



# Micah

## Critical Issues

### Composition history

- ~ Suspicious sections, such as Micah 2:12-13; 4-5; 6:1-7:7; 7:8-20
- ~ Positive tone, not doom oracles, line of David emphasis

### Authorship mixed, but Micah core

- ~ Most themes in suspicious units are consonant with Micah 1-3
- ~ Theory: 8th cent. oral traditions later preserved, enhanced, then postexilic updates

More like an "expanded Micah" than a subverted Micah

5

# Micah

## Critical Issues

### Composition history

- ~ Suspicious sections, such as Micah 2:12-13; 4-5; 6:1-7:7; 7:8-20
- ~ Positive tone, not doom oracles, line of David emphasis

### Authorship mixed, but Micah core

- ~ Most themes in suspicious units are consonant with Micah 1-3
- ~ Theory: 8th cent. oral traditions later preserved, enhanced, then postexilic updates

Atypical Exodus analogies not common to Micah 1-3

6

# Micah

## Critical Issues

### Composition history

- ~ Suspicious sections, such as Micah 2:12-13; 4-5; 6:1-7:7; 7:8-20
- ~ Positive tone, not doom oracles, line of David emphasis

### Authorship mixed, but Micah core

- ~ Most themes in suspicious units are consonant with Micah 1-3
- ~ Theory: 8th cent. oral traditions later preserved, enhanced, then postexilic updates

Postexilic themes, as in Ps 137; Isa 40-66; unilateralism as in Jonah

7

# Micah

## Critical Issues

### Composition history

- ~ Suspicious sections, such as Micah 2:12-13; 4-5; 6:1-7:7; 7:8-20
- ~ Positive tone, not doom oracles, line of David emphasis

### Authorship mixed, but Micah core

- ~ Most themes in suspicious units are consonant with Micah 1-3
- ~ Theory: 8th cent. oral traditions later preserved, enhanced, then postexilic updates

In Judah (reflects concerns for restored Jerusalem)

8

# Micah

## Theological Themes

- Focus on social injustice
  - ~ Even more so than Isaiah, Amos, Hosea
  - ~ Urban settings, two locations (Samaria, Jerusalem)
- Emphasis on steadfast mercy, hope for future
  - ~ Davidic king basis (5:2-6)
  - ~ Patriarchal promise basis (7:18-20)
  - ~ Quality of future vision is deep (no more war, 4:1-3; self-subjugation, 5:7-8)

9

## Nahum

Nahum 1:1-2:2	Nahum 2:3-3:19
Divine Warrior	Destruction
Superscription, Divine Warrior, Nineveh, Assyria, Judah's Freedom, Good Tidings	Blood Red Warriors, Tigris Flood, Assyria and Nineveh Taunts, Unmitigated Joy

10

## Nahum

An oracle (vision) of Nahum of Elkosh

Nahum 1:1-2:2	Nahum 2:3-3:19
Divine Warrior	Destruction
Superscription, Divine Warrior, Nineveh, Assyria, Judah's Freedom, Good Tidings	Blood Red Warriors, Tigris Flood, Assyria and Nineveh Taunts, Unmitigated Joy

11

## Nahum

Revisioining Exod 34:6-7

Nahum 1:1-2:2	Nahum 2:3-3:19
Divine Warrior	Destruction
Superscription, Divine Warrior, Nineveh, Assyria, Judah's Freedom, Good Tidings	Blood Red Warriors, Tigris Flood, Assyria and Nineveh Taunts, Unmitigated Joy

12

Nahum	
Nahum 1:1-2:2	Nahum 2:3-3:19
Divine Warrior	Destruction
Superscription, Divine Warrior, Nineveh, Assyria, Judah's Freedom, Good Tidings	Blood Red Warriors, Tigris Flood, Assyria and Nineveh Taunts, Unmitigated Joy

Echoing Isa 52:7

13

---

---

---

---

---

---

---

---

Nahum	
Nahum 1:1-2:2	Nahum 2:3-3:19
Divine Warrior	Destruction
Superscription, Divine Warrior, Nineveh, Assyria, Judah's Freedom, Good Tidings	Blood Red Warriors, Tigris Flood, Assyria and Nineveh Taunts, Unmitigated Joy

Like Assyria conquered Egyptian capital of Thebes

14

---

---

---

---

---

---

---

---

## Nahum

- Critical Issues
  - Date, Provenance, Authorship
    - ~ Nineveh's fall imminent or recent, so c. 613 (anticipates or recalls?)
    - ~ Composition in Judah if close in time, but "Elkosh" is unknown
    - ~ Nahum name is suspect of invention, and Elkosh might be deliberately vague
  - Social location
    - ~ Unlike all major prophets: nothing negative for Judah = court prophet
    - ~ Compare Hananiah versus Jeremiah tension (Jer 28)

15

---

---

---

---

---

---

---

---

## Nahum

- Theological Theme
  - Different profile for God
    - ~ Divine personality exclusively violent, vengeful, no hint of mercy
    - ~ Clearly an alternate frame for God's character (cf. Jonah)
  - KH: profile reappears in Judaism and Christianity
    - ~ Especially surfacing in the apocalyptic genre
    - ~ KH: "especially evident in Revelation" (fall of Rome: "same sort of glee," 300)
    - ~ Stevens: incredibly obtuse misreading of highly nuanced language of Revelation

16

---

---

---

---

---

---

---

---

## Habakkuk

Hab 1:2-2:5	Hab 2:6-20	Hab 3:1-19
Dialogue	Woe Taunts	Prayer Psalm
How Long? Babylon Answer, Righteous Suffer? Live By Faith Answer	Disdain For Oppressors, Avarice, Violence, Drunkenness Of Nations, Idolatry	Liturgical Opening/Closing, Divine Warrior, Nature Power, Enemy Defeat

---

---

---

---

---

---

---

---

---

---

## Habakkuk

Hab 1:2-2:5	Hab 2:6-20	Hab 3:1-19
Dialogue	Woe Taunts	Prayer Psalm
How Long? Babylon Answer, Righteous Suffer? Live By Faith Answer	Disdain For Oppressors, Avarice, Violence, Drunkenness Of Nations, Idolatry	Liturgical Opening/Closing, Divine Warrior, Nature Power, Enemy Defeat

"Just hang on" answer; eventually, God will make everything right and vindicate his justice

---

---

---

---

---

---

---

---

---

---

## Habakkuk

Hab 1:2-2:5	Hab 2:6-20	Hab 3:1-19
Dialogue	Woe Taunts	Prayer Psalm
How Long? Babylon Answer, Righteous Suffer? Live By Faith Answer	Disdain For Oppressors, Avarice, Violence, Drunkenness Of Nations, Idolatry	Liturgical Opening/Closing, Divine Warrior, Nature Power, Enemy Defeat

Hab 2:20:  
"The Lord is in his holy temple; let all the earth keep silence before him!"

---

---

---

---

---

---

---

---

---

---

## Habakkuk

Hab 1:2-2:5	Hab 2:6-20	Hab 3:1-19
Dialogue	Woe Taunts	Prayer Psalm
How Long? Babylon Answer, Righteous Suffer? Live By Faith Answer	Disdain For Oppressors, Avarice, Violence, Drunkenness Of Nations, Idolatry	Liturgical Opening/Closing, Divine Warrior, Nature Power, Enemy Defeat

Still "just hang on" answer; eventually, God will make everything right and vindicate his justice

---

---

---

---

---

---

---

---

---

---

# Habakkuk

## Critical Issues

### Date and Provenance

- ~ Date: consensus, early Neo-Babylonian period (general tone, "Chaldeans")
- ~ Babylonian invasion concern = around Josiah, Jehoiachim, Jehoiachin
- ~ Location: Jerusalem and Judah

### Meaning of famous Hab 2:4 (Rom 1:17; 3:28; 5:1; Gal 2:16; 3:11, 24)

- ~ Hebrew text ambiguous ("proud"/"righteous" contrast, but "proud" fate not clear)
- ~ Following passage (2:5-20) infers "proud" = Babylon, "righteous" = Judah
- ~ Whose "faith"? (Hebrew: "his" = "righteous"; LXX: "my" = God's faithfulness)

21

# Habakkuk

## Critical Issues

### Date and Provenance

- ~ Date: consensus, early Neo-Babylonian period (general tone, "Chaldeans")
- ~ Babylonian <sup>hapax legomenon (single occurrence)</sup> Jehoiachim, Jehoiachin
- ~ Location: Jerusalem and Judah

### Meaning of famous Hab 2:4 (Rom 1:17; 3:28; 5:1; Gal 2:16; 3:11, 24)

- ~ Hebrew text ambiguous ("proud"/"righteous" contrast, but "proud" fate not clear)
- ~ Following passage (2:5-20) infers "proud" = Babylon, "righteous" = Judah
- ~ Whose "faith"? (Hebrew: "his" = "righteous"; LXX: "my" = God's faithfulness)

22

# Habakkuk

## Theological Theme (Divine Justice Balances)

- God's justice balances, but still fosters human complaint
- God's justice balances, but only in the long run
- God's justice balances, but still favors Judah
  - ~ Stevens: then how is election not in the end unjust in itself (favoritism)?
  - ~ Stevens: Habakkuk's focus (Judah) leaves unresolved the problem of the nations
  - ~ Stevens: the problem of the nations is the problem Paul attempts to resolve

23

# Zephaniah

Zeph 1:1-2:3	Zeph 2:4-15	Zeph 3:1-20
Day of the Lord	Oracles	Jerusalem
Superscription, Cosmic Language, Officials Judged, Divine Warfare, Repentance Call	Encircling Nations, Philistines (Gaza, Askelon, Ashdod, Ekron), Moab, Ammon, Assyria	Unjust Officials (Judges, Prophets, Priests), Failed Faith, Salvation, Renewal

24



# Zephaniah

- Criticism
  - Judging officials (3:3-5) suggests pre-reform
  - Ingathering of exiles (Isa 58:6), return to Jerusalem (Isa 62:10)
- Date, Provenance, Form, Composition
  - Royal genealogy to Hezekiah (but some Heb mss read "Hilkiah")
  - Date seems Josiah, but compositional seems clear in last verses (3:18-20)
  - Deuteronomic ideas (incipient movement sympathizer, later redactor)
- Echoes of Amos (Dependence?)
  - Encircling nations pattern (Amos 1:2-2:16)
  - Abrupt shifts to repentance calls, back to judgment (Amos 5:4-6, 14-15)
  - KH: similarities point to later redactor of Minor Prophets

# Zephaniah

- Theological Themes
  - God's wrath on Judah righteous
  - God's use of nations to punish but then punish in return
  - God's justice balances, but still favors Judah

# Haggai

Hag 1:1-11	Hag 1:12-15	Hag 1:15-2:9	Hag 2:10-19	Hag 2:20-23
Judgment	Response	Encouragement	Encouragement	Zerubbabel
Postexilic Stress, Economy Distress, God's Displeasure, Paneled Houses, Temple Disrepair	Zerubbabel and Joshua Respond, Temple Work Reengaged	Festival of Booths, Humble Estate of Temple, Treasures of the Nations Will Enrich, Glorify	Legal Ruling on Impurity, Open-Air Altar Critique, Better Economy = God's Blessing	Oracle That Zerubbabel Will Be Restored to Davidic Throne

# Haggai

Aug 520 (Darius II, 2nd year, 2nd month, 1st day)

Hag 1:1-11	Hag 1:12-15	Hag 1:15-2:9	Hag 2:10-19	Hag 2:20-23
Judgment	Response	Encouragement	Encouragement	Zerubbabel
Postexilic Stress, Economy Distress, God's Displeasure, Paneled Houses, Temple Disrepair	Zerubbabel and Joshua Respond, Temple Work Reengaged	Festival of Booths, Humble Estate of Temple, Treasures of the Nations Will Enrich, Glorify	Legal Ruling on Impurity, Open-Air Altar Critique, Better Economy = God's Blessing	Oracle That Zerubbabel Will Be Restored to Davidic Throne



## Haggai

Hag 1:1-11	Hag 1:12-15	Hag 1:15-2:9	Hag 2:10-19	Hag 2:20-23
Judgment	Response	Contradicts Jer 22:24-30 that God will remove Jehoiachin from power as a signet ring from his hand		Zerubbabel
Postexilic Stress, Economy Distress, God's Displeasure, Paneled Houses, Temple Disrepair	Zerubbabel and Joshua Respond, Temple Work Reengaged	Humble Estates of Temple, Treasures of the Nations Will Enrich, Glorify	Alar Critique, Better Economy = God's Blessing	Oracle That Zerubbabel Will Be Restored to Davidic Throne

Dec 520

37

## Haggai

### Critical Issues

- Explaining unexpected delay in temple construction
  - Local conflict: residents versus returnees (Ezra 4:1-5; Neh 4:7-8)
  - Local stinginess: returnees with different personal priorities (Hag 1:4)
  - Local envy: ill-will for priestly gains (priests favored by Persians)
  - International intrigue: Persia in crisis (Cambyses murdered; rebellions; then Darius)

38

Returnees asserted residents had syncretistic practices, ritual impurity, so rejected help on rebuilding temple

### Critical Issues

- Explaining unexpected delay in temple construction
  - Local conflict: residents versus returnees (Ezra 4:1-5; Neh 4:7-8)
  - Local stinginess: returnees with different personal priorities (Hag 1:4)
  - Local envy: ill-will for priestly gains (priests favored by Persians)
  - International intrigue: Persia in crisis (Cambyses murdered; rebellions; then Darius)

39

## Haggai

### Critical Issues

- Explaining the Davidic restoration prophecy
  - Contravenes Jeremiah's earlier Jehoiachin declaration
  - Makes clear Zerubbabel enthronement is an act of God, not human caused
  - Requires waiting on God
  - Paves way for Zechariah's transfer of secular powers over to priests

40

# Haggai

## Theological Themes

- Affirms Deuteronomic traditions
  - ~ Compelling compliance to rebuilding through retributive justice God
  - ~ Particularly pulls on God's use of nature in agrarian society (1:7-11; 2:18-19)
  - ~ Seems to know Deuteronomy and its history (Joshua-2 Kings)
- Affirms Priestly traditions as well
  - ~ Early proponent of postexilic Priestly theology
  - ~ Uses purity/impurity, holiness themes as seen in Gen, Exod, Lev, Num

41

# Haggai

## Theological Themes

Notice emphasis in Deut 28:38-44

- Affirms Deuteronomic traditions
  - ~ Compelling compliance to rebuilding through retributive justice God
  - ~ Particularly pulls on God's use of nature in agrarian society (1:7-11; 2:18-19)
  - ~ Seems to know Deuteronomy and its history (Joshua-2 Kings)
- Affirms Priestly traditions as well
  - ~ Early proponent of postexilic Priestly theology
  - ~ Uses purity/impurity, holiness themes as seen in Gen, Exod, Lev, Num

42

# Haggai

## Theological Themes

- Affirms Deuteronomic traditions
  - ~ Compelling compliance to rebuilding through retributive justice God
  - ~ Particularly pulls on God's use of nature in agrarian society (1:7-11; 2:18-19)
  - ~ Seems to know Deuteronomy and its history (Joshua-2 Kings)
- Affirms Priestly traditions as well
  - ~ Early proponent of postexilic Priestly theology
  - ~ Uses purity/impurity, holiness themes as seen in Gen, Exod, Lev, Num

Notice holiness not communicable but impurity is in Num 19

43

# Zechariah

Zechariah 1-8

Zechariah 9-14

Oracles/Visions

Day of the Lord

Heed Prophets,  
Vision Series,  
Joshua's Crown,  
Fasting Question,  
Jerusalem Hope

Poetic Speeches,  
Disparate Oracles,  
Repentance,  
Smitten Shepherd,  
Final War

44

<b>Zechariah</b>	
Zech 1-8	Zech 9-14
Oracles/Visions	Day of the Lord
Heed Prophets, Vision Series, Joshua's Crown, Fasting Question, Jerusalem Hope	Poetic Speeches, Disparate Oracles, Repentance, Smitten Shepherd, Final War

520

45

---

---

---

---

---

---

---

---

<b>Zechariah</b>	
Zech 1-8	Zech 9-14
Oracles/Visions	Day of the Lord
Heed Prophets, Vision Series, Joshua's Crown, Fasting Question, Jerusalem Hope	Poetic Speeches, Disparate Oracles, Repentance, Smitten Shepherd, Final War

519, (1) Horseman, (2) Four Horns/Smiths,  
 (3) Surveyor, Oracle to Return, (4) High Priest Joshua,  
 (5) Lampstand, Two Olive Trees (Zerubbabel, Joshua), (6) Flying  
 Scroll, (7) Woman "Wickendness," (8) Four Chariots

46

---

---

---

---

---

---

---

---

<b>Zechariah</b>	
Zech 1-8	Zech 9-14
Oracles/Visions	Day of the Lord
Heed Prophets, Vision Series, Joshua's Crown, Fasting Question, Jerusalem Hope	Poetic Speeches, Disparate Oracles, Repentance, Smitten Shepherd, Final War

Zech 9-11: against neighbors, coming king,  
 revenge for Judah, restoration, tyrants fall, failed  
 shepherd replaced with good shepherd

47

---

---

---

---

---

---

---

---

<b>Zechariah</b>	
Zech 1-8	Zech 9-14
Oracles/Visions	Day of the Lord
Heed Prophets, Vision Series, Joshua's Crown, Fasting Question, Jerusalem Hope	Poetic Speeches, Disparate Oracles, Repentance, Smitten Shepherd, Final War

Zech 12-14: unifying theme is  
 advent of Day of the Lord

48

---

---

---

---

---

---

---

---

# Zechariah

## Critical Issues

- Relationship of discrete units, Zech 1-8 and Zech 9-14
  - ~ Zech 1-8 works with Haggai: Persian administrative designs for territories
  - ~ Zech 9-14 works with Malachi: disappointments, frustrated postexilic hopes
- Relationship of discrete offices, priests and kings
  - ~ Zech 1-8 elevates high priest Joshua to high status, perhaps even royal?
  - ~ Theory: proposal of Zerubbabel as king in Zech 6:9-15 later expunged
  - ~ KH: concession to zealous/jealous Davidic king enthusiasts (dual crowns)

49

- power of **priests** in Persian territories
- operating **cultic centers** in Persian territories
- collection of **local taxes** in Persian territories

## Critical Issues

- Relationship of discrete units, Zech 1-8 and Zech 9-14
  - ~ Zech 1-8 works with Haggai: Persian administrative designs for territories
  - ~ Zech 9-14 works with Malachi: disappointments, frustrated postexilic hopes
- Relationship of discrete offices, priests and kings
  - ~ Zech 1-8 elevates high priest Joshua to high status, perhaps even royal?
  - ~ Theory: proposal of Zerubbabel as king in Zech 6:9-15 later expunged
  - ~ KH: concession to zealous/jealous Davidic king enthusiasts (dual crowns)

50

- imagery of **turban** headgear
- imagery of **heavenly council** access
- vision of **two olive trees** sharing power
- placing of **newly created crown** on Joshua
- labeling of "**Branch**" messianic title for Joshua (contra ch. 4)
- naming of **Joshua** as temple rebuilder (contra ch. 4)

Zerubbabel

## Critical Issues

- Relationship of discrete units, Zech 1-8 and Zech 9-14
  - ~ Zech 1-8 works with Haggai: Persian administrative designs for territories
  - ~ Zech 9-14 works with Malachi: disappointments, frustrated postexilic hopes
- Relationship of discrete offices, priests and kings
  - ~ Zech 1-8 elevates high priest Joshua to high status, perhaps even royal?
  - ~ Theory: proposal of Zerubbabel as king in Zech 6:9-15 later expunged
  - ~ KH: concession to zealous/jealous Davidic king enthusiasts (dual crowns)

51

# Zechariah

## Critical Issues

- Relationship of discrete units, Zech 1-8 and Zech 9-14
  - ~ Zech 1-8 works with Haggai: Persian administrative designs for territories
  - ~ Zech 9-14 works with Malachi: disappointments, frustrated postexilic hopes
- Relationship of discrete offices, priests and kings
  - ~ Zech 1-8 elevates high priest Joshua to high status, perhaps even royal?
  - ~ Theory: proposal of Zerubbabel as king in Zech 6:9-15 later expunged
  - ~ KH: concession to zealous/jealous Davidic king enthusiasts (dual crowns)

But no textual evidence

52

# Zechariah

## Critical Issues

- Relationship of discrete units, Zech 1-8 and Zech 9-14
  - ~ Zech 1-8 works with Haggai: Persian administrative designs for territories
  - ~ Zech 9-14 works with Malachi: disappointed postexilic hopes
- Relationship of discrete offices, priest and prophet
  - ~ Zech 1-8 elevates high priest Joshua to high priestly status (cf. Hag 2:20-23) Provision for future king yet to come (cf. Hag 2:20-23)
  - ~ Theory: proposal of Zerubbabel as king in Zech 6:9-15 later expunged
  - ~ KH: concession to zealous/jealous Davidic king enthusiasts (dual crowns)

53

# Zechariah

## Theological Themes

- Rooted in Deuteronomic/Priestly traditions
  - ~ Deuteronomic power of God's retributive justice (especially "Day of the Lord")
  - ~ Priestly emphasis on high priest Josuha
  - ~ Traditions are used but given postexilic spin
- Temple-centered world of Haggai/Zechariah
  - ~ Clearest indication of main centering of postexilic Judaism
  - ~ Hieratic building, institution, ritual, and leadership of the priests

54

# Zechariah

## Theological Themes

- Rooted in Deuteronomic/Priestly traditions
  - ~ Deuteronomic power of God's retributive justice (cf. Hag 2:20-23) Minus preexilic emphasis on Aaron/Aaronites
  - ~ Priestly emphasis on high priest Josuha
  - ~ Traditions are used but given postexilic spin
- Temple-centered world of Haggai/Zechariah
  - ~ Clearest indication of main centering of postexilic Judaism
  - ~ Hieratic building, institution, ritual, and leadership of the priests

55

# Malachi

Mal 1:1-5	Mal 1:6-2:16	Mal 2:17-3:5	Mal 3:6-4:3	Mal 4:4-6
Opening	Condemnation	Judgment	Judgment	Forerunner
Superscription, Speech: God's Favor-Disfavor in Judah-Edom Histories	Priest Corruption (Poor Sacrifices), Lay Corruption (Rank Apostasy)	Future Messenger Refines "Sons of Levi," God Then Brings Judgment	Complex Structure of Double-Sided Judgment Oracle	Admonition: Remember Moses, Elijah Coming To Turn Hearts, Escape Judgment

56

## Malachi

Mal 1:1-5	Mal 1:6-2:9	Mal 2:17-3:5	Mal 3:6-4:3	Mal 4:4-6
Opening	Adulterers, false swearers, oppressors of hired laborers/widows/orphans, mistreating sojourners, the faithless		Judgment	Forerunner
Superscription, Speech: God's Favor-Disfavor in Judah-Edom Histories	(Poor Sacrifices, Lay Corruption (Rank Apostasy))	Names "Sons of Levi," God Then Brings Judgment	Complex Structure of Double-Sided Judgment Oracle	Admonition: Remember Moses, Elijah Coming To Turn Hearts, Escape Judgment

57

## Malachi

Superscription, Speech: God's Favor-Disfavor in Judah-Edom Histories	<ul style="list-style-type: none"> <li>Prologue (3:6-7): Jacob's rebellion, but God's persistence</li> <li>First double-sided description (3:8-12): "How are we robbing you?" <ul style="list-style-type: none"> <li>accusation: by robbing of incomplete tithes, offerings</li> <li>response: make a test of God's promise of return</li> </ul> </li> <li>Second double-sided description (3:13-18): "How have we spoken against you?" <ul style="list-style-type: none"> <li>accusation: by claiming no profit from keeping God's commands</li> <li>response: some have trusted, names in a book, God spares on day of judgment</li> </ul> </li> <li>Epilogue (4:1-3): Judgment Day, final retribution for wicked/righteous</li> </ul>
--	--

58

## Malachi

- Critical Issues
  - Compositional Development of Zech 9-14 and Malachi
    - ~ Suspicious indications internally
    - ~ Unlikely theory: to create twelve-part division of Minor Prophets for twelve tribes
    - ~ KH: curious circumstances without resolution
  - View of priesthood (Mal 1:6-2:9 and Mal 3:1-5)
    - ~ Mal 2: "Covenant of Levi" can be inferred only indirectly
    - ~ Mal 3: future messenger purifying sons of Levi (future salvation in purified Levites)
    - ~ Echoes of Exod 32:25-29 (Levites proving zealous over Aaron's golden calf)

59

- prosaic name Malachi ("my messenger")—compositional creation?
- same single-word intro ("oracle") for Zech 9:1, Zech 12:1, and Mal 1:1

- Critical Issues
  - Compositional Development of Zech 9-14 and Malachi
    - ~ Suspicious indications internally
    - ~ Unlikely theory: to create twelve-part division of Minor Prophets for twelve tribes
    - ~ KH: curious circumstances without resolution
  - View of priesthood (Mal 1:6-2:9 and Mal 3:1-5)
    - ~ Mal 2: "Covenant of Levi" can be inferred only indirectly
    - ~ Mal 3: future messenger purifying sons of Levi (future salvation in purified Levites)
    - ~ Echoes of Exod 32:25-29 (Levites proving zealous over Aaron's golden calf)

60

# Malachi

## • Critical Issues

### • Compositional Development of Zech 9-14 and Malachi

- ~ Suspicious in
  - ~ Unlikely theo
  - ~ KH: curious
- Mal 2:5: covenant of life (Num 25:12-15, zeal of Phineas)
  - Mal 2:6: Levites blessed, instructional role (Deut 33:8-11)
  - Other Levite covenant mentions in Jer 33:21; Neh 13:29

### • View of priesthood (Mal 1:6-2:9 and Mal 3:1-5)

- ~ Mal 2: "Covenant of Levi" can be inferred only indirectly
- ~ Mal 3: future messenger purifying sons of Levi (future salvation in purified Levites)
- ~ Echoes of Exod 32:25-29 (Levites proving zealous over Aaron's golden calf)

# Malachi

- Crit
  - C
  - 
  - 
  -
- "Likewise, we would be remiss not to note that in later Jewish literature, from the Dead Sea Scrolls to the Testaments of the Twelve Patriarchs, there is a consistent theme of exalting Levi and his genuine descendants as the model of the priesthood. Malachi unquestionably participates in that tradition" (KH: 317).

### • View of priesthood (Mal 1:6-2:9 and Mal 3:1-5)

- ~ Mal 2: "Covenant of Levi" can be inferred only indirectly
- ~ Mal 3: future messenger purifying sons of Levi (future salvation in purified Levites)
- ~ Echoes of Exod 32:25-29 (Levites proving zealous over Aaron's golden calf)

# Malachi

## • Theological Themes

- Rooted in Deuteronomic/Priestly traditions
  - ~ Deuteronomic power of God's retributive justice
  - ~ Priestly nuances of proper sacrifice, purified priests for retributive justice
  - ~ KH: shows influence of an "emerging Pentateuch," exposure to those traditions
- Theology of worship
  - ~ Emphasis on proper priestly elements and conduct is not mechanical ritual
  - ~ Real concern: undercutting genuine communion with God
  - ~ Sets a high standard for worship respected in Jewish and Christian literature