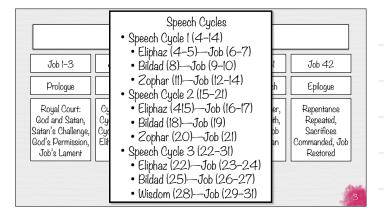
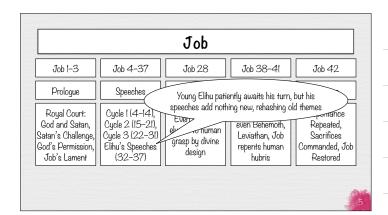
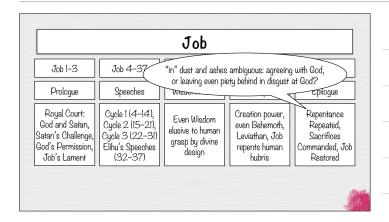


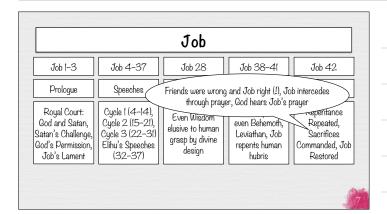
Job 1-3	Job 4-37	Job 28	Job 38-41	Job 42
Prologue	Speeches	Wisdom Poem	God's Speech	Epilogue
Royal Court: God and Satan, Satan's Challenge, God's Permission, Job's Lament	Cycle 1 (4-14), Cycle 2 (15-21), Cycle 3 (22-31) Elihu's Speeches (32-37)	Even Wisdom elusive to human grasp by divine design	Creation power, even Behemoth, Leviathan, Job repents human hubris	Repentance Repeated, Sacrifices Commanded, Job Restored

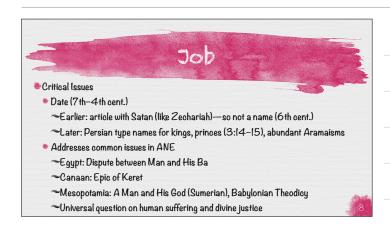


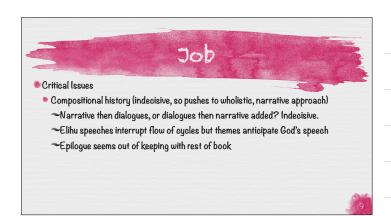




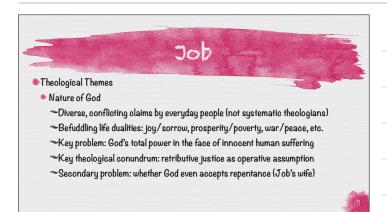








# Theological Themes Human piety toward God Human piety motivations scrutinized (Satan's challenges to God) Job, friends: God's retributive justice should reward the pious, punish wicked God is equivocal: neither confirms nor denies, only claims total power God rebukes Job's friends, then turns around and rewards Job's piety! Polarities of piety: unquestioning devotion vs. furious resentment (Stevens)



Psalms							
p <sub>88</sub> 1-41	pss 42-72	pss 73-89	Pss 90-106	Pss 107-150			
Book 1	Book 2	Book 3	Book 4	Book 5			
Two major themes: Ps I: God's Torah Ps 2: God's Reign							

Five-Part division inexplicable. Older theory was based on Davidic covenant in its rise, demise, and restoration. Newer theory is just generic "Torah focus."

### Psalm Genres and Types

Thanksgiving (18, 30, 34, 41, 66, 116, 138)

Lament

Individual (3, 5, 13, 22, 26, 39, 51, 59, 70, 88, 120, 141)

Communal (44, 74, 79, 80, 83)

Hymns (8, 19, 29, 33, 65, 57, 96, 100, 103-105, 114, 117, 145-150)

Liturgical (temple function: 15, 24, 48, 66, 118, 132; Psalms of Ascent: 120-134)

Royal (court function, as in coronation: 2, 72, 110; king's activity: 20, 21, 45, 89, 101, 144)

Torah (1, 19, 119)

Wisdom (37, 49, 73, 112, 127, 128, 133)

After exile anticipating Davidic restoration and rule

# Psalms Critical Issues Textual and canonical ambiguities Textual history is complex, confused Masoretic versus LXX: combinations, splits, so numbering, sequence off Impacts canon issue: Psalms was not early fixed as once thought Function of the canonical whole is unclear Supposed temple function of canonical psalter belied by late formation evidence Synagogue/home use shows post-temple function in early Judaism Christian use to interpret Jesus, constant devotional use throughout history

	ps	alter	What is a second
	Masoretic	LXX	
	Pss 1-8	pss 1-8	
Critical Issues	Pss 9-10	p <sub>8</sub> 9	
Textual and canonic	Pss 11-113	Pss 10-112	
~Textual history is	Pss 114-115	Ps 113	
∼Masoretic versus	Ps 116	Pss 114-115	, sequence off
∼lmpacts canon is	PSS 117 -14-0	Pss 116-145	hought
• Function of the cand	Ps 147	Pss 146-147	
~Supposed temple ~Synagogue/home	Pss 148-150	Pss 148-150	te formation evidence Judaism
Christian use to in		Ps 151	hroughout history

## Critical Issues Calls into question concept of early, fixed, Textual and canonical ambigut tripartite canon, the traditional reading of NT passages such as Luke 20:42; 24:44; Acts 1:20 Textual history is complex, confused Masoretic versus LXX: combinations, splits, so sumbering, sequence off Impacts canon issue: Psalms was not early fixed as once thought Function of the canonical whole is unclear Supposed temple function of canonical psalter belied by late formation evidence Synagogue/home use shows post-temple function in early Judaism

~Christian use to interpret Jesus, constant devotional use throughout history

# Cannot use typical implied author/reader strategies, since those vary widely from psalm to psalm, even though ascribed to David (e.g., Ps 51 about Bathsheba), since David clearly is not author of some of them. \*\*Masoretic versus LXX: cg omations, splits, so numbering, sequence off impacts canon issue: Psalms was not early fixed as once thought \*Function of the canonical whole is unclear \*\*Supposed temple function of canonical psalter belied by late formation evidence \*\*Synagogue/home use shows post-temple function in early Judaism \*\*Christian use to interpret Jesus, constant devotional use throughout history

# Psalms Critical Issues Unclear rationale of the obvious five-part division Davidic: covenant focus, explaining rise, fall, and hoped for Davidic restoration Synagogue: liturgical focus, to match weekly Torah portions Collections: assimilation focus, uniting smaller, cohesive collections Integration: liturgical mirror of shape of Torah

# Psolms Theological Themes Wide variety, appropriating, reshaping existing biblical themes Deuteronomic theology—particularly laments Focus on election, but absent acknowledgement of covenant sin Focus on retributive justice, but more for foes Yahwist theology Focus on election, promises of land and nation to ancient patriarchs Enthronement traditions modulated into God's universal kingship Modifies retributive justice into merciful God dependence for any future

### Psalms Theological Themes Priestly theology—ambivalent attitudes Priestly vocabulary used only as foil to contravene priestly cult (cf. Ps 51) Yet, unexpectedly, concludes with affirmation of priestly cultus (Ps 51:18-19) Wisdom theology—life inequities betray that human insight leads to prosperity, honor David-Zion theology Well represented: Davidic authorship, concern for kingship, royal rituals Modifies with other theologies (creation, ANE kingship, Yahwist)

### Psalms -

"Even more, the received theologies were 'mixed and matched' to create new, somewhat novel theological perspectives ... provides ample support for the notion that theology is indeed a daughter of human experience.... It is the residue of human reflections on what it means to be human in relationship to God.... In this way the Pslater is one of the greatest theological treasures of the Hebrew Bible" (KH: 204).

Well represented: Davidic authorship, concern for kingship, royal rituals

~Modifies with other theologies (creation, ANE kingship, Yahwist)

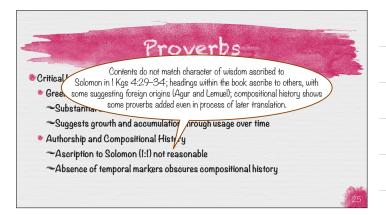
Proverbs						
Prov 1:1-7	Pr 1:8-9:18	10:1-22:16	22:17-24:34	25:1-29:27	Pr 30:1-33	Pr 31:1-31
Introduction	Father	Solomon	Wisdom	Hezekiah	Agur	Lemuel
Solomon, Share Pious Instruction, Advancing	Prescriptive, Dame Wisdom vs. Stranger Woman	Descriptive, Wide Variety of Human Behaviors	Part I: like Wisdom of Amenemope, Part 2: Peculiar Mix	Royal Intro, Similitudes, Eclectic	Caustic Foil to Traditional Wisdom, Numerical Sayings	Queen to Coming of Age Son, Good Wife Praise

Huma	ın industry, con	fronting misbeh	avior,	3		
accepting discip		ools, business ho	onesty, parenta	25:1-29:27	Pr 30:1-33	Pr 31:1-31
Introduction	Father	Solomon	Wisdom	Hezekiah	Agur	Lemuel
Solomon, Share Pious Instruction, Advancing the Wise	Prescriptive, Dame Wisdom vs. Stranger Woman	Descriptive, Wide Variety of Human Behaviors	Part I: like Wisdom of Amenemope, Part 2: Peculiar Mix	Royal Intro, Similitudes, Eclectic	Caustic Foil to Traditional Wisdom, Numerical Sayings	Queen to Coming of Age Son, Good Wife Praise
"Fear of God"	"Hear, my son"		Two Parts		Two Parts	Two Parts

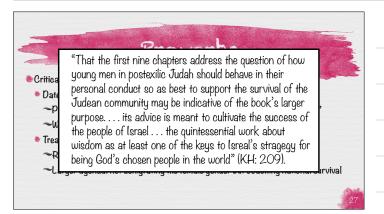
### Proverbs

### Critical Issues

- Greek text (LXX)
  - ~Substantial additions reflecting Hellenistic-style wisdom
  - ~Suggests growth and accumulation through usage over time
- Authorship and Compositional History
  - ~Ascription to Solomon (I:1) not reasonable
  - ~Absence of temporal markers obscures compositional history



# Proverbs Critical Issues Date Proverbs I-9 as Persian period: wicked woman as "stranger" and "harlot" Wisdom personified feminine generally thought later date (Prov 8, 31) Treatment of women Recognizable negative portraits of women (misogynist attitudes inherent) Larger agenda: not denigrating the female gender but coaching national survival



# Theological Themes Wisdom as fear of God Fear of God font of all wisdom Practice of wisdom favored by God (contrast Job, Ecclesiastes) Supported in all sections of Proverbs (with exception of Agur material) Torah and Wisdom relationship Complicated, since D seems to denigrate wisdom subtly Torah references frame beginning and end as standard of behavior Seeks to supplement and reinforce Torah

### Proverbs

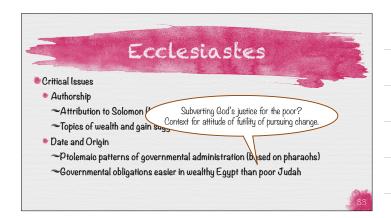
- Theological Themes
- Proverbs and Job, Ecclesiastes
  - ~Job, Ecclesiastes show deep skepticism toward human wisdom
  - $\sim$ Proverbs argues just as relentlessly the abiding value of wisdom
  - ~Both perspectives canonically balance out

Ecclesiastes						
Ecc 1:1-11	1:12-2:26	Ec 3:1-4:16	Ecc 5:1-6:12	Ecc 7:1-29	Ecc 8:1-11:6	Ec 11:7-12:8
Introduction	Solomon	God	Speech	Wisdom	Gain	Conclusion
Superscript, Vanity Refrain, Opening Poem	King's View on Life's Vanities	God's Designs Elusive, Goodness Relativized	Cautious Speech, Oppressive Officials, Wealth	Mocking Wisdom Ironically	Futility of Seeking Gain of Any Kind	Concluding Poem to Bracket Opening Poem
*Vanity of vanities		"To everything there is a season"				A

Ecclesiastes						
Ecc 1:1-11	1:12-2:26	Ec 3:1-4:16	Ecc 5:1-6:12	Ecc 7:1-29	Ecc 8:1-11:6	Ec 11:7-12:8
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Ecc 12:9-14	Appendix	(I) "Teacher"	Highlighted, (2)	Respect Sayir	gs, (3) Affirm	God's Justice
						A

### Ecclesiastes

- Critical Issues
  - Authorship
  - ~Attribution to Solomon (1:1, 12; 12:9) unreliable; attempt to infer authority
  - $\sim$ Topics of wealth and gain suggests well-off lifestyle
  - Date and Origin
    - ~Ptolemaic patterns of governmental administration (based on pharaohs)
    - ~Governmental obligations easier in wealthy Egypt than poor Judah



## © Critical Issues • Purpose (question of implied author) — Kindhearted man of wisdom just trying to help others accept hard lot in life? — Cynical landowner trying to secure his own lot by locking down others? — Man of leisure targeting wealthy neighbors with friendly advice?

### Theological Themes Creation at God's control (Eccl 3) Humanity at God's mercy Humanity's helplessness in face of destiny fated by God Life's harshness, meaninglessness shows retributive justice not to be trusted Goodness to be grabbed (life's lagniappe) Inscrutible God, helpless humans leaves only tidbits of goodness to be grabbed Grab what you can as that is all there is (Eccl 8:15; cf. 3:12, 22; 5:19; 6:3; 9:9)

Song of Solomon							
Sg 1:1-6	Sg 1:7-3:5	Sg 3:6-11	Sg 4:1-6:12	Sg 6:13-8:4	Sg 8:5-14		
Introduction	Two Lovers	Royal Wedding	Male Lover	Observers	Reprise		
"Solomon's," Woman's Summons, Daughters of Jerusalem	Two Lovers' Dialogue, Visit Recalled, Daughters of Zion	Throne, Crown,	Her Beauty, Woman Taunts Daughters of Jerusalem, Her Visit to Him	Testimony, Lovers Agree, Tryst in Fields, Daughters of Jerusalem	Love's Power Solomon's Vineyard, Woman's Summons		

# Critical Issues Translation challenges Frequent hapax legomena renders translation educated guesses Repeated metaphors, ornate style, Hebrew poetry at apex Genre, composition, text Wholistic work, or mashup of smaller poems? Drama meant to be performed? Qumran texts missing material in Masoretic (Prudishness? No.)

# Song of Solomon Critical Issues History of interpretation Israel: metaphoric of God's relationship with Israel Christian (Origen): metaphoric of God/Christ's relationship with church/believer Targummic: extended historical allegory of exodus, exile, return

### Song of Solomon Theological Themes Never uses name of God, so theology not in book, but read from book Love as a mutuality Judaism/Christianity: divine love as analogous to human love, utopian mutuality Other theologies (D, J, P) testify imbalance, not mutuality Love as alienation Devoted, unmarried, consummation in secret Metaphor that full divine/human mutuality exists only in dreams

~Awaken love only when ready = eschatological component? (Stevens: no)