

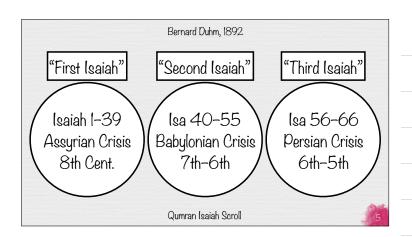
Prophets: Introduction

- Three Great Historical Crises
- 8th Century—Assyrian Crisis
 - ~Northern: Amos, Hosea
 - ~Southern: Isaiah (Isa 1-39), Micah
- 7th-6th Century—Babylonian Crisis
 - ~Zephaniah (Josiah's reforms?); Nahum (fall of Assyria, 612)
 - ~Habakkuh (rise of Babylon); Jeremiah (Assyrian fall to exile)
 - ~ Ezekiel (exile); Obadiah (exile, Edom)
 - ~Second Isaiah (Isa 40-55, exile return)

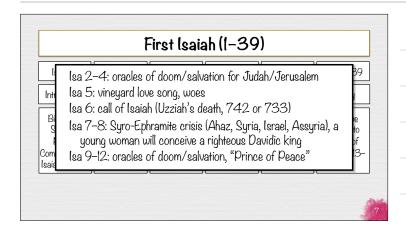
Prophets: Introduction

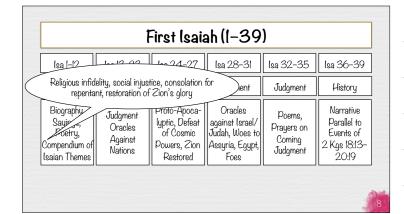
- Three Great Historical Crises
- 6th-5th Century—Persian Crisis
 - ~Haggai, Zechariah (temple, priestly governance)
 - ~Malachi ("my messenger," continuation of Zech 9-14)
 - ∼Third Isaiah (Isa 56-66, post-return)
 - ~Joel (late? eschatological "day of the Lord")
 - ~Jonah (novella; cf. 2 Kgs 14:25)
- 2nd Century—Syrian Crisis: Daniel (Antiochus IV Epiphanes)

Pro	8th Cent.	7th-6th	6th-5th	2nd Cent.	ON 3
	Assyria	Babylon	Perisa	Syria	
Three Great His		Zephaniah	Haggai	Daniel	3 5 7 7
● 6th-5th Cer ~Haggai, 2	Amos	Nahum	Zechariah		
~Malachi ("	Hanna	Habbakuh	Malachi		
∼Third Isaia	Judah:	Jeremiah	lsaiah ³		
~Joel (late?	isaiaii	Ezekiel	Joel (?)		
∼Jonah (no • 2nd Century	Micah	Obadiah	Jonah		
Zna Century		Isaiah ²			4



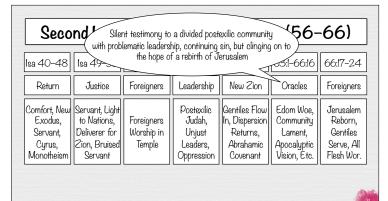
First Isaiah (1–39)					
lsa 1-12	lsa 13-23	Isa 24-27	lsa 28-31	lsa 32-35	lsa 36-39
Introduction	Nations	Apocalypse	Judgment	Judgment	History
Biography, Sayings, Poetry, Compendium of Isaian Themes	Judgment Oracles Against Nations	Proto-Apoca- lyptic, Defeat of Cosmic Powers, Zion Restored	Oracles against Israel/ Judah, Woes to Assyria, Egypt, Foes	Poems, Prayers on Coming Judgment	Narrative Parallel to Events of 2 Kgs 18:13- 20:19





	1	First Isai	ah (1-39))	
Isa 1-12	lsa 13-23	Isa 24-27	Isa 28-31	lsa 32-35	Isa 36-39
Introduction	No B		Philistia, Moab, Sy a, Edom, Sidon	ıria, Egypt,	History
Biography, Sayings, Poetry,	Judgment Oracles	lypti efeat	against Israel/ Judah, Woes to	Poems, Prayers on	Narrative Parallel to Events of
Compendium of Isaian Themes	Against Nations	Powers, Zion Restored	Assyria, Egypt,	Coming Judgment	2 Kgs 18:13- 20:19

Second Isaiah (40-55), Third Isaiah (56-66) | 56:9-59:21 | Isa 60-62 | | 63:1-66:16 | | Isa 40-48 Isa 49-55 lsa 56:1-8 66:17-24 Leadership New Zion Return Justice Foreigners Oracles Foreigners Comfort, New Servant, Light Postexilic Gentiles Flow Edom Woe, Jerusalem Judah, Exodus, to Nations, Foreigners In, Dispersion Community Reborn, Servant, Deliverer for Worship in Unjust Returns, Lament, Gentiles Cyrus, Zion, Bruised Temple Leaders, Abrahamic Apocalyptic Serve, All Servant Monotheism Covenant Vision, Etc. Flesh Wor. Oppression



Critical Issues Three-part division not without exceptions Isa 24-27, "Isaian Apocalypse," clearly is disruptive to context Second Isaiah's actual beginning is Isa 35, not Isa 40 Isa 60-62 echoes Second Isaiah much more than its Third Isaiah context Isa 65:17-25 clearly late apocalyptic addition disruptive to context Isa I recapitulates themes of the entire corpus

In other words, Isa 36-39 is interruptive of the Second Isaiah beginning. Isa 36-39 likely inserted to serve David-Zion theology. Three-part division not without exceptions Isa 24-27, "Isaian Apocalypse," clearly is supplied to context Second Isaiah's actual beginning is Isa 35, not Isa 40 Isa 60-62 echoes Second Isaiah much more than its Third Isaiah context Isa 65:17-25 clearly late apocalyptic addition disruptive to context Isa 1 recapitulates themes of the entire corpus

Critical Issues First Isaiah (historical Isaiah): social, historical context Ministry from 740–700 has three critical junctures Economic injustice (abusive landowners), subversion of court justice Reliance on foreign powers Appeals to Davidic promise of righteous king, kingdom, not to Torah covenant Foreign power would conquer, only future hope a remnant and Davidic king

735-734: Syro-Ephramite Crisis 71!: Hezekiah's Egyptian alliance 70!: Assyrian siege of Jerusalem (Sennacherib)

Critical Iss

- First Isaiah (historical Isaiah): social, historical context
 - Ministry from 740-700 has three critical junctures
 - ~Economic injustice (abusive landowners), subversion of court justice
 - ~Reliance on foreign powers
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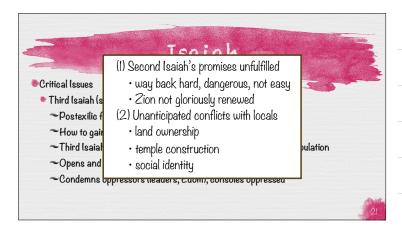
Critical Issues Second Isaiah (social, historical context) Dating: mention of Cyrus of Persian as God's anointed (Isa 45:1) Judean accommodation to new dispersion lifestyle Answers with monotheism (vs. henotheism) and New Exodus ideology Progression of Servant Songs suggests less than success Identity of Servant is problematic (Isaiah? Israel? Both? Unknown?)

Fertile land, productive business, easy foreign worship of Babylonian Marduk, difficulty/danger of travel to return Critical Issues Second Isaiah (social, historical context) Dating: mention of Cyrus of Persian as God's cointed (Isa 45:1) Judean accommodation to new dispersion lifestyle Answers with monotheism (vs. henotheism) and New Exodus ideology Progression of Servant Songs suggests less than success Identity of Servant is problematic (Isaiah? Israel? Both? Unknown?)

Cri Marduk is nothing inistorical contex. As He did before, God will make a way Dating: men in of Cyrus of Persian as God's anointed sa 45:1) Judean accommodation to new dispersion lifestyle Answers with monotheism (vs. henotheism) and New Exodus ideology Progression of Servant Songs suggests less than success Identity of Servant is problematic (Isaiah? Israel? Both? Unknown?)

Critical Issues (I) justice to nations, (2) light to Second Is nations, (3) garnishes serious opposition, Dating: n. (4) persecuted and killed anointed (Isa 45:1) Judean accom resion lifestyle Answers was monotheism (vs. henotheism) and New Exodus ideology Progression of Servant Songs suggests less than success Identity of Servant is problematic (Isaiah? Israel? Both? Unknown?)

Critical Issues Third Isaiah (social, historical context) Postexilic frustrations and disappointments How to gain order in this political, cultic, cultural chaos? Third Isaiah speaks on behalf of disenfranchised, indigenous population Opens and closes with word on foreigners (literary inclusio) Condemns oppressors (leaders, Edom), consoles oppressed



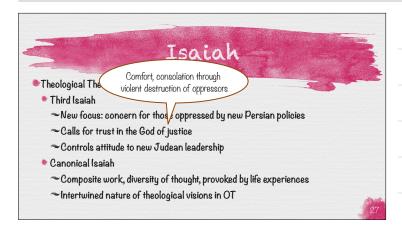
Critical Issues Those harmfully impacted by Ezra/Nehemiah reforms and Persian administrative policies favoring them Postexilic frustrations and usapp How to gain order in this political, cultic, cultural class? Third Isaiah speaks on behalf of disenfranchised, indigenous population Opens and closes with word on foreigners (literary inclusio) Condemns oppressors (leaders, Edom), consoles oppressed



Theological Theme: Trusting in the Lord's Promises First Isaiah Religion without social justice cause for condemnation Calls for trust in Davidic/Zion promises Controls attitude to Judah's kings and foreign alliances Second Isaiah Calls for trust in God of Creation, Abrahamic promises, and Exodus Controls attitude, language to Babylonian deportees about return to Judah

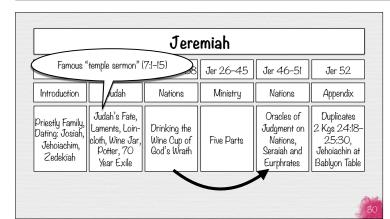
Theological Theme: Trusting in the Lord's Promises First Isaiah Religion with Restored Israel as God's "new creation" Controls arms Second Isaiah Calls for trust in God of Creation, Abrahamic promises, and Exodus Controls attitude, language to Babylonian deportees about return to Judah

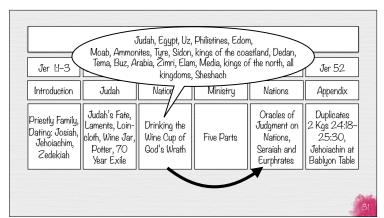
Theological Theme: Trusting in the Lord's Promises Third Isaiah New focus: concern for those oppressed by new Persian policies Calls for trust in the God of justice Controls attitude to new Judean leadership Canonical Isaiah Composite work, diversity of thought, provoked by life experiences Intertwined nature of theological visions in OT



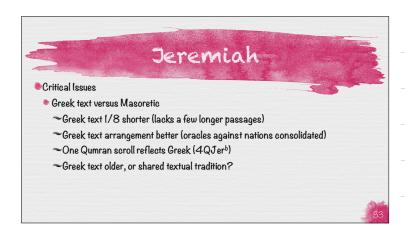
Isaiah Theological Theme: Trusting in the Lord's Promises Christian Isaiah Primary resource for messianic interpretation (as in Judaism as well) Messianic profile extrapolated from David/Zion texts Peaceable kingdom added to mix (Isa II:6–9) Conceptual difficulty of cross handled with Servant Songs

Jeremiah					
Jer 1:1-3	Jer 1:4-25:14	Jer 25:15-38	Jer 26-45	Jer 46-51	Jer 52
Introduction	Judah	Nations	Ministry	Nations	Appendix
Priestly Family, Dating: Josiah, Jehoiachim, Zedekiah	Judah's Fate, Laments, Loin- cloth, Wine Jar, Potter, 70 Year Exile	Drinking the Wine Cup of God's Wrath	Five Parts	Oracles of Judgment on Nations, Seraiah and Eurphrates	Duplicates 2 Kgs 24:18- 25:30, Jehoiachin at Bablyon Table

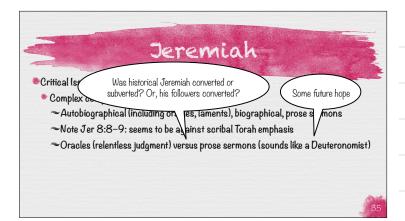




	Jer 26:1–29:32: true and false prophecy	
	 second temple sermon, charged with blasphemy 	
	· yoke parabolic action (595–594, Zedekiah's alliance)	
1	• "get comfortable" letter to deportees, charged with treason	
U	Jer 30-31: "Book of Consolation" (later addition, new covenant)	-
Inti	Jer 32-36: biographical	
11111	 Book of Consolation appendix (land purchase, Jerusalem future) 	^
	 Book of Consolation appendix (land purchase, Jerusalem future) siege of Jerusalem activity (Rechabites, Jehoiakim's cutting up the scroll) 	00
Pries	Jer 37-44: suffering before, during, after exile	:18-
Datii	· Zedekiah's vacillation (consultation, cistern, house arrest)	.10-
Je	· fall of Jerusalem, Zedekiah's fate, Gedaliah installed	h at
4	· future of Judah declared with Babylonian exiles	able
	• rebellious kill Gedaliah, flee to Egypt, forcing Jeremiah, Baruch with them	anie
	Prophesies that Rebulan still will reach them condemns idolatrous practices.	
	• prophesies that Babylon still will reach them, condemns idolatrous practices Jer 45: God's commission of Baruch, promising survival (605)	



Ocritical Issues Complex compositional history Autobiographical (including oracles, laments), biographical, prose sermons Note Jer 8:8–9: seems to be against scribal Torah emphasis Oracles (relentless judgment) versus prose sermons (sounds like a Deuteronomist)



"Whateever the case, it is clear that the book of Jeremiah underwent a complex and lengthy compsitional history that has resulted in a book that does not always speak with one voice" (KH: 246).

Critical Issues Career of the prophet Hard to write from the complex literature survey Coverted Deuteronomist theory: then a two-stage career of doom, then hope Subverted Deuteronomist theory: then relentlessly doom Rolling composition theory: then we know little

Jeremiah

- Theological Themes (KH opting for Jeremiah the Subverted Theory)
- Jeremiah the prophet
 - ~Lord God: alone creator, alone elector, alone judge, alone redeemer (10:10-13)
 - Moving toward full-fledged monotheism (similar to Second Isaiah)
 - ~Israel specially elected as God's possession, specially judged
 - ~Relentless in message of doom, even in Egypt
 - First to anticipate long exile, beginnings of "theology of diaspora" (29:4-14)
 - ~Anticipated future merciful act of God for restoration

Jeremiah

- Theological Themes (KH opting for Jeremiah the Subverted Theory)
- Jeremiah the subverted (Deuteronomic redactors)
 - Taming the one who excoriated scribal trust in Torah (cf. 8:8-9 vs. 26:1-6)
 - Shows extreme confidence of Deuteronomists in their take on the exile
- Jeremiah the persecuted (laments)
 - ~Laments injustice to others and to himself
 - ~Raises questions to God and asks for justice (12:1-2)
 - ~ Expresses confidence God will right the wrong (12:3)

Jeremiah

- Theological Them
- Jer 11:18-12:6; 15:10-21; 17:14-18; verted Theory)
- Jeremiah the
- 18:18-23; 20:7-13, 14-18
- Taming the one who excurred portion are the first in Torah (cf. 8:8-9 vs. 26:1-6)
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- Jeremiah the persecute Contrast Lamentations

 - ~Laments injustice to others and re
 - ~Raises questions to God and asks/for justice (12:1-2)
- ~ Expresses confidence God will right the wrong (12:3)

Lamentations						
Lam 1	Lam 2	Lam 3	Lam 4	Lam 5		
City Dirge	City Dirge	Individual	City Dirge	Communal		
Jerusalem Personified as Woman Violated, Dismay at God's Rejection	Horrific Description of Dame Jerusalem's Violent Destruction	Triple Acrostic & Theological Center, Remorse, Hope, Prayer of Repentance	People's Sin, City's Destruction, Vivid Metaphors, Mothers Boil Infants	Suffering Endured Plea to Restore, Contemplating Whether Anger Is Forever		

Lamentations

- Critical Issues
 - Lamentations in ANE context
 - ~Common genre, common human experience
 - ~Do not overplay parallels with universal lament genre
 - Author, provenance, date, purpose
 - Not Jeremiah, nor even his redactors (vast differences in Hebrew texts)
 - ~Judean provenance, eyewitness material (intimate details), lamenting fall of city
 - ~Composite lament integration shows literary skill, sophistication
 - ∼Some intellectual left behind, able to compose amidst horrifying destruction?

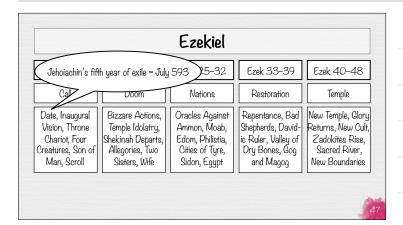
Lamentations

- Critical Issues
- · Genre and Use of Poetry
 - ∼Lam I-4 has full-scale acrostic poems based on letters of Hebrew alphabet
 - Even further interna, I structural sophistication in Lam 3
 - ~Skillfully bends lament genre in erudite, evocative ways
 - ~Skillfully bends balanced Hebrew poetic lines to unbalanced

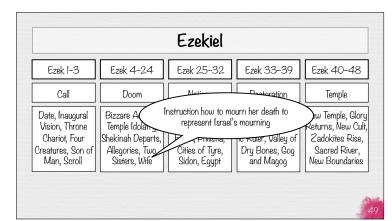
Lamentations Theological Theme

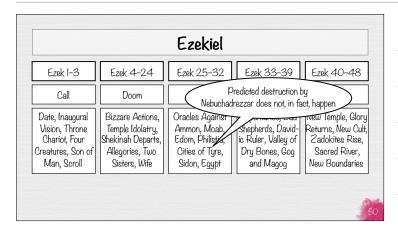
- Conundrum: chosen yet sinful people, merciful yet just God, but where are we now?
- Key question: Does God's anger come to an end, or is God's mercy exhausted?
- The book does not end with the same confidence expressed in the middle (Lam3)

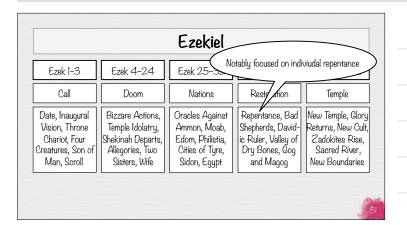
		Ezekiel		
Ezek 1-3	Ezek 4-24	Ezek 25-32	Ezek 33-39	Ezek 40-48
Call	Doom	Nations	Restoration	Temple
Date, Inaugural Vision, Throne Chariot, Four Creatures, Son of Man, Scroll	Bizzare Actions, Temple Idolatry, Shekinah Departs, Allegories, Two Sisters, Wife	Oracles Against Ammon, Moab, Edom, Philistia, Cities of Tyre, Sidon, Egypt	Repentance, Bad Shepherds, David- ic Ruler, Valley of Dry Bones, Gog and Magog	New Temple, Glory Returns, New Culi Zadokites Rise, Sacred River, New Boundaries

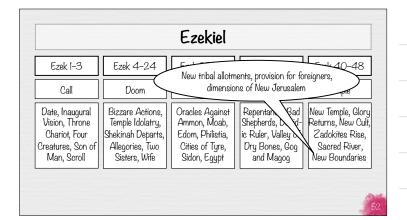


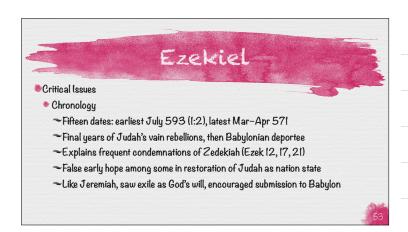
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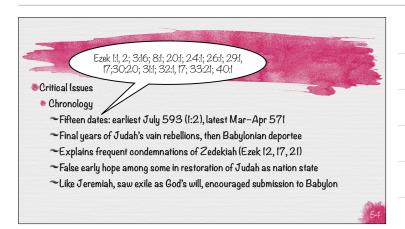


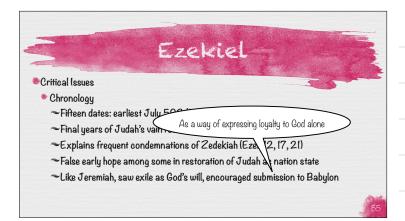




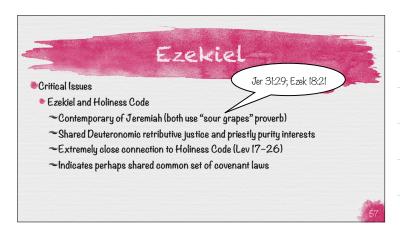








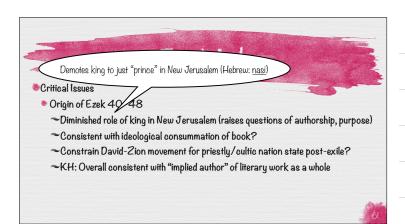
Critical Issues Ezekiel and Holiness Code Contemporary of Jeremiah (both use "sour grapes" proverb) Shared Deuteronomic retributive justice and priestly purity interests Extremely close connection to Holiness Code (Lev 17–26) Indicates perhaps shared common set of covenant laws



Linguistic: peculiar turns of phrase nowhere else in Hebrew Bible Perspective: no distinction between ritual and moral law Contemporary of Jer an twom use sour grapes" proverb) Shared Deuterop mic retributive justice and priestly purity interests Extremely close connection to Holiness Code (Lev 17–26) Indicates perhaps shared common set of covenant laws

Critical Issues Ezekiel and David-Zion theology Particularly ambivalent to kings (Zedekiah, funeral dirges for lion cubs) Blames exile on failure of kingship, but still holds out hope Like Isaiah, anticipates faithful, Davidic ruler (Ezek 34:23-24; 37:22-25) Raises question of Ezek 40-48 (next slide)

Critical Issues Origin of Ezek 40–48 The Diminished role of king in New Jerusalem (raises questions of authorship, purpose) Consistent with ideological consummation of book? Constrain David-Zion movement for priestly/cultic nation state post-exile? KH: Overall consistent with "implied author" of literary work as a whole



Ezekiel Theological Themes Individual responsibility Contribution to emerging idea of individual responsibility (Ezek 18) Famous "sour grapes" proverb (parents, children) Deuteronomist: retributive justice always corporate Yet, retributive justice only on individuals does not square with human experience



Ezekiel Theological Themes Individual responsibility Contribution to emerging idea Innocent suffer consequences of sins of others Famous "sour grapes" proverb (parents, children) Deuteronomist: retributive justice always corporate Yet, retributive justice only on individuals does not square with human experience



Theological Themes Shared theologies Deuteronomist: retributionly to priestly leadership (Ezek 44:15; 46:20) Priestly: but elevates Zadokites (Dlames cevnes rore permores in New Temple) Priestly: shares Holiness Code vision for Israel's future as a tic (Lev 26) Priestly: but constraining zeal about God's holiness manifest to all Illustrates Hebrew theologies deployed according to context