophets (**prophets in bold**, *kings in italics*) and after

- 1060 **Samuel** in courts of *Saul* (1050-1010), *David* (1010-970)
- 1000 **Nathan** in *David's* court, *Solomon* (970-930)
- 957 Dedication of the Temple
- 930 Israel and Judah separate: the Divided Kingdom:  
N. Kingdom (Israel, *Jeroboam I*, 930-910)--S. Kingdom (Judah, *Rehoboam*, 930-908)
- 870 **Elijah** against Baal worship in courts of *Ahab* and *Ahaziah* (Israel, 874-850)
- 760 **Amos** and **Hosea** in court of *Jeroboam II* (Israel, Samaria, 786-746)
- 740 **Isaiah of Jerusalem** against Assyrians in courts of *Jotham* and *Ahaz* (Judah, 742-715)
- 740 **Micah** against Israel and Judah in time of *Hezekiah* (Judah, 715-687)
- 722 Fall of Samaria and N. Kingdom under *Hoshea* (Israel, 732-722), deportation to Assyria
- 701 Siege of Jerusalem under *Sennacherib* of Assyria (705-681)
- 640 **Zephaniah** and **Jeremiah** (627-587) to Judah (Jerusalem)
- 622 Reforms in Judah under *Josiah* (640-609), rediscovery of law, **Nahum** on Nineveh
- 612 Fall of Assyrian Nineveh to alliance of Babylonians and Medes
- 600 **Habbakkuk** on Babylon in time of *Jehoiakim* (Judah, 609-598)
- (600 Zoroaster founds his eponymous faith in Persia)
- 597 Fall of *Jehoiachin* of Judah to Babylon, first wave of exiles
- 590 **Ezekiel** (593-570) in Babylon against Jerusalem
- 586 Fall of Jerusalem (29 July), destruction of First Temple (Solomon's), mass exile

## Babylonian Captivity (586-539)

- 570 **Isaiah of Babylon** consoles exiles, promise of restoration, messiah
- 539 Fall of Babylon to *Cyrus* (539-530) of Persia, Edict of Cyrus liberates captives
- 537 First of four waves of returning exiles, redaction of Pentateuch continues
- (530 Elsewhere the age of Buddha, Confucius, and Pythagoras)
- 520 Second Temple begun under Persian governor *Zerubbabel* (520-515)
- 520 **Haggai** and **Zechariah** comment on Second Temple
- 490 Battle of Marathon, Greece thwarts Persian invasion
- 445 *Nehemiah* appointed governor of Judah
- 440 **Malachi** and the age of Zionism
- 428 Ezra the Scribe returns with last of exiles from Babylon
- 331 *Alexander the Great* (331-323) campaigns against Persia, beginning of Hellenistic age
- 168 Maccabean (Hasmonean) revolt against Seleucid *Antiochus Epiphanes* (175-163), **Daniel**
- 164 Success of revolt and rededication of the Temple
- 63 Pompey of Rome captures Jerusalem
- 47 *Herod Antipater* tetrarch of Jerusalem and Galilee,
- 44 Assassination of Julius Caesar in Rome
- 37 *Herod the Great* (37-4) wipes out Hasmonean dynasty, assumes throne in Jerusalem
- 19 Third Temple under *Herod*
- 6-4 Birth of Jesus
- B.C.
- A.D.
- 29-30 Death of John the Baptist, crucifixion of Jesus under Roman procurator Pontius Pilate
- 70 Destruction of Jerusalem under Romans *Titus* and *Vespasian*, diaspora begins



## The Prophets: their time and their message

There were prophets in Israel from early days, including Moses as well as Elijah and Elisha. From the eighth century BC to the fifth, the prophecies of the foremost prophets were collected into books which have survived.

from John Deane, Introducing the  
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& Row, 1987). ©

