

Note: Implied author, implied reader narrative method

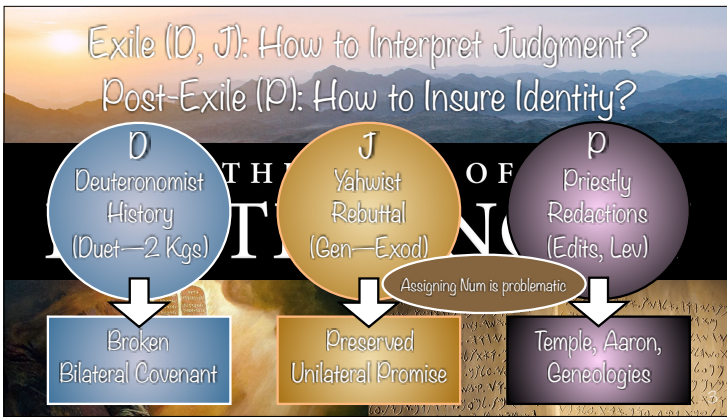
Pentateuch

Documentary Hypothesis

Northern Kingdom Levites
722 BC
Law Code: Deut 12-26

— THE BOOK OF —
DEUTERONOMY

Josiah's temple repair discovery
621 BC
2 Kgs 22-23



Pentateuch

Leviticus, Numbers, Deuteronomy

Leviticus

Theological Themes

Purity as Ordering Community Chaos

- Ordering chaos thematic through Pentateuch: from cosmic order (Gen 1) to cultic order (Exod 25-40) to community order (Lev 11-15)
- Purity focus: death as ultimate expression of chaos
- Issues of Persian returnees: pluralism chaos, economic chaos, political chaos threaten Jewish identity, survival (threat of death to physical body metaphor of threat of death to postexilic community)

Holiness as transcendent responsibility (corrective to exclusive cultic focus)

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Leviticus

Theological Themes

Purity as Ordering Community Chaos

- Ordering chaos thematic through Pentateuch: from cosmic order (Gen 1) to cultic order (Exod 25-40) to community order (Lev 11-15)
- Nearly unique theological perspective in Hebrew Bible, picked up by Jesus: death as ultimate expression of chaos
- Issues of Persian returnees: pluralism chaos, economic chaos, political chaos threaten Jewish identity, survival (threat of death to physical body metaphor of threat of death to postexilic community)

Holiness as transcendent responsibility (corrective to exclusive cultic focus)

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THE BOOK OF NUMBERS

Numbers

Num 1-10

Num 11-25

Num 26-36

Sinai Conclusion

Last Generation

New Generation

Census, Arrangement, Levites, Miscellaneous, Sanctuary Contributions, Travel Preparations

Quail, Siblings, Spies, Laws, Rebellions, Impurity, Kadesh, Bronze Serpent, Balaam, Phineas

Census, Laws, Midianite War (reprisal for Baal Peor), Tribal Boundaries

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Numbers

Critical Issues

Ancient Near Eastern traditions reflected

- ~Bronze serpent: Gilgamesh Epic, Baal's consort Asherah, Cult of Asklepios. Idolatrous? (Cf. Hezekiah's reforms smashing image in 2 Kgs 18:4.)
- ~Balaam traditions: Deir 'Alla inscription, Balaam as prophetic hired gun

Composition

- ~Yahwist (exilic): Departure, Siblings, Spies, Rebellions, Bronze Serpent, Balaam, Moab, Tribal Allotments
- ~Priestly (postexilic): Num 1-10, plus interspersed redactions

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Numbers

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Israel's promised possession opposed, but pagan prophet can only bless that future reality

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Numbers

Critical Issues

Structure (a vexing problem)

- ~Discernable logic for some priestly redactions
- ~Logic for other redactions is elusive

Theological Themes

Curiosities

- ~Moses as entrusted with all God's house, including priests (cf. Heb. 3:5-6)
- ~Balaam or God's equivocation? (cf. 2 Pet 2:15-16; Rev. 2:14)
- ~Balaam's star/scepter prophecy (+Gen 49:10; cf. Qumran, Rev 22:16)

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Numbers

Theological Themes

Priestly enhancement to Yahwist anthropology

- ~Yahwist anthropology: incorrigible rebellion; solution = unilateral promise
- ~Priestly anthropology: incorrigible rebellion; solution = sanctified cultic mediation

God's fidelity to his covenant

- Law as God's response to human need in daily life (narrative frames for legal code)

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Documentary Summary

- Yahwist work—exilic (why God's judgment?)
 - Incorrigible rebellion of humans (almost like God has to learn over time)
 - Indefatigable grace response of God
 - Nations as accountable for treatment of Israel (blessing, curses)
- Priestly work—postexilic (how to survive?)
 - God orders chaos: cosmic = national infrastructure, cultic = postexilic cultic profile, communal = mixed ethnicities, identity crisis
 - Jewish Diaspora adaptations: circumcision, Sabbath, Passover, Day of Atonement (efficacious worldwide)

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Yahwist, Priestly Summary

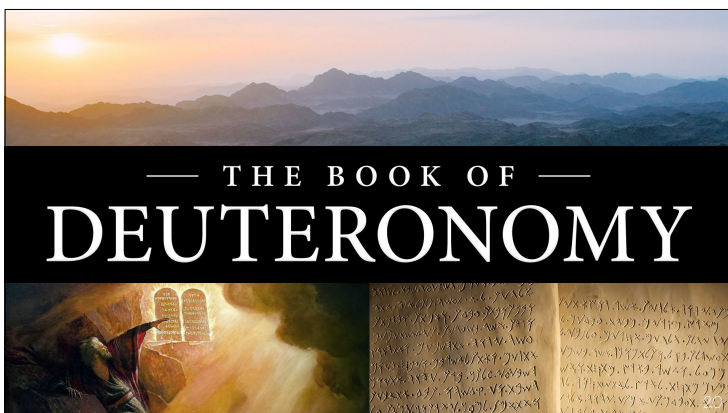
“The steadfast and merciful God . . . makes and fulfills promises, even in spite of the obstinate opposition of humanity (the Yahwist work) [and] goes yet further and provides an earthly means of being present to his willful and rebellious creation. Through priests, a sacrificial cult, and order imposed . . . God sees to delivering on his promises of mercy and redemption, of life where there is death (the Priestly Writer)” (KH: 99).

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Yahwist, Priestly Summary

“The story told in Genesis to Numbers, then, is one of mercy and goodness from a steadfast God for a broken humanity” (KH: 99).

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Deuteronomy				
Deut 1-4	Deut 5-11	Deut 12-26	Deut 27-28	Deut 29-30
Prologue	Discourses	Law Code	Shechem	Final Discourse
Plains of Moab, 40 Years Later, Moses's Summary and Exhortation	Discourses, Rehearsing Ten Commandments, "Hear, O Israel," Conquest Threats	Laws for Office Holders, Social Boundaries, Holy War, Stipulations	Redactional, Renewal Ceremony, Blessings and Curses	Exile in View, People Will Fail, Plead Mercy

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Deut 31-34	Epilogue	Joshua, Writing Law, Ark, Song, Teach, Blessings, Death		

Content, rhetoric, themes vary widely, distinct from rest of Deut, composite, late, multiple hands

Deuteronomy

- Critical Issues
 - Josiah's "Book of the Law," 621 BC, 2 Kgs 22-23 (W. M. L. de Wette, 1805)
 - Redactional features or single author activity?
 - ~ Frequent shifts of person (2 per sg/pl)
 - ~ Section headings as redactions (1:1-5; 4:44-49; 12:1; 29:1)
 - ~ Differences of content, character (awareness of exile; stylistics of law vs. poetry)

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 - Redactional features or single author activity?
 - Exile: Deut 4:29-30; 28:47-68
 - Stylistics: Deut 12-26 vs. Deut 31-32
 - ~ Frequent shifts of person (2 per sg/pl)
 - ~ Section headings as redactions (1:1-5; 4:44-49; 12:1; 29:1)
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Deuteronomy

Critical Issues

Genre

- ~Valedictory speech (Josh 23; 1 Sam 12; Jdt 8:11-27)
- ~Vassal treaty form (cf. Esarhaddon of Assyria)
- ~New genre: "prologue" to historical collection Josh-2 Kgs

Structure

- ~Law code bounded by discourses to suggest "where covenant story is going"
- ~Story destination: bounding historical reviews anticipate exile
- ~Epilogue of additional material

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Deuteronomy

Critical

Genre

- ~V
- ~V
- ~N

Structure

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Deuteronomy

Critical Issues

Canonical relationships

- ~Relationship to Numbers (contradictory historical reviews, imitation of D style)
- ~Relationship to Joshua-2Kgs (Martin Noth, 1943, historical "prologue")
- ~Relationship to Wisdom (command parallels, law as "living-well" guide)

Composition

- ~Stage 1: Law Code—Northern Kingdom Levites fleeing Assyrian destruction
- ~Stage 2: Exhortations—keep law, reinforcing Josiah (621 BC, 2 Kgs 22-23)
- ~Stage 3: Discourses—anticipatory historical reviews (reforms fail, exile ending)

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Deuteronomy

Theological Themes

Exegetical Conundrums

- ~Prophet-like-Moses conundrum: Deut 18:15, 18 vs. Deut 34:10
- ~Illegitimate applications: muzzling ox, 25:4 vs. 1 Cor 9:9; Apos. Cons. 2.4.25

Israel's irrevocable election (unilateral promise supercedes bilateral covenant)

- ~Israel's incorrigible rebellion will fail bilateral covenant
- ~God's steadfast mercy will fulfill unilateral promise

Worship centralization ("in the place God chooses")

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Deuteronomy

Future prophet promised, but then admission no prophet like Moses ever arose

Theological Themes

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Worship Centralization

The authors strangely do not pick up on the connection between the likely Northern Kingdom source of the Deuteronomic Law Code (Levite refugees fleeing Assyrians) and the vagueness of the worship location ("in the place the Lord chooses"). Remember the Northern Kingdom Jews historically became the Samaritans. Instead of this vagueness being the narrative requirements of pretending to be before Jerusalem was known, this vagueness is the DELIBERATE REDACTION of Northern Kingdom Levites to legitimize the competing Samaritan worship center at Gerizim by prejudicing arguing what place the Lord, in fact, chose.

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