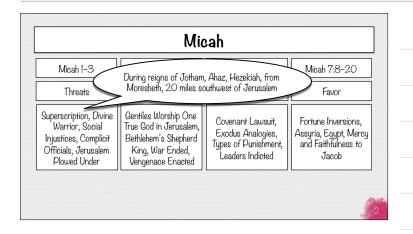
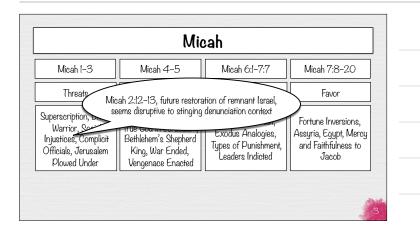
Micah 1–3	Micah 4–5	Micah 6:1-7:7	Micah 7:8-20
Threats	Restoration	Doom	Favor
Superscription, Divine Warrior, Social Injustices, Complicit Officials, Jerusalem Plowed Under	Gentiles Worship One True God in Jerusalem, Bethlehem's Shepherd King, War Ended, Vengenace Enacted	Covenant Lawsuit, Exodus Analogies, Types of Punishment, Leaders Indicted	Fortune Inversions, Assyria, Egypt, Mercy and Faithfulness to Jacob







#### Micah More like an "expanded Micah"

than a subverted Micah

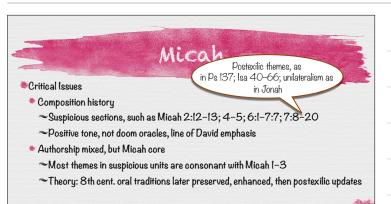
#### Critical Issues

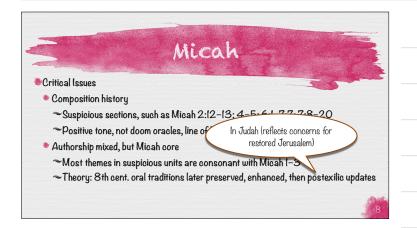
Composition history

- ~Suspicious sections, such as Micah 2:12-13; 4-5; 6:1-7:7; 7:8-20
- $\sim$ Positive tone, not doom oracles, line of David emphasis
- Authorship mixed, but Micah core
  - $\sim$ Most themes in suspicious units are consonant with Micah I-3
  - ~Theory: 8th cent. oral traditions later preserved, enhanced, then postexilic updates

Micah Atypical Exodus analogies not common to Micah I-3

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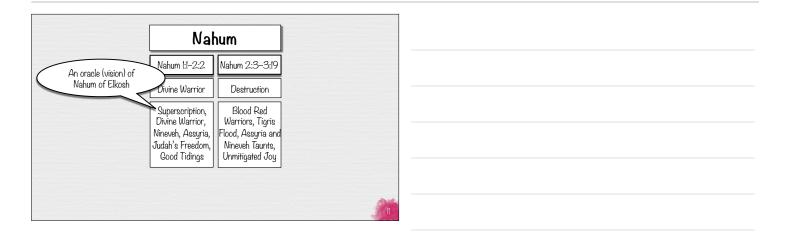


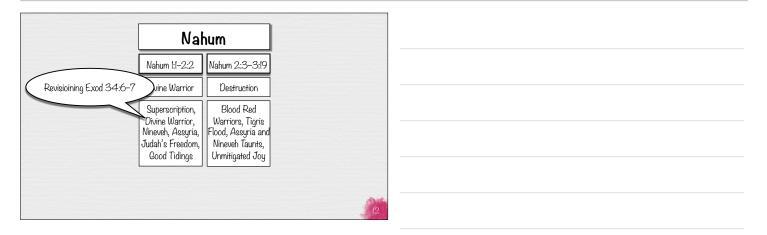




- Focus on social injustice
  - $\sim$ Even more so than Isaiah, Amos, Hosea
  - ~Urban settings, two locations (Samaria, Jerusalem)
- Emphasis on steadfast mercy, hope for future
  - ∼Davidic king basis (5:2-6)
  - $\sim$ Patriarchal promise basis (7:18-20)
  - ~Quality of future vision is deep (no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

Nahum
Nahum 1:1-2:2 Nahum 2:3-3:19
Divine Warrior Destruction
Superscription, Divine Warrior, Nineveh, Assyria, Judah's Freedom, Good Tidings





		Nat	hum
		Nahum 1:1-2:2	Nahum 2:3-3:19
		Divine Warrior	Destruction
$\leq$	Echoing Isa 52:7	Superscription, Jine Warrior, Nineveh, Assyria, Judah's Freedom, Good Tidings	Blood Red Warriors, Tigris Flood, Assyria and Nineveh Taunts, Unmitigated Joy

	Nah
Nahum 2:3-3:19	Nahum 1:1-2:2
Destruction Like Assyria conquered	Divine Warrior
Blood Red Egyptian capital of Thebes	Superscription,
Warriors, Tigris	Divine Warrior,
Flood, Assurand	Nineveh, Assyria,
	Judah's Freedom,
Unmitigated Joy	Good Tidings

## Nahum

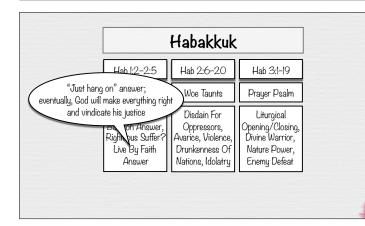
#### Critical Issues

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

## Nahum

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

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 1:2-2:5	Habakkuk	Hab 3:1-19
Dialogue	Woe Taunts	Still "just hang on" answer;
How Long? Babylon Answer, Righteous Suffer? Live By Faith Answer	Disdain For Oppressors, Avarice, Violence, Drunkenness Of Nations, Idolatry	ventually, God will make everything right and vindicate his justice Divine Way, Nature Dwer, Enemy Defeat

## Habakkuk

#### Critical Issues

- Date and Provenance
  - ~Date: consensus, early Neo-Babylonian period (general tone, "Chaldeans")
  - ~Babylonian invasion concern = around Josiah, Jehoiachim, Jehoiachin
  - $\sim$ 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)
  - $\sim$  Following passage (2:5-20) infers "proud" = Babylon, "righteous" = Judah
  - ~Whose "faith"? (Hebrew: "his" = "righteous"; LXX: "my" = God's faithfulness)

### Habakkuk

#### Critical Issues

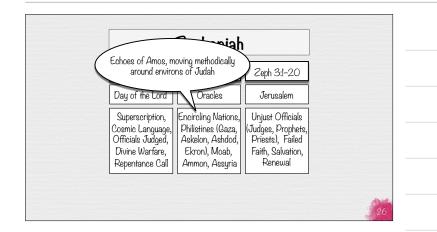
- Date and Provenance
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  - ~Babylonia hapax legomenon (single occurrence) Joiachim, Jehoiachin
  - ~Location: Jerusalem and vu
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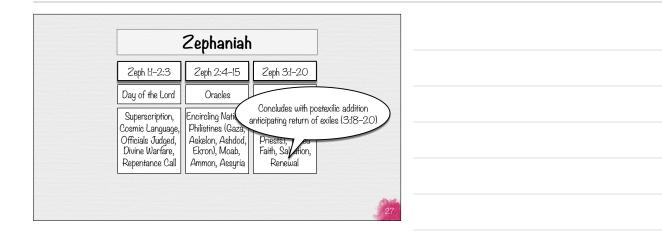
# Habakkuk

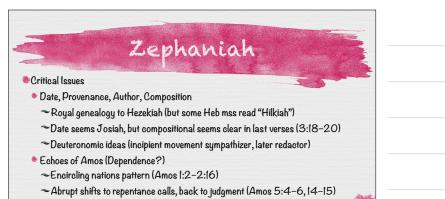
- Theological Theme (Divine Justice Balances)
  - God's justice balances, but still fosters human complaint
- · God's justice balances, but only in the long run
- God's justice balances, but still favors Judah
- $\sim$  Stevens: then how is election not in the end unjust in itself (favoritism)?
- $\sim$  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

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		

Descendent of reformer Hezekiah, days of reformer Josiah Bug of the Lord Superscription, Cosmic Language, Officials Judged, Divine Warfare, Repentance Call Descendent of reformer Josiah Szeph 2:4–15 Oracles Encircling Nations, Askelon, Ashdod, Ekron), Moab, Ammon, Assyria	au of the Lord Oracles Jerusalem Superscription, Cosmic Language, Philistines (Gaza, Officials Judged, Askelon, Ashdod, Divine Warfare, Ekroni, Moab		Zephaniah	I	
Superscription, Cosmic Language, Officials Judged, Divine Warfare,	Superscription, Cosmic Language,         Encircling Nations, Philistines (Gaza,         Unjust Officials (Judges, Prophets,           Officials Judged,         Askelon, Ashdod,         Priestes), Failed           Divine Warfare,         Ekron), Moab,         Faith, Salvation,	ner Josiah	Zeph 2:4-15	Zeph 3:1-20	
Cosmic Language, Philistines (Gaza, I (Judges, Prophets, Officials Judged, Askelon, Ashdod, Priests), Failed Divine Warfare, Ekron), Moab, Faith, Salvation,	Cosmic Language, Philistines (Gaza, ((Judges, Prophets, Officials Judged, Askelon, Ashdod, Priests), Failed Divine Warfare, Ekron), Moab, Faith, Salvation,				
		Officials Judged,	Askelon, Ashdod,	(Judges, Prophets, Priests), Failed	







~KH: similarities point to later redactor of Minor Prophets

#### Zephaniah als (3:3-5) re-reform ligathering of exiles (Isa 58:6), return to Jerusalem (Isa 62:10)

#### Crie Judging officials (3:3-5) suggests pre-reform

- Date, Provenance, mor, 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)
  - ${\sim}{\rm KH}:$  similarities point to later redactor of Minor Prophets



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	Zerubabbel
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 Zerubabbel Will Be Restored to Davidic Throne

	Darius II, 2nd	Haggai		
Hag		Hag 1:15-2:9	Hag 2:10-19	Hag 2:20-23
Judgment	Response	Encouragement	Encouragement	Zerubabbel
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		Hannai			
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Judgment	Response	Encouragement	Encouragement	Zerubabbel	
Postexilic Wil Economy Disn God's Displeasure, Paneled Houses, Temple Disrepair	ll exceed glory of Sol Temple work Reengaged	omon's temple f temple, Treasures of the Nations Will Enrich, Glorify	Legal Ruling on Impurity, Open-Air Altar Critique, Better Economy = God's Blessing	Be Restored to	
					33

Hag 1:1-11	Hag 1:12-15	Hag 1:15-2:9	Dec 520	Hag 2:20-23
Judgment	Response	Encouragement	Encouragement	Zerubabbel
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 Zerubabbel Will Be Restored to Davidic Throne

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Judgment         Response         Zerubabbel           Postexilic Stress, conomy Distress, od's Displeasure, Paneled Houses,         Zerubababel and Joshua Respond, Temple Work         Festival of Booths, Humble Estate of Temple, Treasures of the Nations Will         Legal Uling on Impurity, Open-Air Altar Critique, Better Economy =         Oracle That Zerubabbel Will Be Restored to Davidic Throne	Hag 1:1-11	Hag 1:12-15	Implicit put down of ri	itual practices of those	2:20-23
conomy Distress, Joshua Respond, Humble Estate of Impurity, Open-Air Zerubabbel Will tod's Displeasure, Temple Work Reengaged of the Nations Will Better Economy = Davidic Throne	Judgment	Response			Zerubabbel
	Postexilic Stress, conomy Distress, God's Displeasure, Paneled Houses,	Joshua Respond, Temple Work	Humble Estate of Temple, Treasures of the Nations Will	Impurity, Open-Air Altar Critique, Better Economy =	Zerubabbel Will Be Restored to

		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	Zerubabbel
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 Zerubabbel Will Be Restored to Davidic Throne
			Haggai vindicated	



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

Haggai

#### Critical Issues

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

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

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- 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

## 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
  - $\sim$ Early proponent of postexilic Priestly theology
  - $\sim$ Uses purity/impurity, holiness themes as seen in Gen, Exod, Lev, Num

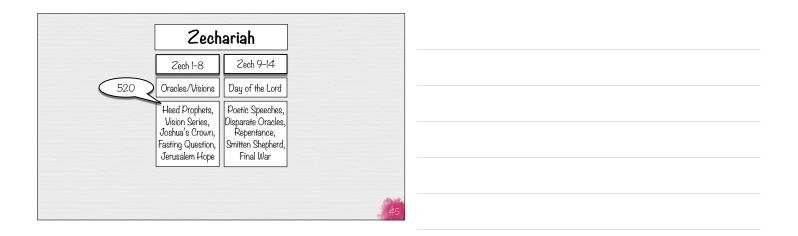
### Haggai

Theological The Notice emphasis in Deut 28:38-44

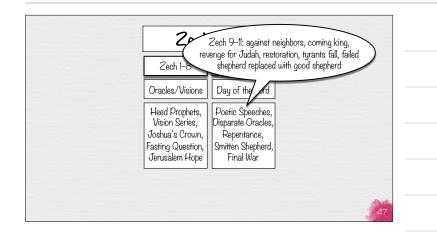
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# Haggai

- Affirms Deuteronomic traditions
  - ~Compelling compliance to rebuilding through retributive justice God
  - ~Particularly pulls on God's use of nature in a second sec
  - ~ Seems to know Deuteronomy and its Notice holiness not communicable but impuirity is in Num 19
- Affirms Priestly traditions as well
  - ~ Early proponent of postexilic Priestly theology
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Zechariah	
Zech 1-8 Zech Zech 12-14: unifying theme is	
Zech 1-8 Zech 2ech 2ech 12-14: unifying theme is advent of Day of the Lord	
Heed Prophets, Vision Series, Joshua's Crown, Fasting Question, Jerusalem Hope	
a a start a st	

### Zechariah

#### Critical Issues

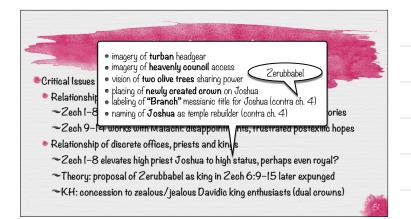
- Relationship of discrete units, Zech I-8 and Zech 9-14
- $\sim$ Zech I-8 works with Haggai: Persian administrative designs for territories
- $\sim$ Zech 9-14 works with Malachi: disappointments, frustrated postexilic hopes
- Relationship of discrete offices, priests and kings
  - $\sim$ Zech I-8 elevates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

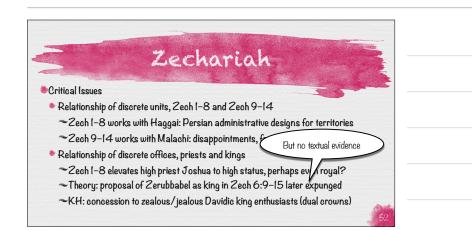
#### • power of **priests** in Persian territories

operating cultic centers in Persian territories
collection of local taxes in Persian territories

#### Critical Issues

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## Zechariah

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### Zechariah

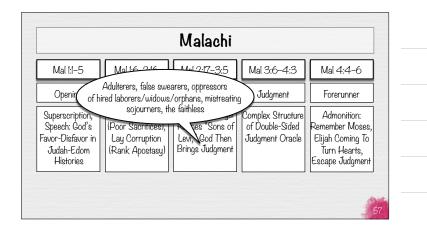
#### Theological Themes

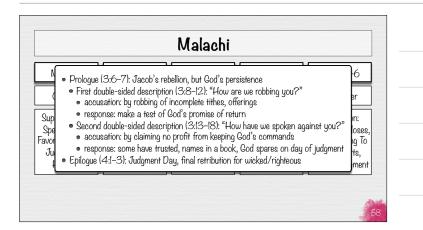
- Rooted in Deuteronomic/Priestly traditions
  - ~Deuteronomic power of God's retributive justice (especially "Day of the Lord")
  - ∼Priestly emphasis on high priest Josuha
  - $\sim$  Traditions are used but given postexilic spin
- Temple-centered world of Haggai/Zechariah
  - $\sim$ Clearest indication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

## Zechariah

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  - ~Deuteronomic power of God's ret Minus preexilic emphasis on Aaron/Aaronites
  - ~Priestly emphasis on high priest Josuha
  - $\sim$  Traditions are used but given postexilic spin
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  - ~ Hieratic building, institution, ritual, and leadership of the priests

		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





## 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
- $\sim$ 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)



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## Malachi

#### Critical Issues

- Compositional Development of Zech 9-14 and Malachi
- ~Suspicious in Mal 2:5: covenant of life (Num 25:12-15, zeal of Phineas)
- Unlikely theo
   Mal 2:6: Levites blessed, instructional role (Deut 33:8-11)
   Other Levite covenant mentions in Jer 33:21; Neh 13:29
- ~KH: curious
- View of priesthood (Mal 1:6-2:9 and M/3:1-5)
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bes

ibes

~Echoes of Exod 32:25-29 (Levites proving zealous over Aaron's golden calf)

### Malachi

Crit "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
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- ~Echoes of Exod 32:25-29 (Levites proving zealous over Aaron's golden calf)

# Malachi

- 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
  - $\sim$ Emphasis on proper priestly elements and conduct is not mechanical ritual
  - $\sim$  Real concern: undercutting genuine communion with God
  - $\sim$ Sets a high standard for worship respected in Jewish and Christian literature ~~