



comprehension

Getting the Most Out of Reading

Outline Summaries

- Outlining for overview and logic flow
- Convert paragraphs to points
- KH: 16 as example: Post-exile Issues for Israel

Second Isaiah was not concerned so much to explain the Exile as to reveal why God decided to bring it to an end and restore the people to their land.

The period of Persian rule was the next era to produce a great deal of Jewish religious literature. Persian policy granted limited religious autonomy to subject peoples so long as their priests collected taxes satisfactory to the empire. Thus when Cyrus decreed that Jews in Babylon should return to Judah and rebuild the temple, the race was on to determine the shape of the Judaism that would take root back in the land. This was the first major issue faced in the Persian period. The Priestly Work — made up of selected passages in **Genesis 1–50** (e.g., chs. 1, 5, 17, 23), parts of **Exodus 1–24**, all of **Exodus 25–31, 35–40**, **Leviticus**, and **Numbers 1–10**, and parts of **Numbers 11–36** — was one major contribution to this effort. Some think it may have been authored while Jews were still in Babylon, preparing for their anticipated return to Judah, while others suggest it was created once the people had made their way back to Judah. In either case, it provides a blueprint for an orderly society and temple cult by showing that God's mandates for proper

Post-Exile
Issue 1:
Identity

Post-Exile
Issue 2:
Diversity

Issue 3

Framework for Reading the Old Testament

and the priests, revealing how some prophets preached in service of the temple; for this they are often called “cult prophets.” Joel’s words are perhaps the language spoken in a temple service to explain a recent crop devastation as God’s punishment for communal sin and to describe God’s coming and final judgment.

A second major issue that Jews in the Persian period had to confront was how to handle the new experience of cultural and ethnic diversity in Judah. Should Jews seek to convert their neighbors or steer clear of them altogether? The author(s) of **1 and 2 Chronicles** and **Ezra-Nehemiah**, considered by many to be one person or a group of thinkers from the same school of thought, seemed to think the isolationist option most suitable. The final compilers of the book of **Proverbs** seemed to share this view, as is evident from the passages warning young men against the “stranger woman” in Proverbs 1–9. By contrast the authors of **Ruth** and **Jonah** clearly desired a more open attitude toward non-Jewish neighbors.

A third concern for Jews in this period was how to make their own voice heard in the temple liturgy, and

Authors' Approach

- Historical-critical methodology
- Narrative reading strategy

H i s t o r i e a l



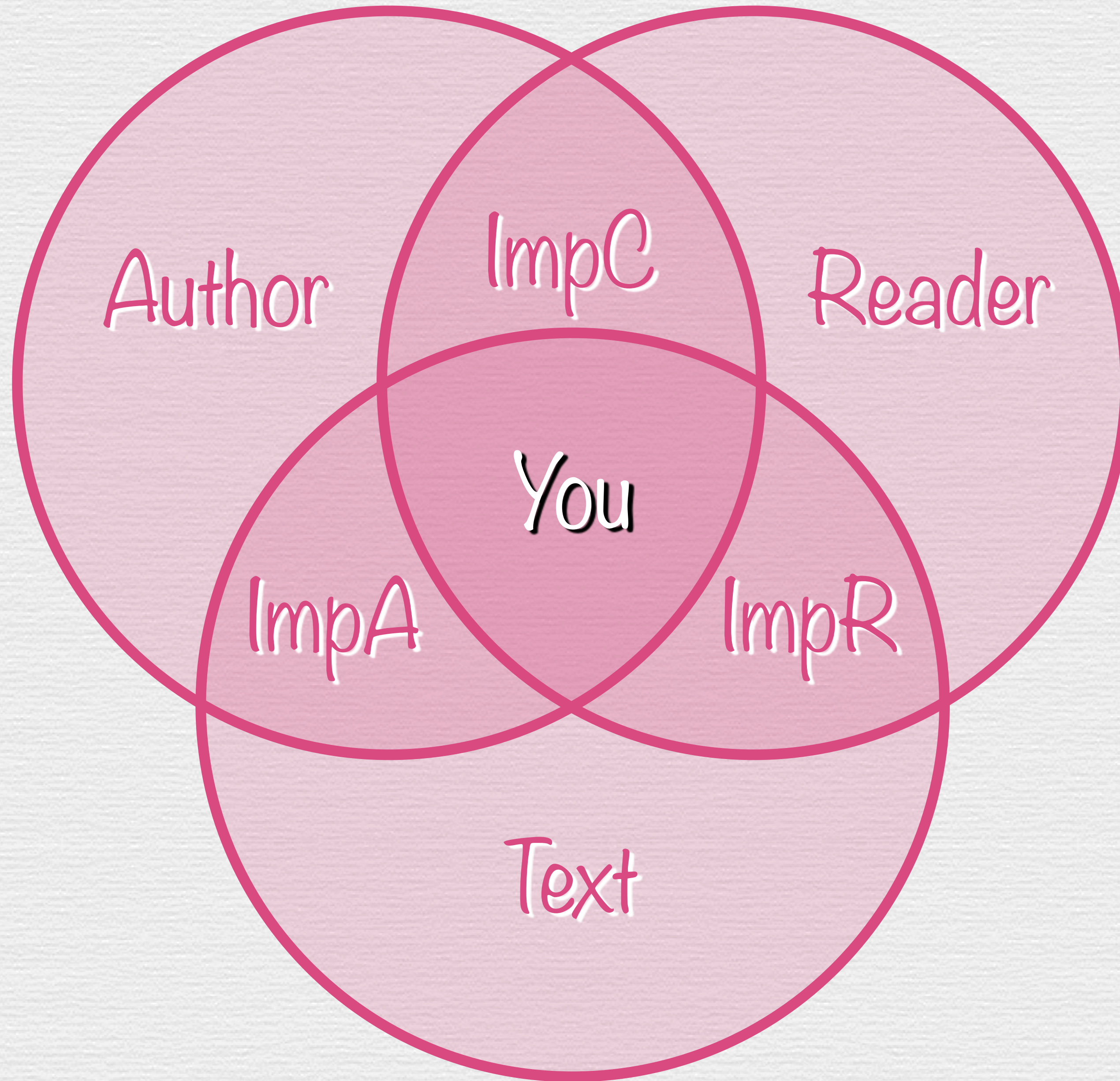
C r i t i c a l

Area of Empire at A.D. 14
(Death of Augustus)

Area Added after A.D. 14

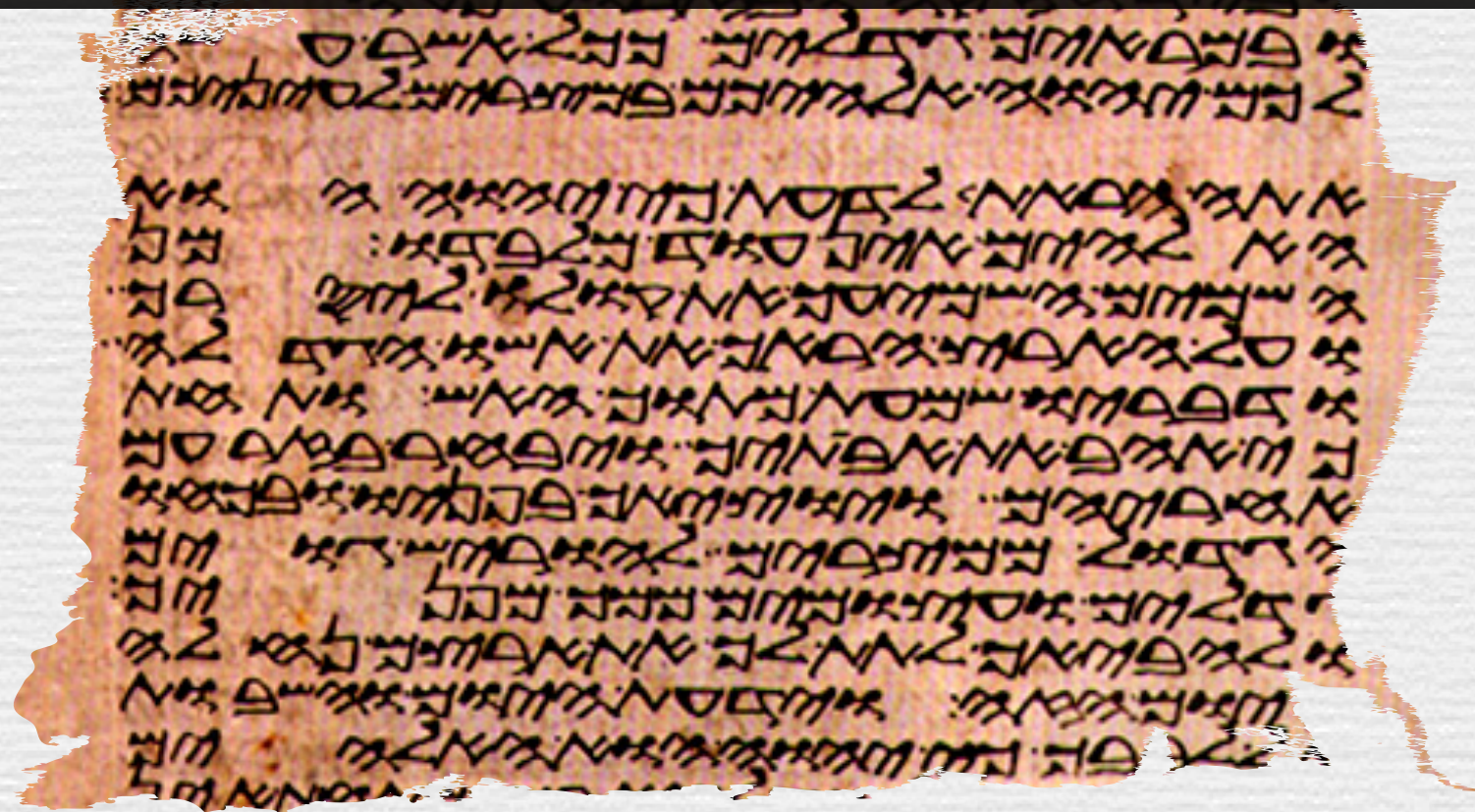
Hispania Name of Roman Province or Region

Narrative

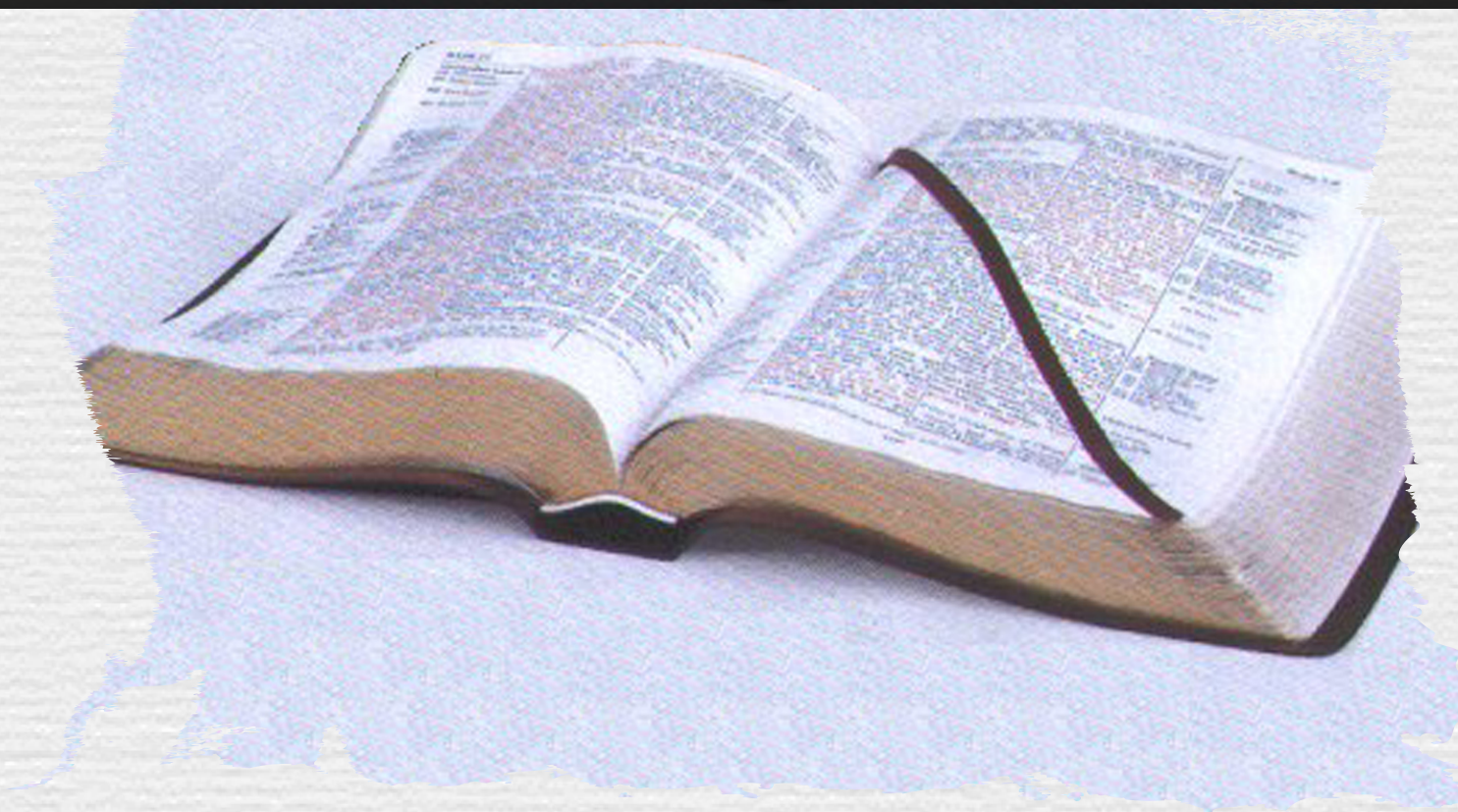


Reading

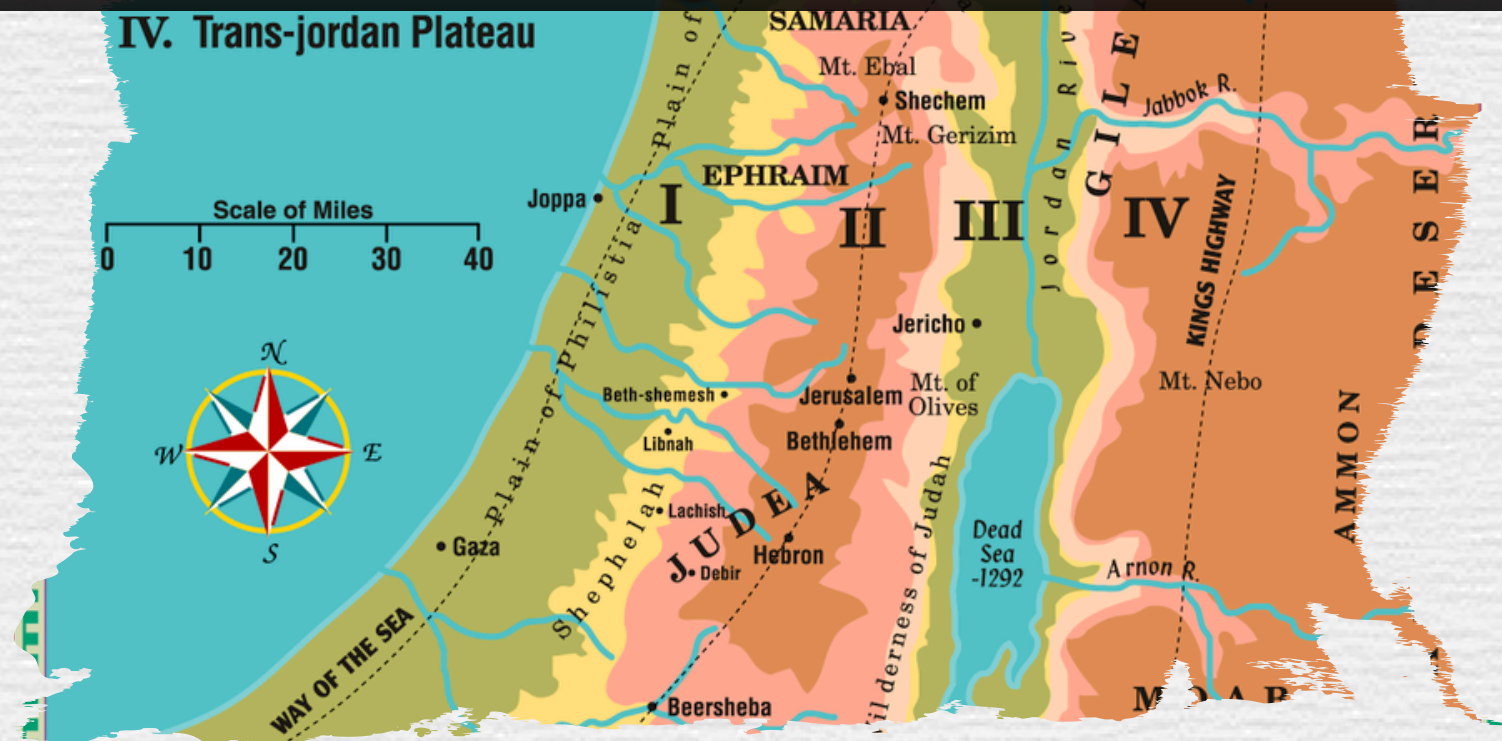
Defining the Bible



Describing the Bible



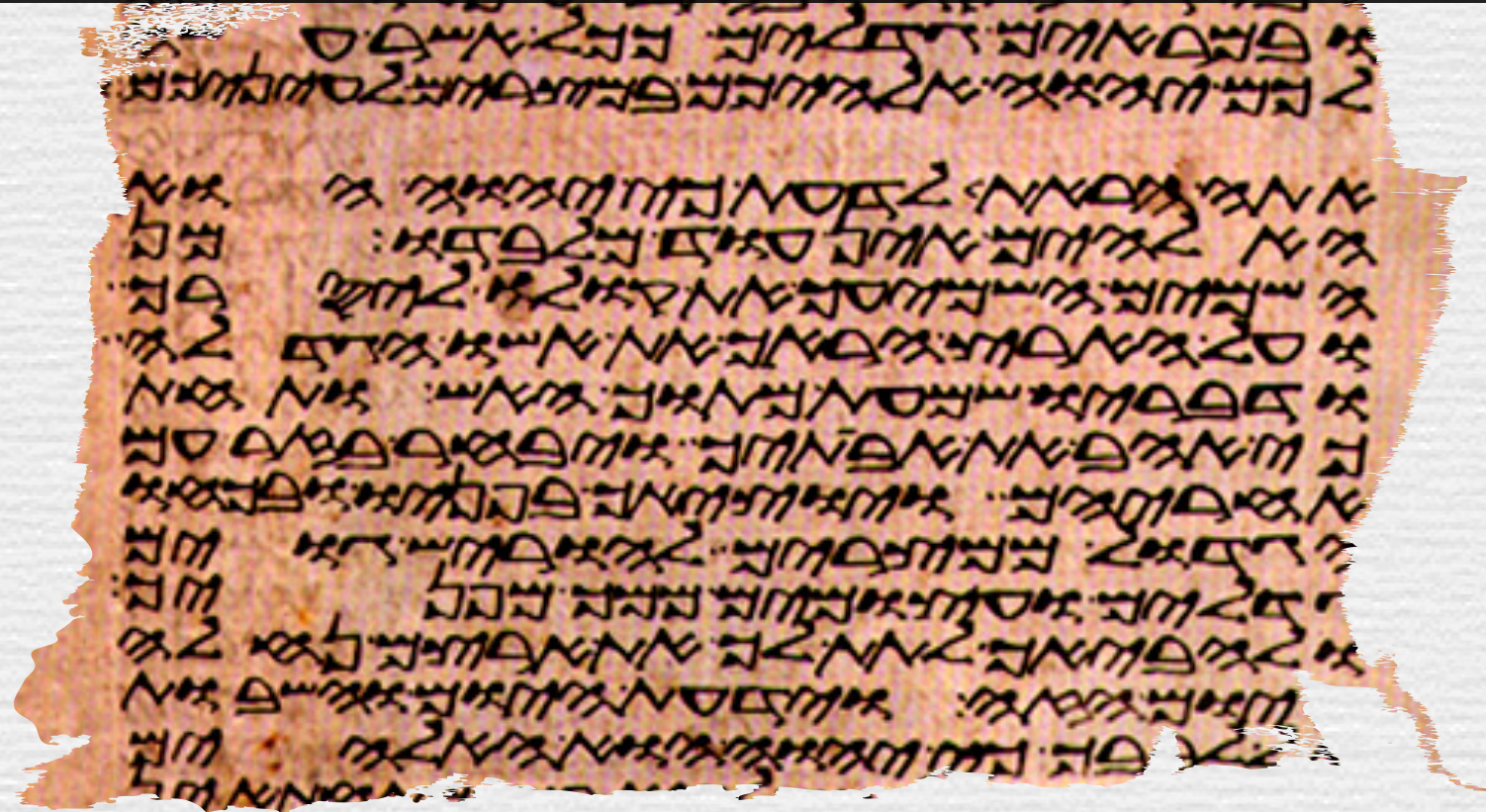
Reading the Bible



Studying the Bible



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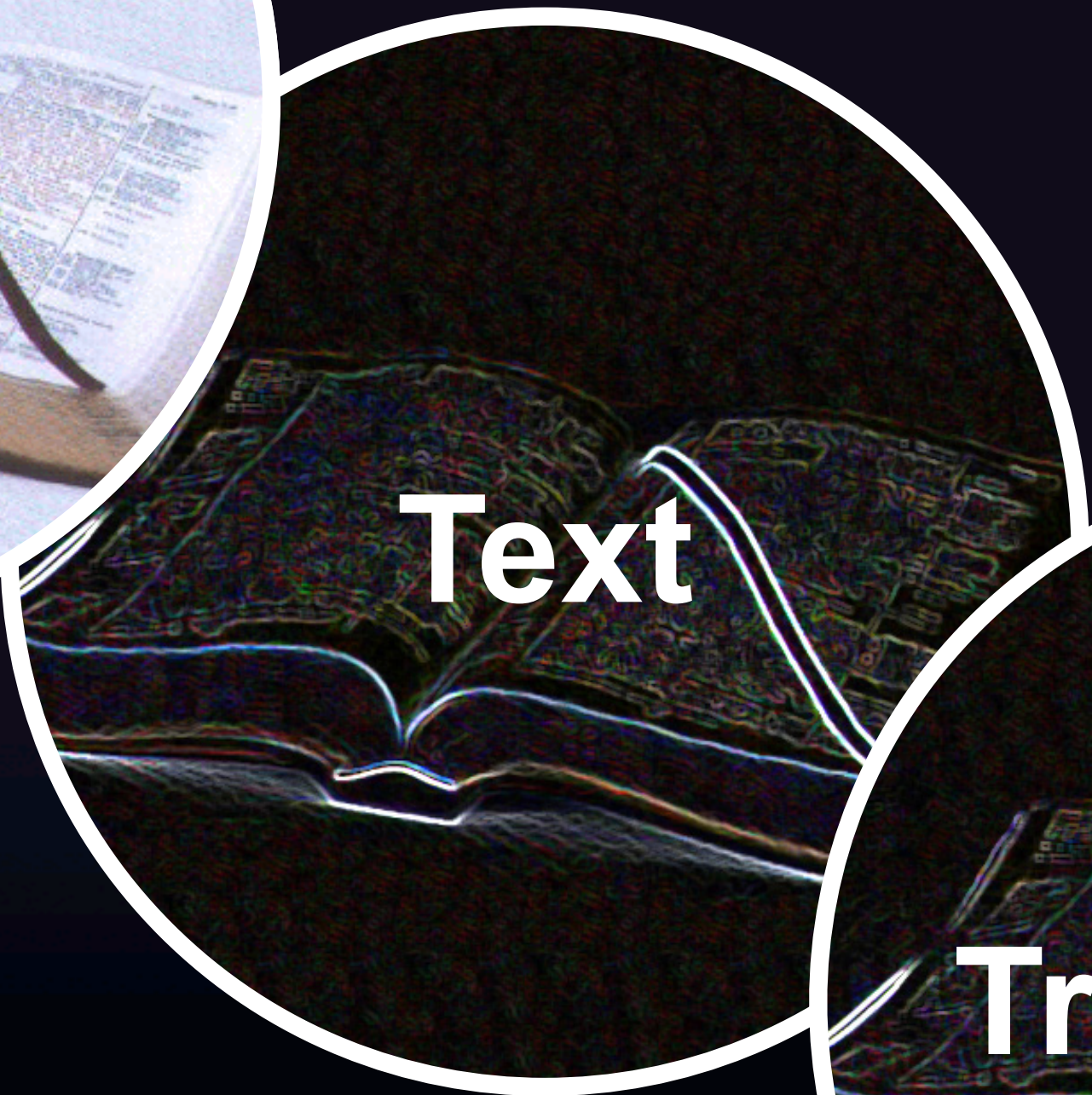


Defining the Bible

Canons, Texts, Translations



Canon



Text



Translation



Old Testament Canon

Law (400 BC)

Prophets (200 BC)

Writings (1st AD)

?



?

Apocrypha (LXX)

Writings (Jamnia)



Apocrypha Canons

Roman Catholic

1-2 Maccabees
Tobit
Judith
Esther Additions
Wisdom of Solomon
Sirach (Ecclesiasticus)
Baruch
Letter of Jeremiah
Daniel Additions
Prayer of Manasseh
1-2 Esdras

→ Appendix

Russian Orthodox

Adds:
3 Maccabees
Psalm 151

Greek Orthodox

Adds:
3 Maccabees
Psalm 151
4 Maccabees



New Testament Canon

Core Canon

Disputed Canon

Limited Use Canon

Gospels, Acts, Paul, 1 John, 1 Peter, Revelation

Hebrews, James, 2 Peter, 2 John, 3 John, Jude

Barnabas, Didache, Hermas, 1 Clement, Others

New Testament Canon

Collections (90–180)

Emergence (180–225)

Fixation (225–400)

Principles: apostolicity, antiquity,
orthodoxy, reception, spirituality



History of the Canon

1. *Period of Use and Collections (90–180)*

- A. The Four Gospels
- B. Paul's Thirteen Letters
- C. The Catholic Epistles

2. *Period of the Emerging Canon (180–225)*

- A. Muratorian Canon (200)
- B. Three Great Writers

1. Irenaeus (d. 190)

2. Clement of Alexandria (d. 215)

3. Tertullian (d. 225)

The Canon and Text of the NT: Canon



History of the Canon

3. *Period of Fixation (225–400)*

A. Church Fathers

1. Origen (d. 254)
2. Dionysius of Alexandria (d. 264)
3. Eusebius of Caesarea (325)
4. Athanasius of Alexandria (367)

B. Church Councils

1. Hippo (393)
2. Carthage (397)



History of the Canon

4. *Later Scholars*

A. Jerome (d 419)

B. Augustine (d. 430)

5. *Later Developments*

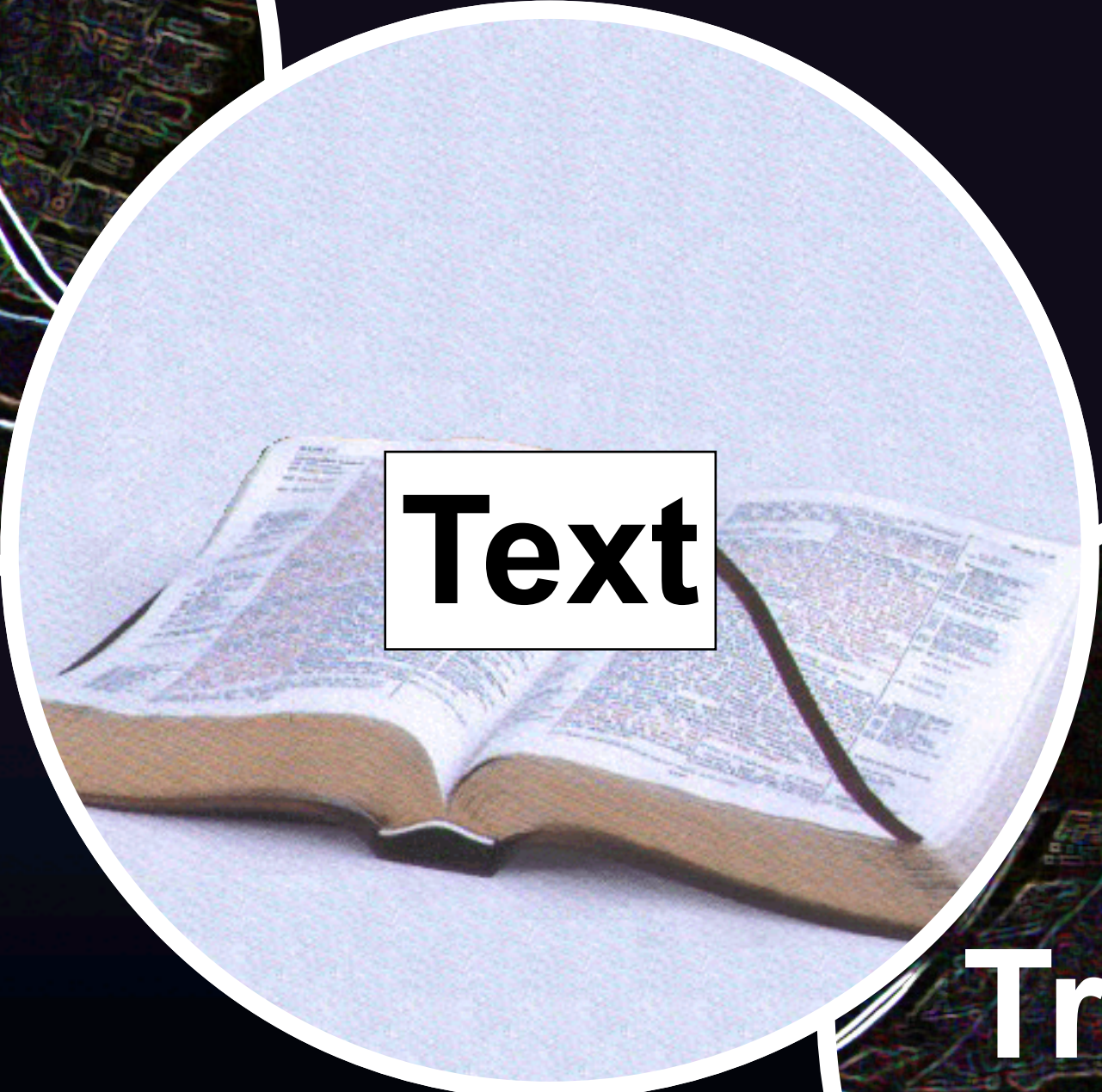
A. Revelation: doubts in the East for centuries

B. Reformation: reopening of canon questions





Canon



Text



Translation



Old Testament Text

Masoretic
(AD 600–900)

Samaritan
(200 BC)

LXX, DSS
(200 BC)

Codex Leningradensis, 10th Cent. AD

Biblia Hebraica Stuttgartensia (BHS)



New Testament Text

Alexandrian

(AD 200–400)

Byzantine

(AD 400–1600)

Greek Editions

(Pre-Critical: 1516, Critical: 1850)



Erasmus

(Pre-Critical, Byzantine, 1516)

Manuscript Base: only 6 Greek mss, all 12th cent. or later, 5 Byzantine

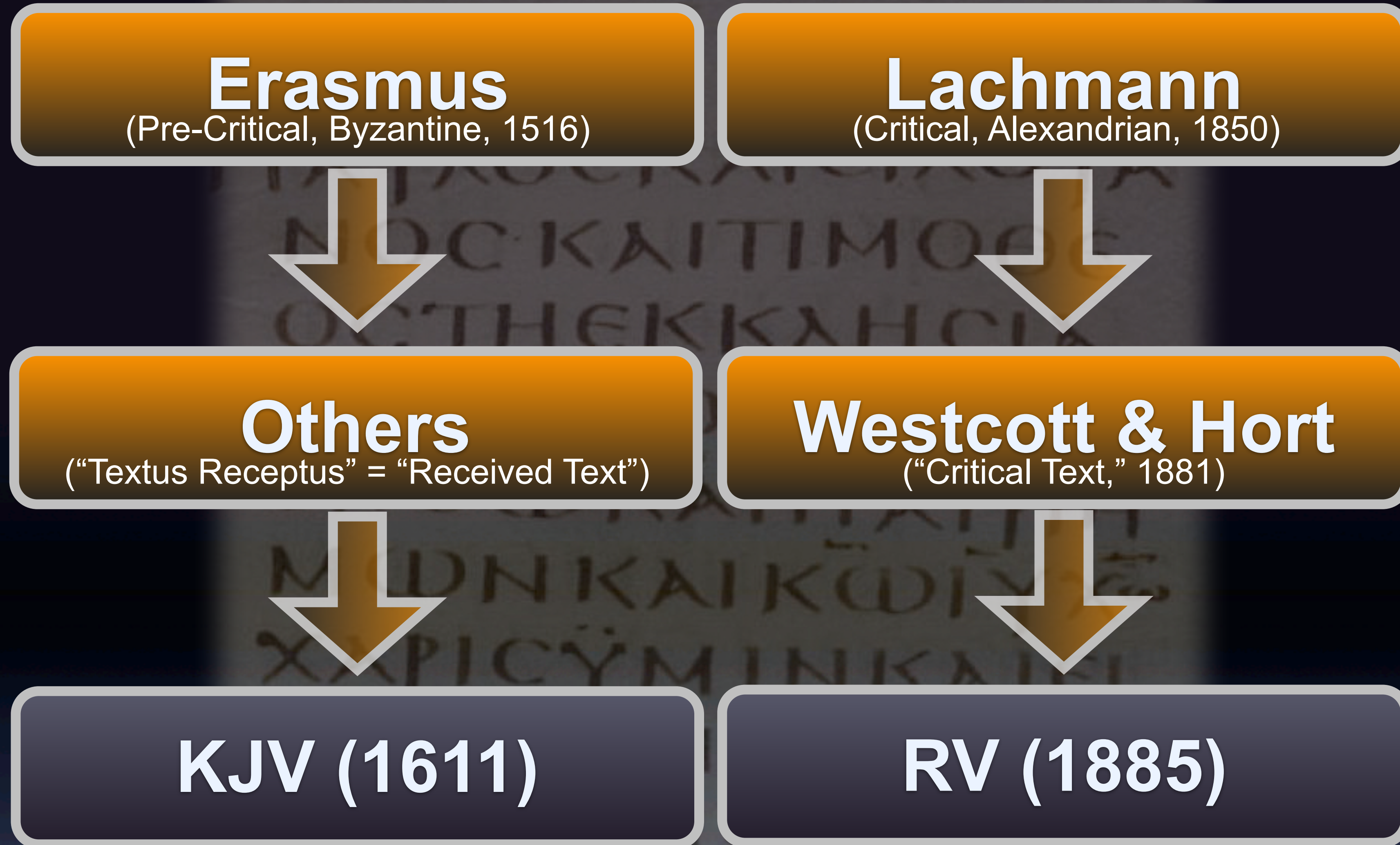
Lachmann

(Critical, Alexandrian, 1850)

Manuscript Base: newly discovered, older, Alexandrian Greek mss



New Testament Text

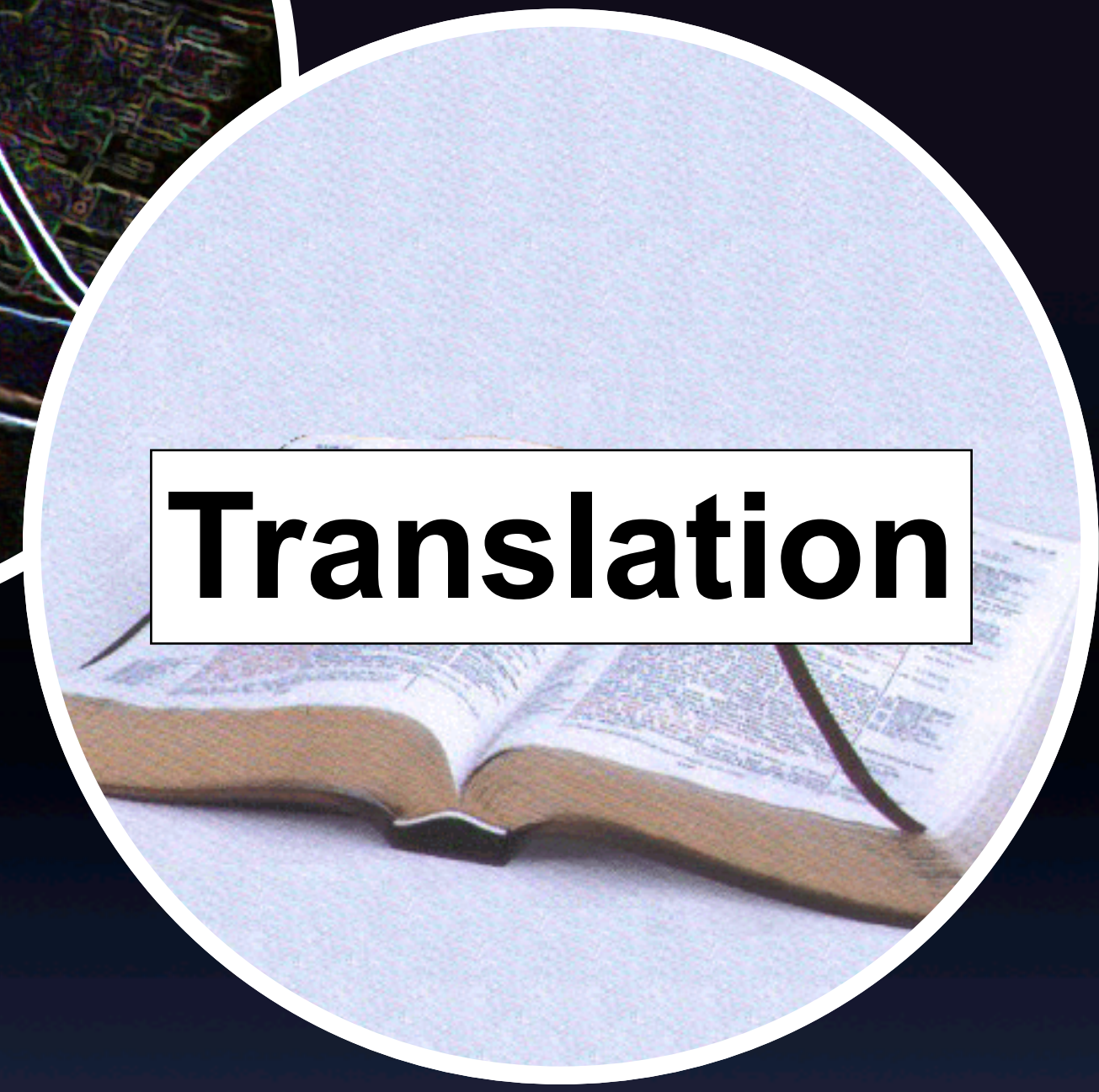




Canon



Text



Translation



Translation Theory

Rom 3:25

Literal
(Formal [Word] Equivalence)



NASB: “whom God displayed publicly as a propitiation in His blood through faith”

Dynamic
(Dynamic [Phrase] Equivalence)



HCSB: “God presented him as a propitiation through faith in His blood”

Paraphrase
(Loose [Idea] Equivalence)



The Message: “God sacrificed Jesus on the altar of the world to clear that world of sin. Having faith in him sets us in the clear.”



Translation Editions



KJV 1611
NKJV 1982
RV 1885
ASV 1901
NASB 1971
RSV 1952
NRSV 1990
ESV 2001

NEB 1961
TEV 1966
GNB 1976
REB 1990
CEV 1995
NLT 1996
NIV 1978
HCSB 2000
TNIV 2002

Philips 1958
Taylor 1962
LBP 1971
The Message 2002



Translation Choice

1. Translation Base

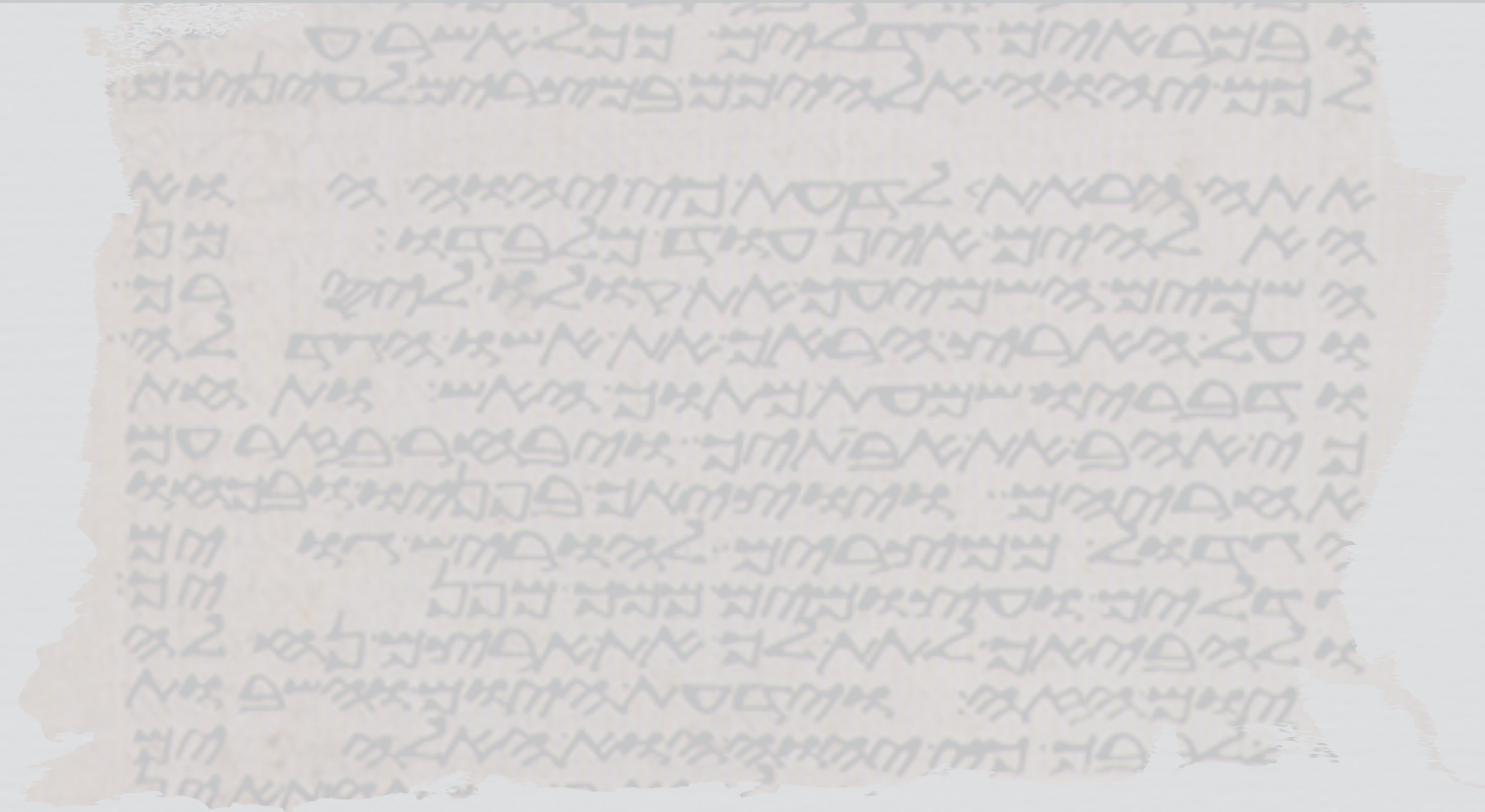
2. Translation Theory

3. Audience Profile

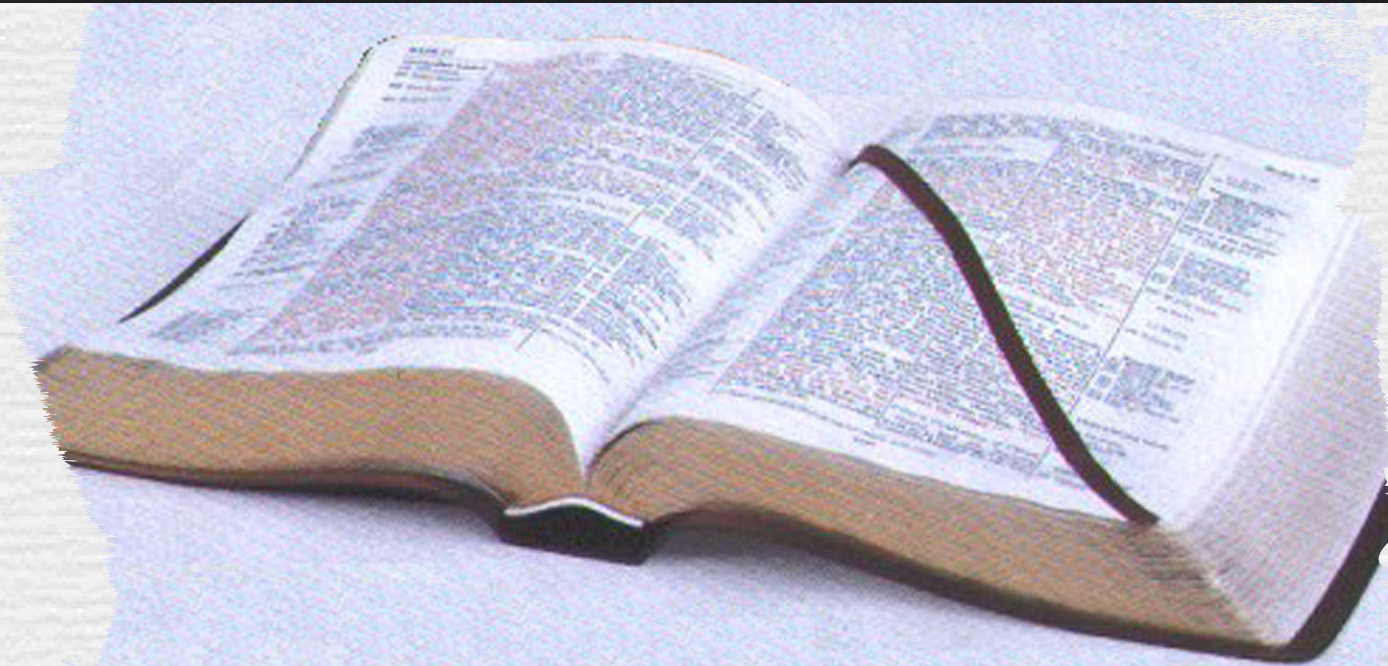
4. Reading Purpose



Defining the Bible



Describing the Bible



Reading the Bible



Studying the Bible





Describing the Bible

Content Overview

Content Summary

Pentateuch	
Gen 1-11	Creation, Fall, Flood, Babel
Gen 12-50	Patriarchs: Abraham to
Exod 1-18	Exodus
Exod 19—Num 10	Sinai
Num 11-36	Wilderness
Deut	Moses's Sermon
Historical	
Josh—Judg 2:5	Conquest
Judg 2:6—1 Sam 7	Tribes
1 Sam 8-15	Kingdom: Saul
1 Sam 16—1 Kgs 11	Kingdom: David, Solomon
1 Kgs 12—2 Kgs 17	Division: Judah, Israel,
2 Kgs 18-25	Destruction: Judah,

(Historical)	
1-2 Chron	Creation, Kingdom, Exile
Ezra—Neh	Return
Esther	Persia
Prophets	
Isa, Amos, Mic, Hos,	1 Kgs 12—2 Kgs 17 (8th)
Jer, Lan, Nah, Hab,	2 Kgs 18-25 (7th-6th)
Ezek, Obad, Dan, Isa ²	Exile
Hag, Zech, Mal, Joel	Postexilic
Writings	
Job	Theodicy
Psalms	Poetry, Piety, Worship
Proverbs, Eccles	Wisdom
Song of Songs	Erotic Love Song

Explaining the Exile

- Behind canon development
- Four main answers
 - Answer #1: God's punishment—judgment on sin, inevitable catastrophe (Deut, Josh, Judg, Sam, Kgs, Lam, Isa 1–39, Hosh, Amos, Mic, Zeph, Obad, Nah, Hab)
 - Answer #2: God's election—unilateral promise, inevitable redemption (Gen 2–50, Exod 1–24, 32–34, Num 11–36)
 - Answer #3: God's inscrutability—stop asking why (Job)
 - Answer #4: God's sovereignty—not Law, not sin, just inexorable divine justice (Ezek)

Surviving the Exile

• Four main issues

• Issue #1: Identity—What is Judaism?

- ~ Ezra's reforms—priestly core (law, temple cult, proper practice, authority of Aaron)
- ~ Supported by Hag, Zech 1–8; critiqued by Mal; rejected by Isa 55–60

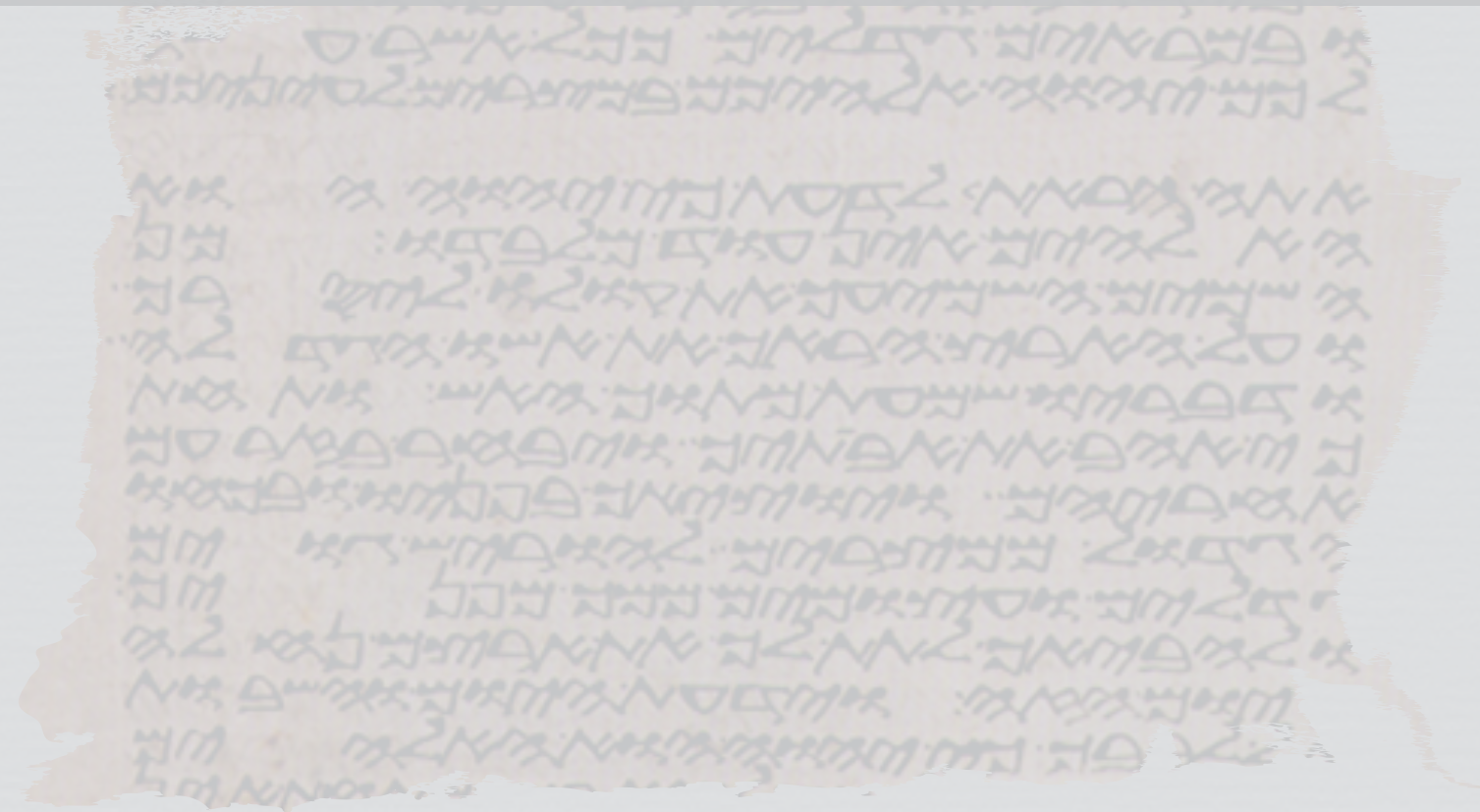
• Issue #2: Diversity—Should we accommodate the Greco-Roman world?

- ~ Hellenization, new Diaspora Judaism
- ~ Legacy of individual writers such as Philo, Josephus

• Issue #3: Dynasty—What becomes of the Davidic dynasty?

- ~ Messianic expectations
- ~ Psalms (5 books give rise, fall, restoration), 1–2 Chron

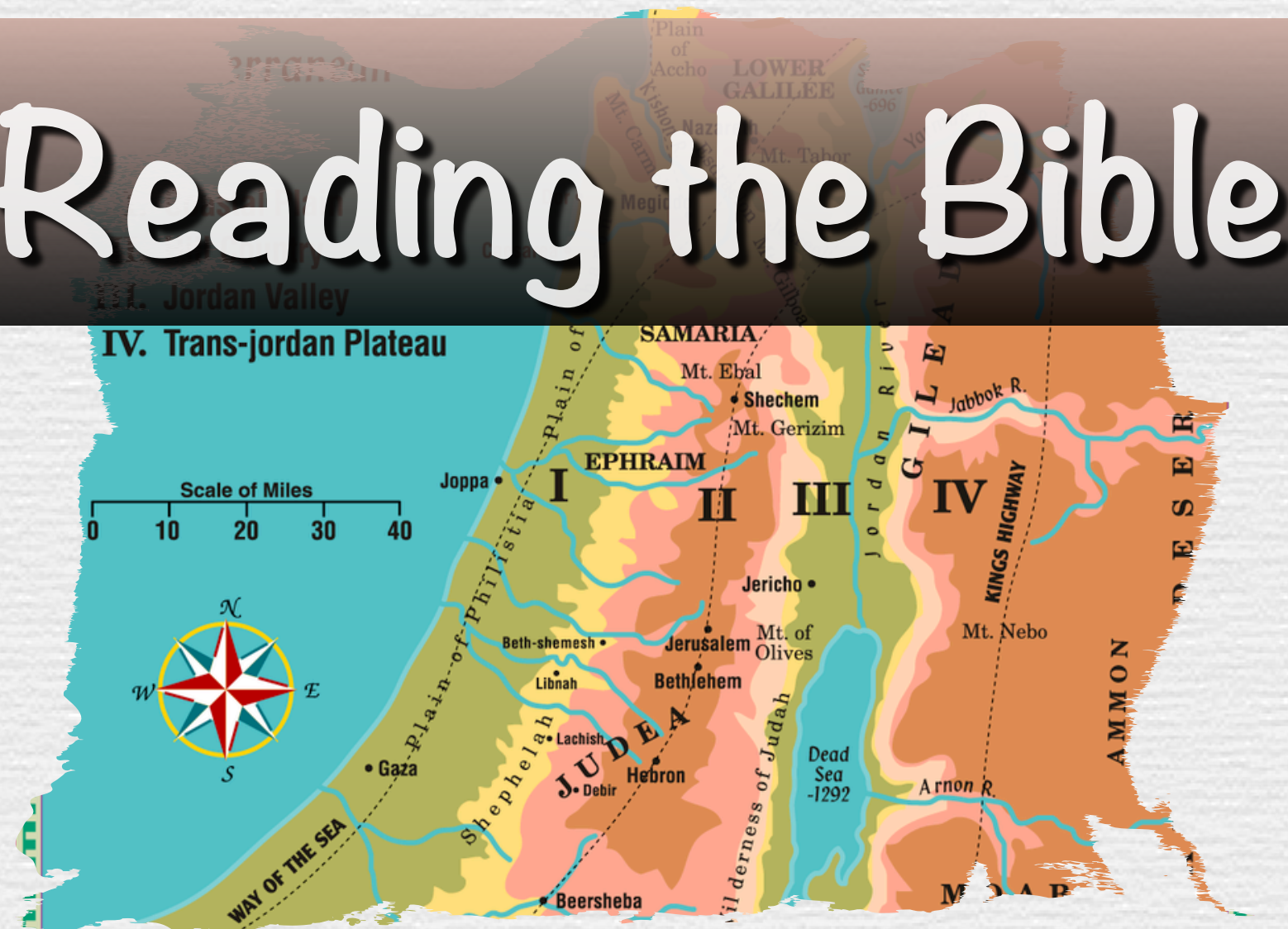
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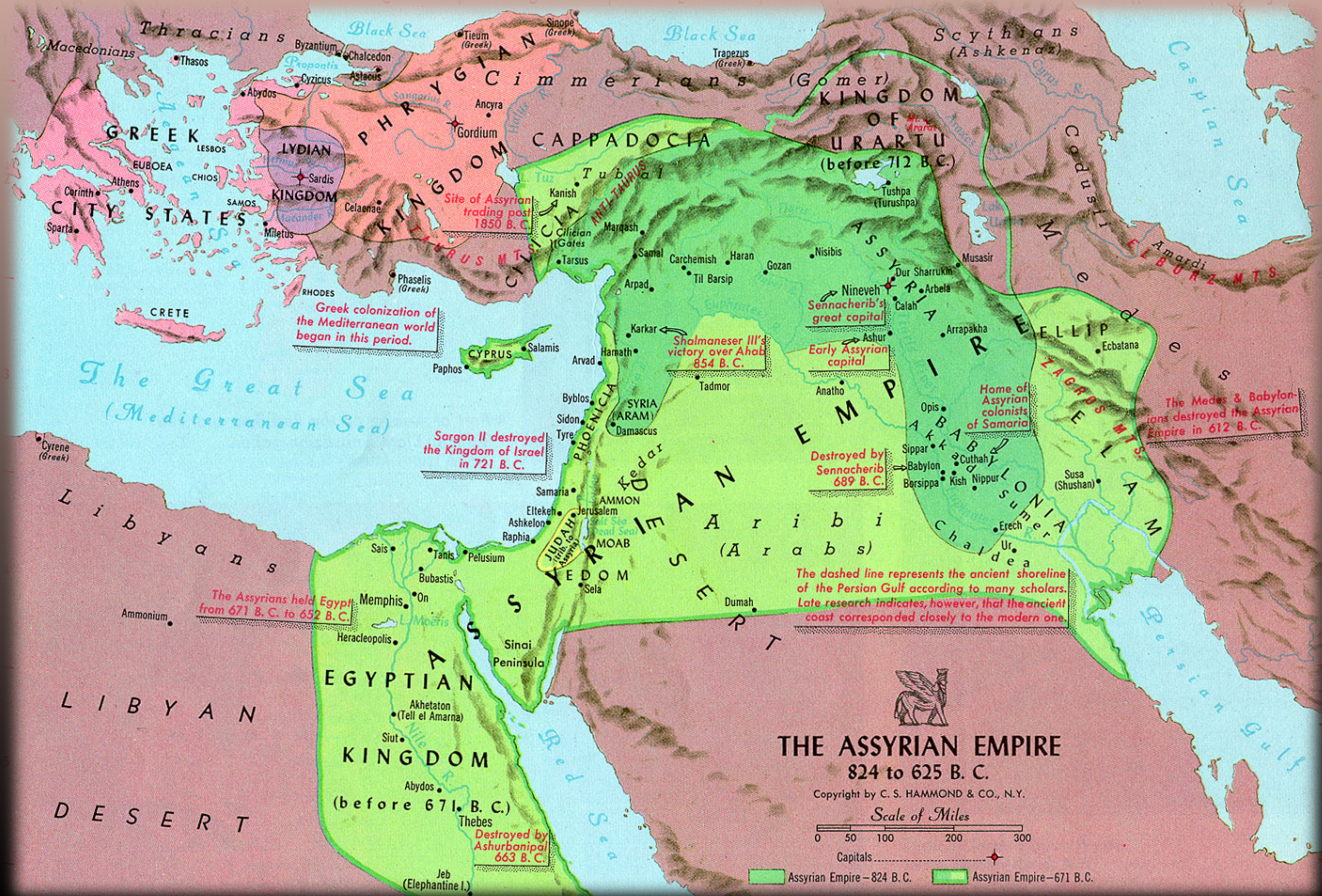


Reading the Bible

History, Archeology, Geography, Life

History

- Land bridge of the Fertile Crescent
- Empires, rulers, city-states, tribes
 - Sumerians and Mesopotamia (Akkadians, Assyrians, Babylonians)
 - Hurrians, Hittites, Egyptians, Persians, Greeks, Romans
 - Hyksos, “Seas Peoples,” Philistines
- Syria/Palestine caught in the middle
- Backdrop to Israel’s story (slavery, exodus, conquest, nationhood, exile, Maccabean revolt, Hasmonean dynasty, Herodian dynasty, Jewish War)



The Great Sea
(Mediterranean Sea)

Greek colonization of the Mediterranean world began in this period.

Sargon II destroyed the Kingdom of Israel in 721 B.C.

Site of Assyrian trading post 1850 B.C.

Shalmaneser III's victory over Ahab 854 B.C.

Destroyed by Sennacherib 689 B.C.

Home of Assyrian colonists of Samaria

The Medes & Babylonians destroyed the Assyrian Empire in 612 B.C.

The Assyrians held Egypt from 671 B.C. to 652 B.C.

Destroyed by Ashurbanipal 663 B.C.

The dashed line represents the ancient shoreline of the Persian Gulf according to many scholars. Late research indicates, however, that the ancient coast corresponded closely to the modern one.

THE ASSYRIAN EMPIRE
824 to 625 B. C.

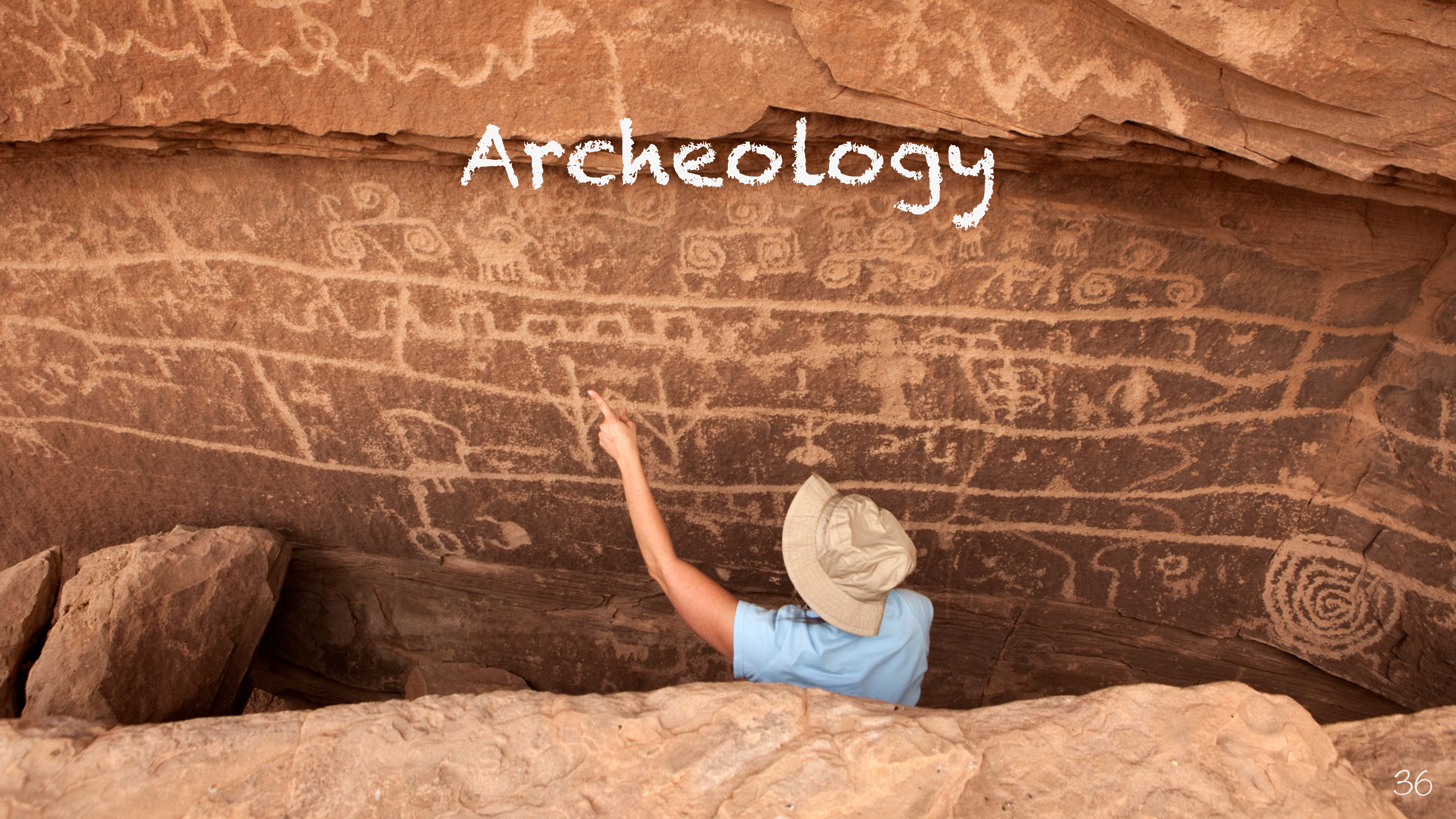
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Scale of Miles
0 50 100 200 300

Capitals

Assyrian Empire - 824 B.C. Assyrian Empire - 671 B.C.

Archeology



Archeology

- Bronze Age (3000–1220)

- Early (3000–2000, Ebla tablets, cuneiform script adopted by Semites)
- Middle (2000–1550, Hyksos violence on Jericho)
- Late (1550–1220, El Armana, Ugarit, Jericho conquest)

- Caution on “assured results”

- Question of Jericho conquest (Josh 6–8)
- Question of size of “City of David”

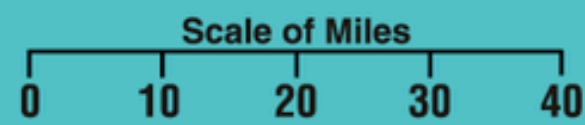
Geography

- Significant impact on narrative background
- Four main regions
 - Coastal Plain
 - Central Highlands
 - Jordan Rift
 - Transjordan

Physical Features of Palestine

Mediterranean Sea

- I. Coastal Plain
- II. Hill Country
- III. Jordan Valley
- IV. Trans-jordan Plateau



Life

- Social polarization

- Empires: good agriculture (wealth, economy, middle class) = less social polarization
- Small nation states: hard agriculture (landed agrarian elite, leisure vs. tenant farmers)
 - ~ Rezin of Damascus, Israel, Judah
 - ~ Exile changes: Judeans evolve into social middle class in empire economy

Life

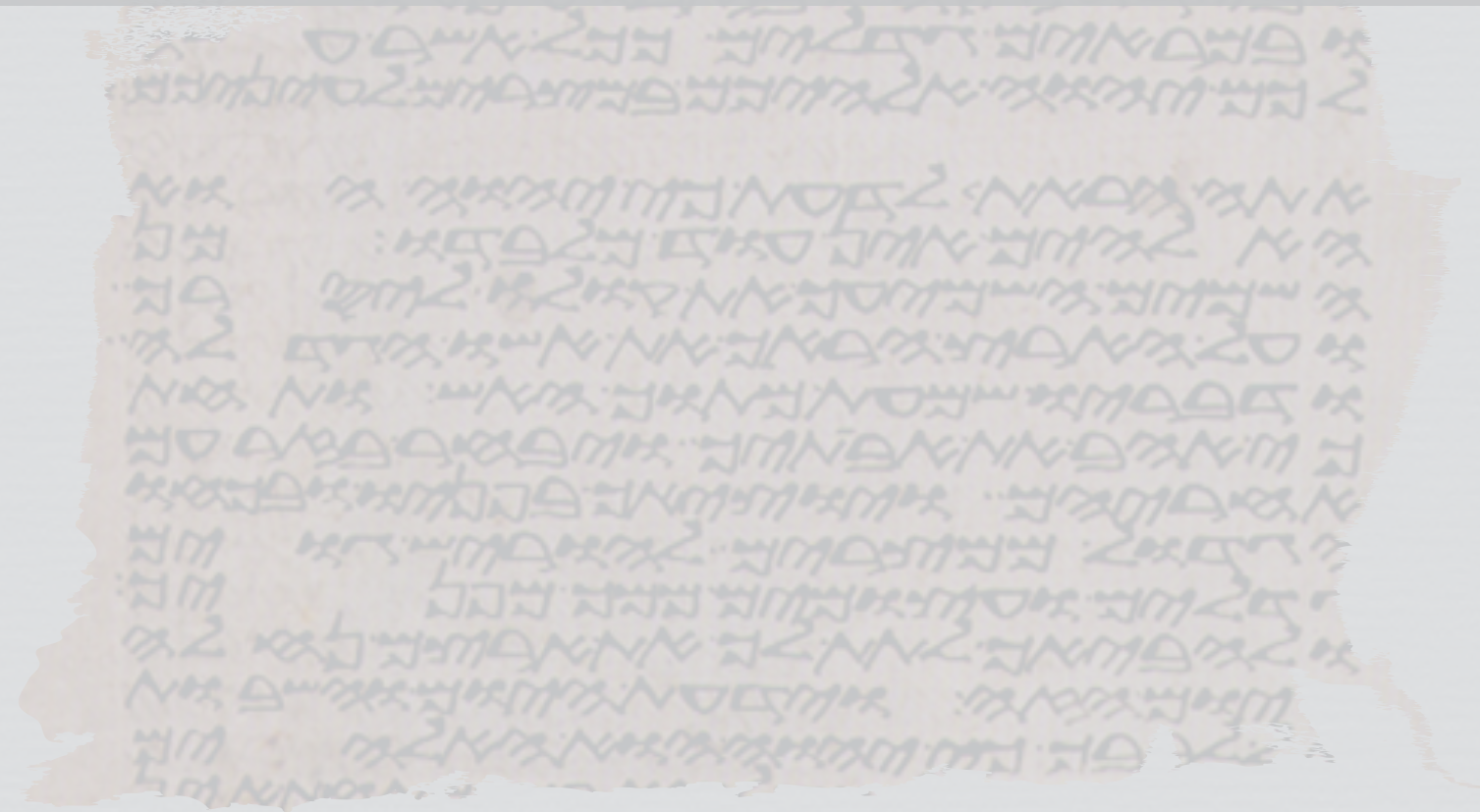
● Religious legitimation

- Gods and goddesses tied to national security, royal dynasty, right to rule
- Importance of priestly cast, cult, temple rites
- Canaan: tied to nature: Hadad storm-god (Baal), Philistine Dagon, Ashtart

● Cultural

- Sumer: Atrahasis Epic (gods create humanity for agriculture, life cycles)
- Babylon: Enuma Elish Epic (Marduk's ascendancy tied to Babylonian legitimation)
- Mesopotamia: Gilgamesh Epic (Gilgamesh loses longevity plant to a serpent)

Defining the Bible



Describing the Bible



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Studying the Bible



A dark red, textured brushstroke background with white text. The brushstroke is horizontal and has a rough, painterly edge. The text is centered within the stroke.

Studying the Bible

Methodology as Interpretation

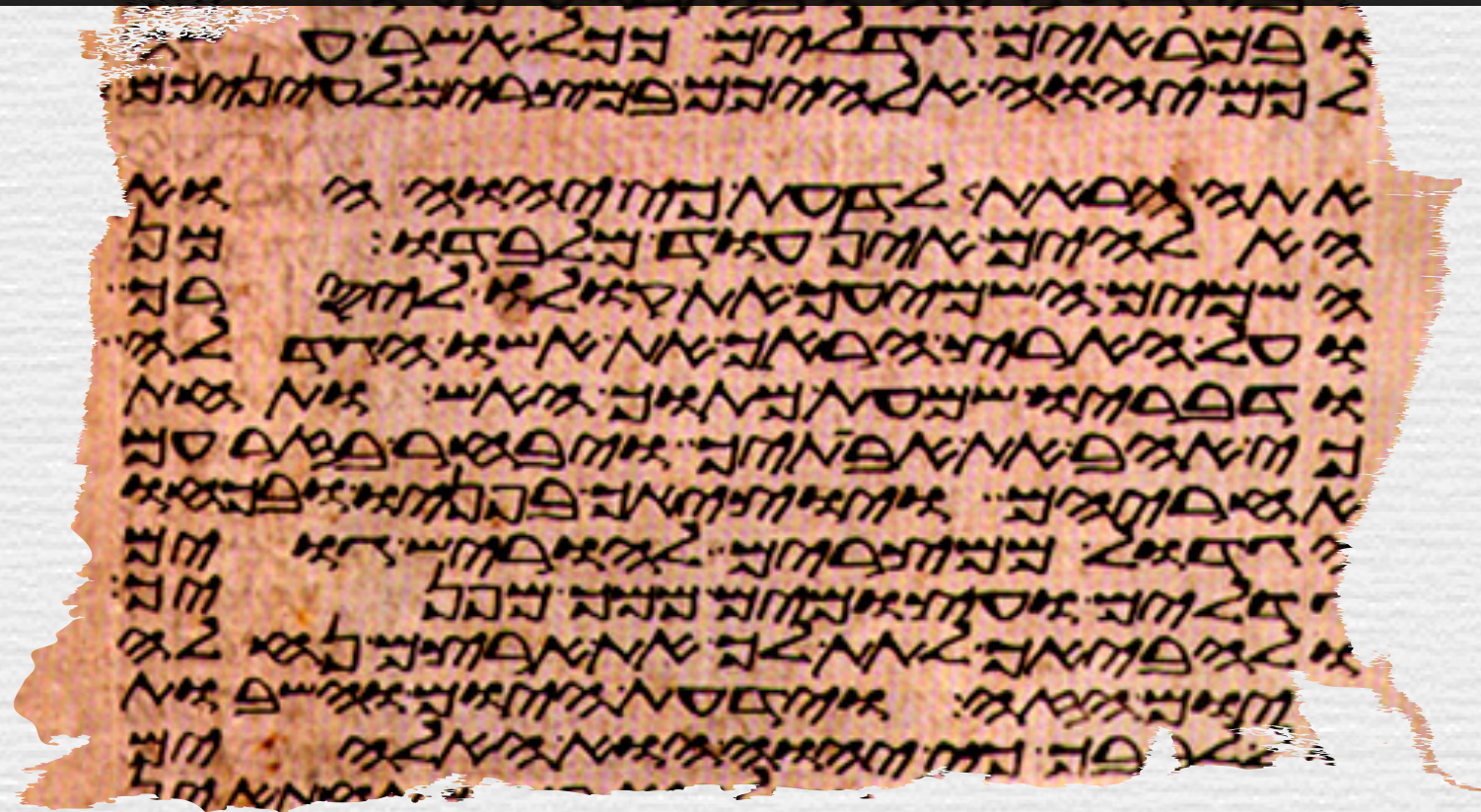
Kinds of Methods

- Textual Criticism (what the text **is**)
- Literary Criticism (what the text **says**)
- Historical Methods (how the text **developed**)
 - **Modern (Classic)**
 - ~ Source Criticism: Documentary Hypothesis (doublets, vocabulary, contradictions)
 - ~ Form Criticism: oral formation period (“setting in life”)
 - ~ Redaction Criticism: editorial activity (theological themes)
 - ~ Tradition Criticism: shared traditions (exodus)
 - ~ Historical Criticism: vetted history (date, setting, composition stages)

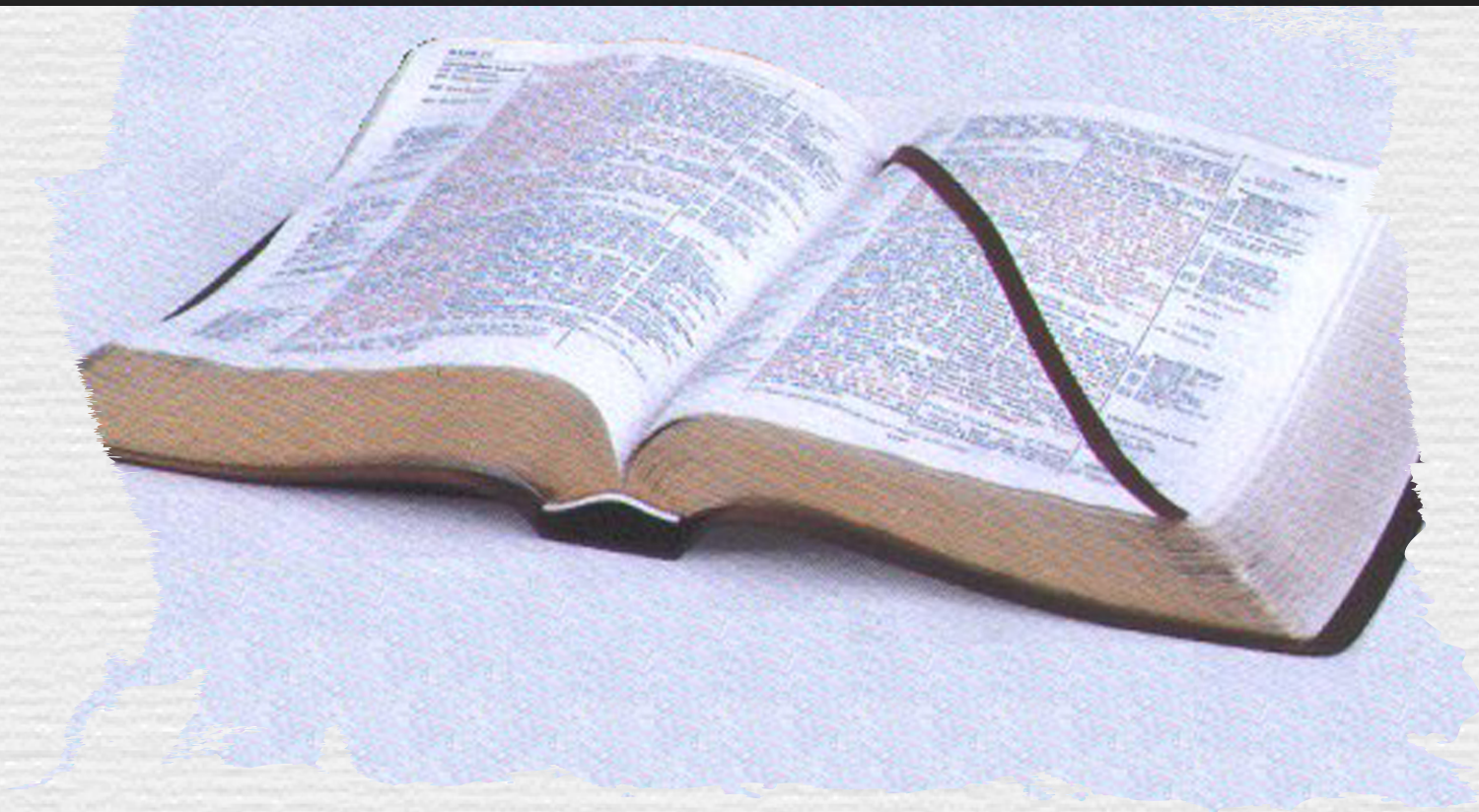
Kinds of Methods

- Historical Methods (how the text developed)
 - Post-Modern (Classic)
 - ~ Social Scientific: social science models (honor-shame, patron-client)
 - ~ Post-Modern Literary: narrative, structural, reader-response
 - ~ Advocacy, Ideological: reading text to support underprivileged, disenfranchised
- Theological Synthesis (nature of God, humans, relationship)

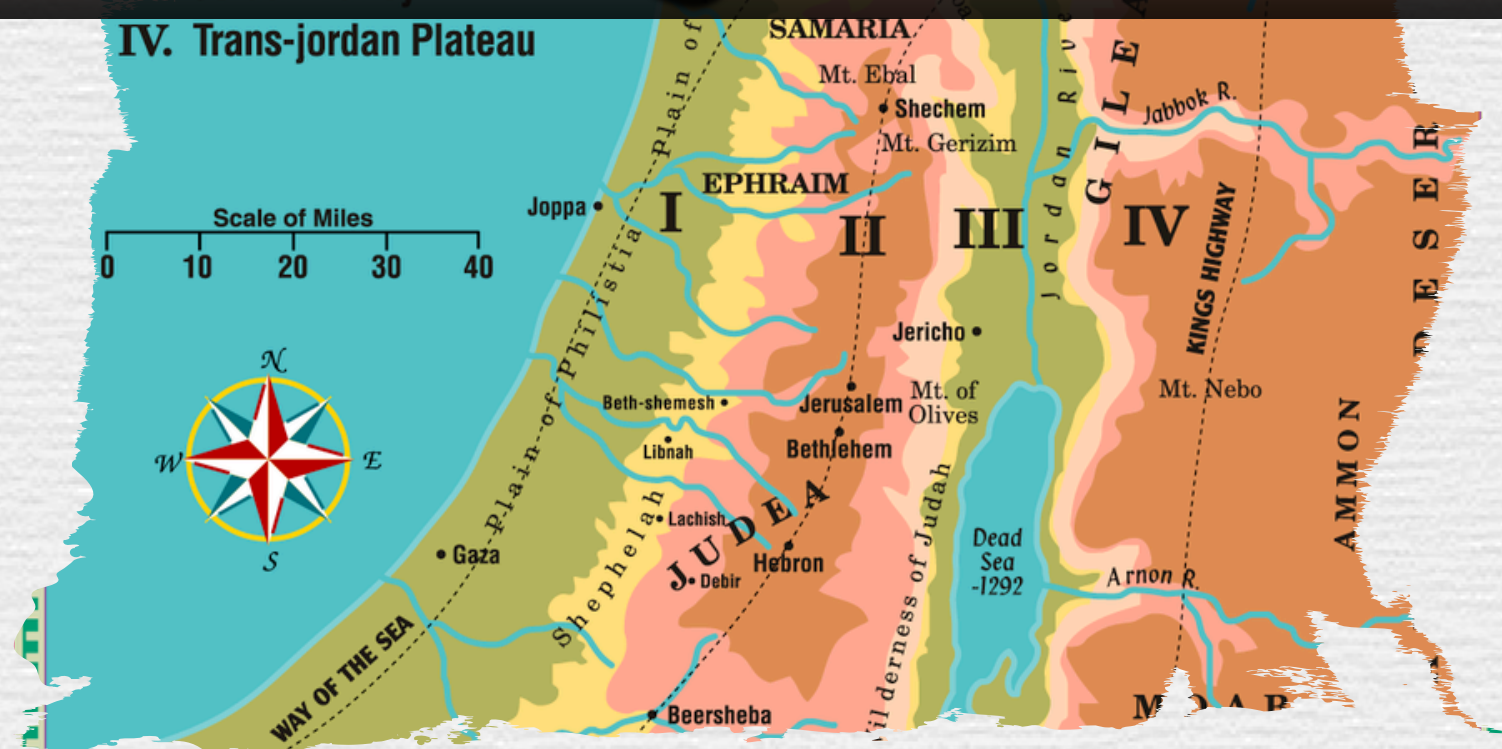
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