

BANNED

QUESTIONS ABOUT THE BIBLE



The Rev. Dr. Carl Gregg

Mondays, 11:00 am – 12:30 pm,

September 29 – November 3

Housekeeping

- Slides: frederickuu.org/fcc
- **Attendance** for FCC
- Add to **email** list?
- Insights from your studies — *or other questions/suggestions?*

Covenant

- Use **“I” statements**: *Speak from your own experience.*
- **Ask permission before sharing** other participants’ stories outside the group.
- **Step-up, step-back**: be conscious of the level of participation that you bring to the conversation. Allow everyone a chance to speak before you speak again.
- You always have **permission to “pass.”**



Upcoming Classes

- *Session 7: Introduction (to Prophetic Literature)*
- *Session 8: Isaiah*
- *Session 9: Jeremiah, Ezekiel*
- **Session 10: The Twelve**
- **Session 11: Psalms & Proverbs; Job; Five Scrolls**
- **Session 12: Daniel and “After the Hebrew Bible”**
- **Spring 2015: 6-weeks on Jesus, the Gospels, and Acts**
- **Fall 2015: 6-weeks on Paul & the rest of the NT**

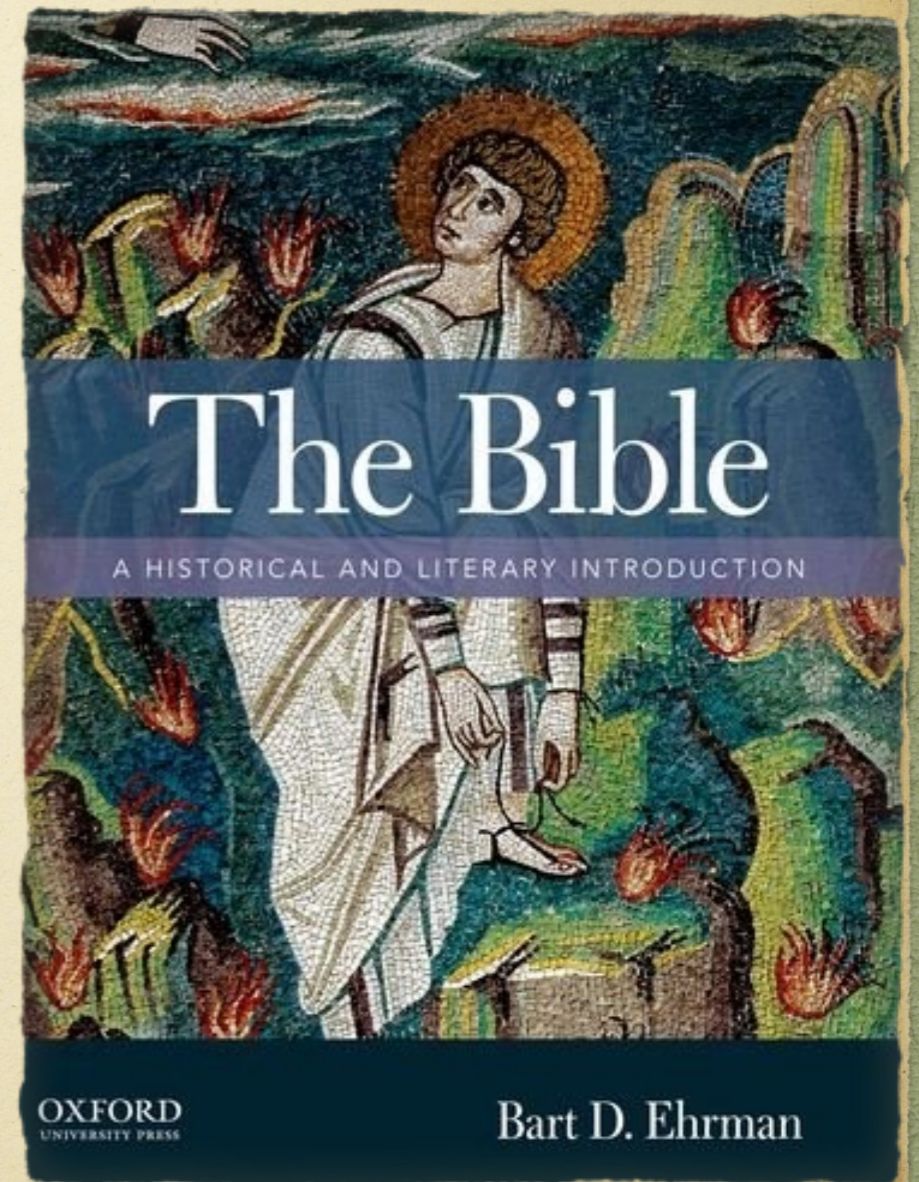
Alternately: Read primary text...*and* annotations
...*or just come to class*

➤ Chapter 5: The Early Israelite Prophets: Amos, Isaiah of Jerusalem, Jeremiah, Hosea, Micah, Zephaniah, Habakkuk

➤ Chapter 6: The Historians and Prophets of Exile and Return: Ezra and Nehemiah, Second Isaiah, Joel, Obadiah, Haggai, Zechariah, Third Isaiah, Malachi

➤ Chapter 7: Poets and Story Tellers of Ancient Israel: Psalms, Lamentations, Song of Songs, Ruth, Esther, Jonah, Daniel, 1 and 2 Chronicles

➤ Chapter 8: Wisdom and Apocalyptic Literature: Proverbs, Job, Ecclesiastes, Selections of AL



Fall 2014

Prophet	Date	Contemporary	Empire
Hosea	8 th -c. (700s)	First-Isaiah	Assyria
Amos			
Micah			
<i>Note: 722 B.C.E. Northern Kingdom of Israel destroyed</i>			
Nahum	late-7 th c. (600s)	Jeremiah	<i>Assyria waning, Babylon rising</i>
Habakkuk			
Zephaniah			
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Haggai	late-6 th /5 th c. (500s/400s)		Persia
Zechariah			
Malachi			
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Joel	little known		"Edomites"
Obadiah	5 th c.		
Jonah			

Hosea 1:1

“1 The word of the Lord that came to Hosea son of Beerli, in the days of Kings Uzziah, Jotham, Ahaz, and Hezekiah of Judah, and in the days of King Jeroboam son of Joash of Israel.”

northern prophet in the 8th-c.



Hosea 1:2-3

➤ “2 When the Lord first spoke through Hosea, the Lord said to Hosea, "Go, take for yourself a wife of whoredom and have children of whoredom, *for the land commits great whoredom by forsaking the Lord.*" 3 So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son.”

➤ Prophetic Sign-Acts



Hosea 1:4-9 (Sign-Acts in Children's Names)

4 And the Lord said to him, "Name him **Jezreel** ["God sows"]; for in a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. 5 On that day I will break the bow of Israel in the valley of Jezreel." 6 She conceived again and bore a daughter. Then the Lord said to him, "Name her **Lo-ruhamah** ["Not pitied"], for I will no longer have pity on the house of Israel or forgive them. 7 But I will have pity on the house of Judah, and I will save them by the Lord their God; I will not save them by bow, or by sword, or by war, or by horses, or by horsemen." 8 When she had weaned Lo-ruhamah, she conceived and bore a son. 9 Then the Lord said, "Name him **Lo-ammi** ["not my people"], for you are not my people and I am not your God."



Hosea 2:1-10 (More harsh language)

1 Say to your brother, Ammi, and to your sister, Ruhamah. 2 Plead with your mother, plead for she is not my wife, and I am not her husband that she put away her whoring from her face, and her adultery from between her breasts, 3 or I will strip her naked and expose her as in the day she was born, and make her like a wilderness, and turn her into a parched land, and kill her with thirst. 4 Upon her children also I will have no pity, because they are children of whoredom. 5 For their mother has played the whore; she who conceived them has acted shamefully. For she said, "I will go after my lovers; they give me my bread and my water, my wool and my flax, my oil and my drink." 6 Therefore I will hedge up her way with thorns; and I will build a wall against her, so that she cannot find her paths. 7 She shall pursue her lovers, but not overtake them; and she shall seek them, but shall not find them. Then she shall say, "I will go and return to my first husband, for it was better with me then than now." 8 She did not know that it was I who gave her the grain, the wine, and the oil, and who lavished upon her silver and gold that they used for Baal. 9 Therefore I will take back my grain in its time, and my wine in its season; and I will take away my wool and my flax, which were to cover her nakedness. 10 Now I will uncover her shame in the sight of her lovers, and no one shall rescue her out of my hand.



Hosea 6:6 (Jesus in the tradition of the Hebrew Prophets)

“6 For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.”

Matthew 9:13, “Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.” [*Jesus’ references to “tax collectors and prostitutes with go to “kingdom of God” ahead of you...and Gomer*]



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Joel 1:1

1 The word of the Lord that came to Joel
son of Pethuel:



Joel 2:18-32 (c.f. Acts 2)

“28 Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. 29 Even on the male and female slaves, in those days, I will pour out my spirit. 30 I will show portents in the heavens and on the earth, blood and fire and columns of smoke. 31 The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. 32 Then everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls.”



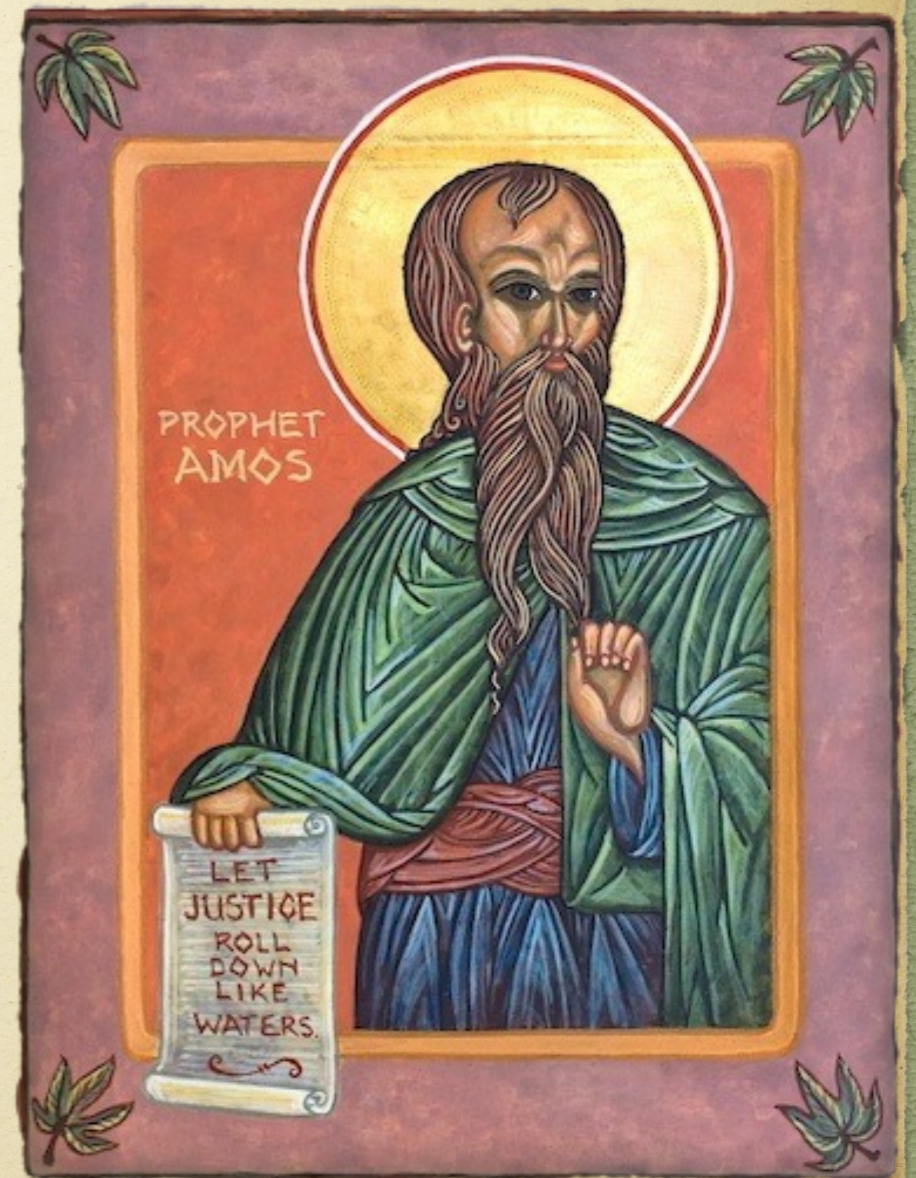
Amos 1:1

“1 The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.”



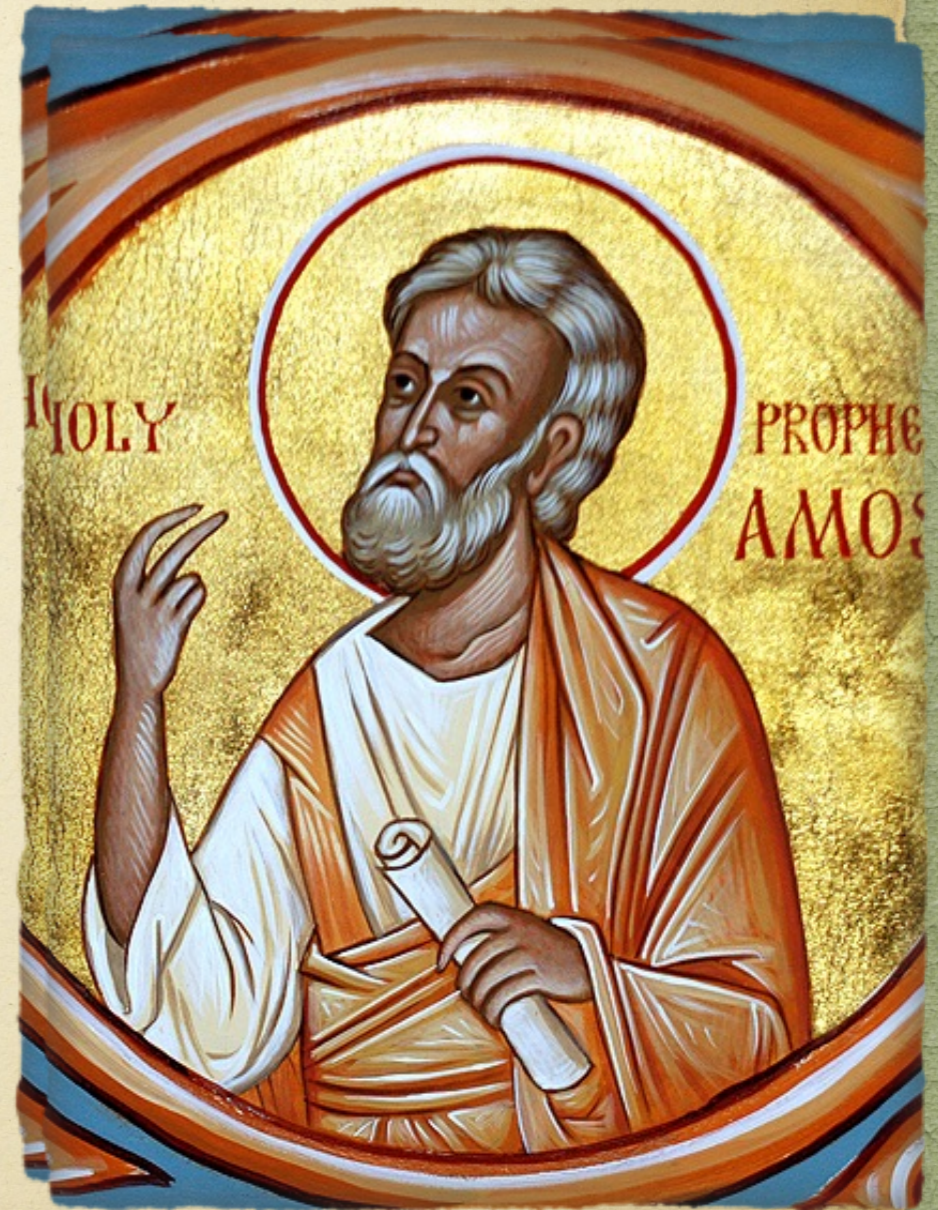
Amos 7:14-15

“14 Then Amos answered Amaziah, "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, 15 and the Lord took me from following the flock, and the Lord said to me, "Go, prophesy to my people Israel.””



Amos 5:14-24

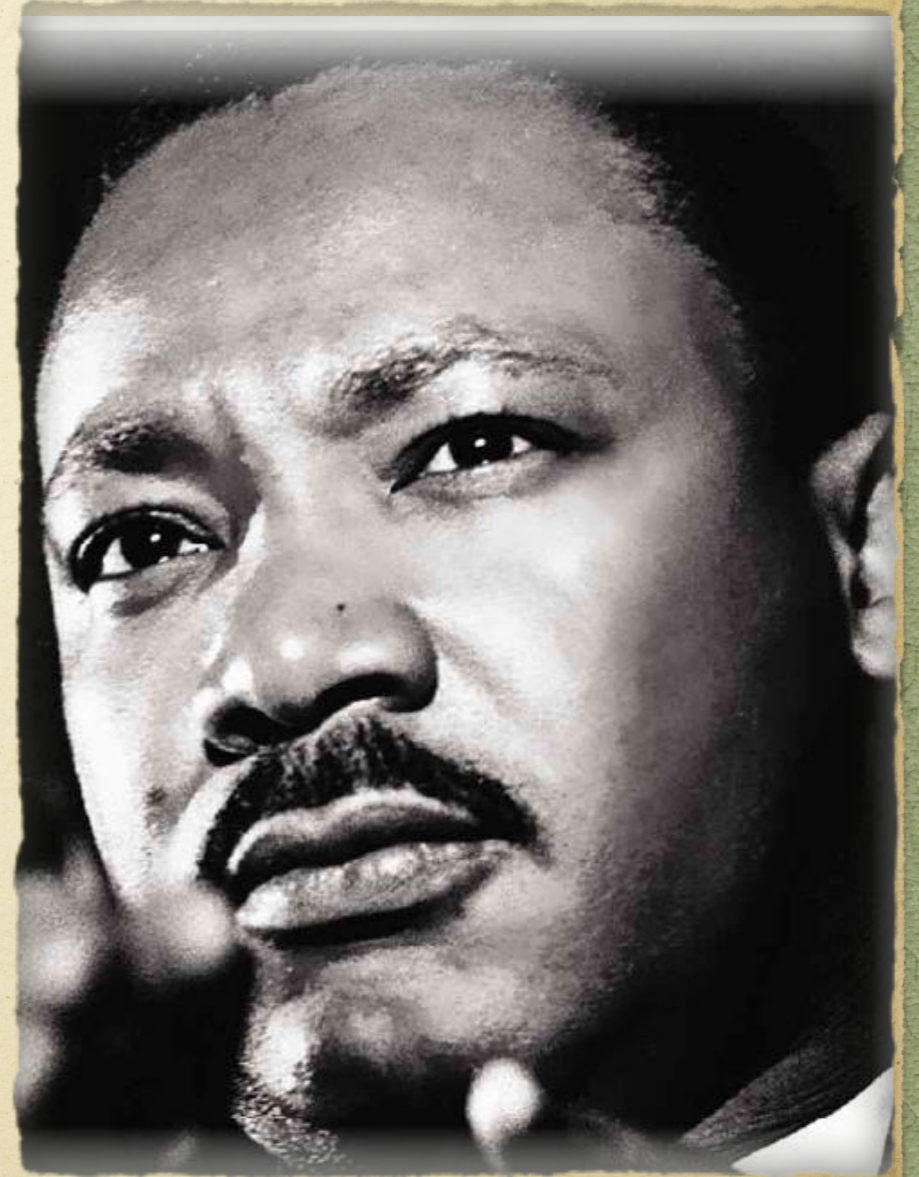
“15 Hate evil and love good, and establish justice in the gate; it may be that the Lord, the God of hosts, will be gracious to the remnant of Joseph.... Why do you want the day of the Lord? It is darkness, not light; 19 as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake.... 21 I hate, I despise your festivals, and I take no delight in your solemn assemblies. 22 Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. 23 Take away from me the noise of your songs; I will not listen to the melody of your harps. 24 But let justice roll down like waters, and righteousness like an ever-flowing stream.”



March on Washington for Jobs and Freedom

(Isaiah and Amos)

“We are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream..... I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places shall be made plain, and the crooked places shall be made straight and the glory of the Lord will be revealed and all flesh shall see it together.””



William Sloane Coffin

“It is one thing to say with the prophet Amos, ‘Let justice roll down like mighty waters,’ and quite another to work out the irrigation system.”



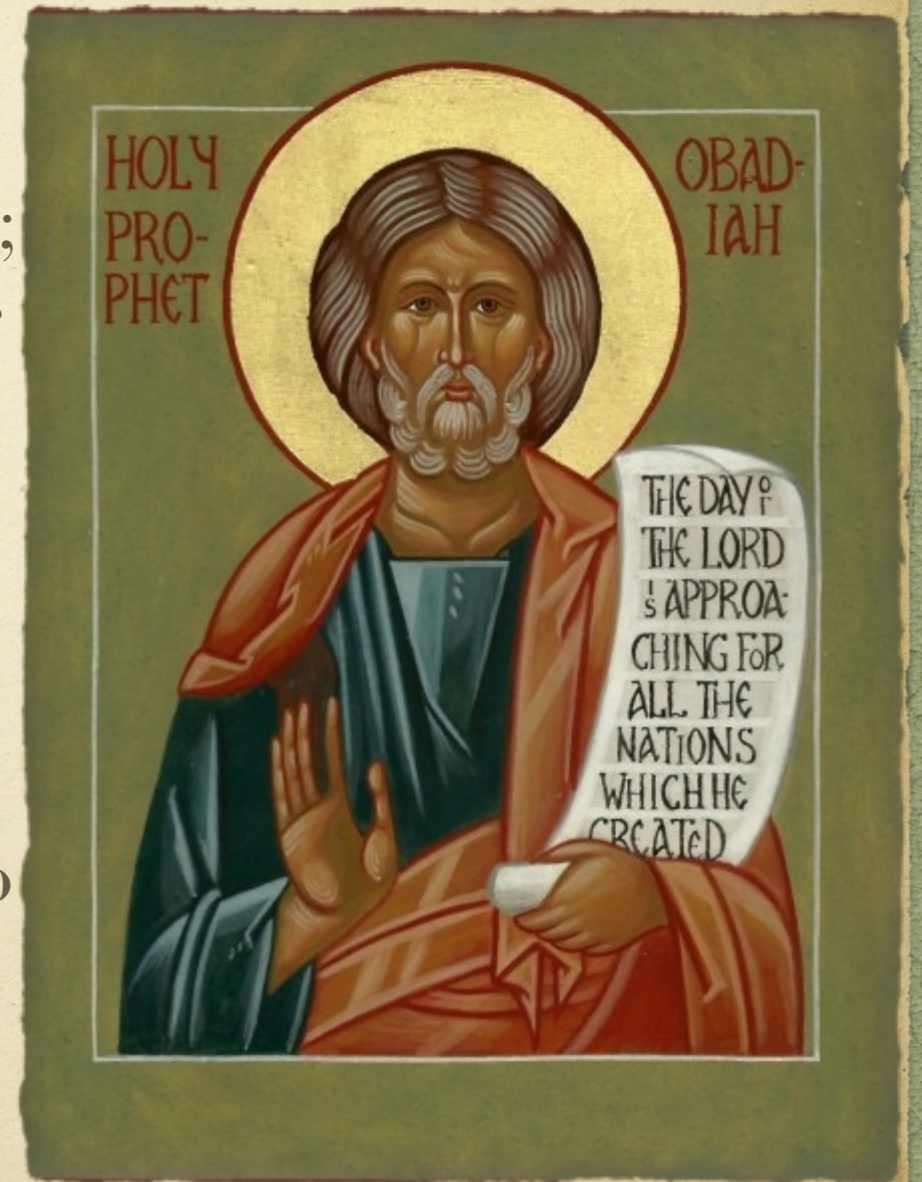
(1924-2006)

Obadiah 1:15-18

Shortest book of the “OT”:

Judgment against Edom (southeast of Judah)

15 For the day of the Lord is near against all the nations. As you have done, it shall be done to you; your deeds shall return on your own head. 16 For as you have drunk on my holy mountain, all the nations around you shall drink; they shall drink and gulp down, and shall be as though they had never been. 17 But on Mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall take possession of those who dispossessed them. 18 The house of Jacob shall be a fire, the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor of the house of Esau; for the Lord has spoken.”

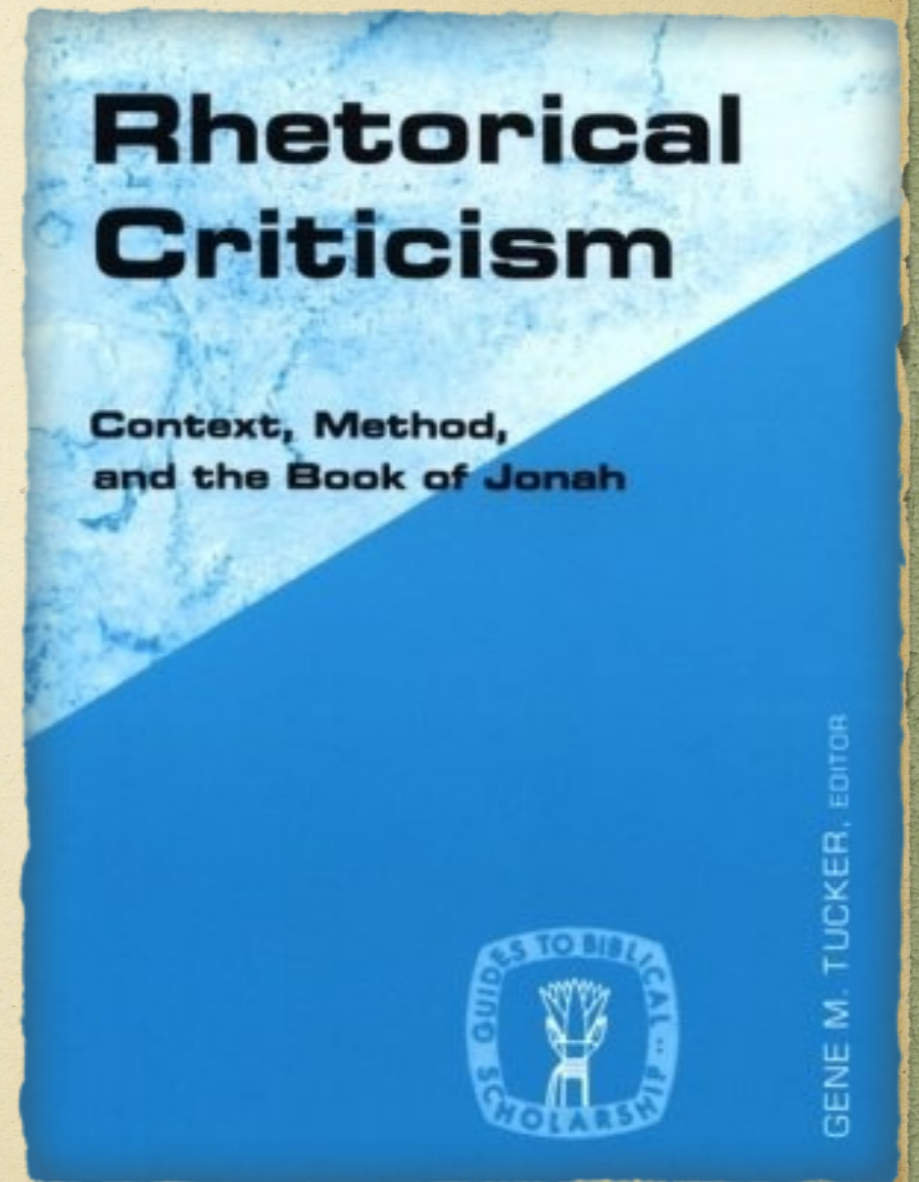


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Jonah 1:10

“10 Then the men were even more afraid, and said to him, "What is this that you have done!" For the men knew that he was fleeing from the presence of the Lord, because he had told them so.”

Anthropomorphism: “flee” from God?



Jonah 3:4

“4 Jonah began to go into the city, going a day's walk. And he cried out, "Forty days more, and Nineveh shall be overthrown!”

After all the hubbub, delivers a one verse oracle...but succeeds despite his best intentions



Jonah 4:11

“11 And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”



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Micah 3:9 - 4:4

9 Hear this, you rulers of the house of Jacob and chiefs of the house of Israel, who abhor justice and pervert all equity, 10 who build Zion with blood and Jerusalem with wrong! 11 Its rulers give judgment for a bribe, its priests teach for a price, its prophets give oracles for money; yet they lean upon the Lord and say, "Surely the Lord is with us! No harm shall come upon us." 12 Therefore because of you Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height. 1 In days to come the mountain of the Lord's house shall be established as the highest of the mountains, and shall be raised up above the hills. Peoples shall stream to it, 2 and many nations shall come and say: "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem. 3 He shall judge between many peoples, and shall arbitrate between strong nations far away; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; 4 but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the Lord of hosts has spoken.



Micah 6:6-7

“6 "With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? 7 Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"”

The Death and
Resurrection of the Beloved Son



The Transformation of Child
Sacrifice in Judaism and Christianity

Jon Levenson

Micah 6:8 (“Sum of the Prophets”)

“He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?”

Heralded as a summation of the mitzvot, the 613 commandments that Jewish tradition understands to be given in the Torah that direct one in how to lead a good Jewish life.

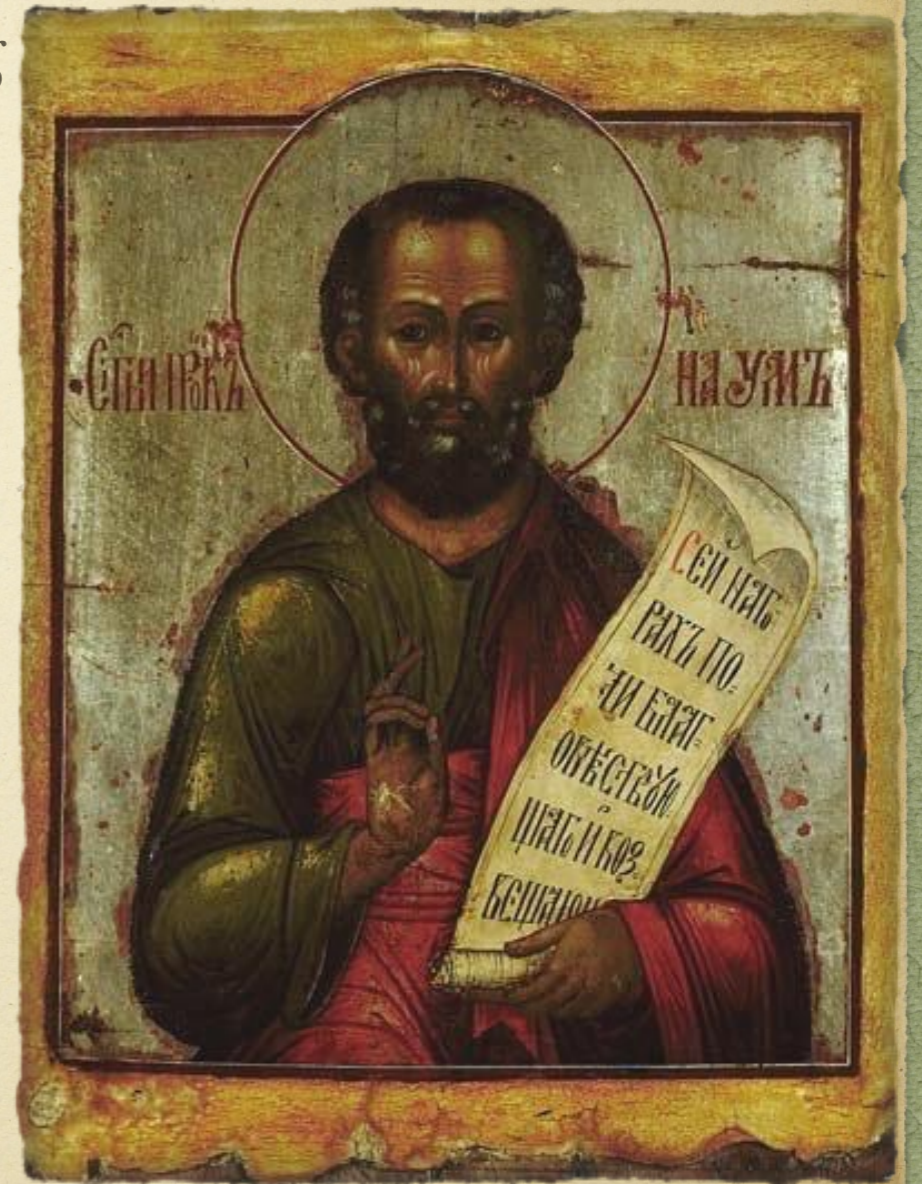
Rabbi Simlai said, “613 precepts were communicated to Moses, 365 negative precepts [things not to do, corresponding to the number of days in the year] and 248 positive commandments [corresponding to the number of bones in the human body]. Micah came and reduced them to three [principles].”



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Nahum 3:1-7

1 Ah! City of bloodshed, utterly deceitful, full of booty— no end to the plunder! 2 The crack of whip and rumble of wheel, galloping horse and bounding chariot! 3 Horsemen charging, flashing sword and glittering spear, piles of dead, heaps of corpses, dead bodies without end— they stumble over the bodies! 4 Because of the countless debaucheries of the prostitute, gracefully alluring, mistress of sorcery, who enslaves nations through her debaucheries, and peoples through her sorcery, 5 I am against you, says the Lord of hosts, and will lift up your skirts over your face; and I will let nations look on your nakedness and kingdoms on your shame. 6 I will throw filth at you and treat you with contempt, and make you a spectacle. 7 Then all who see you will shrink from you and say, "Nineveh is devastated; who will bemoan her?" Where shall I seek comforters for you?



Habakkuk 2:1-3

“1 I will stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. 2 Then the Lord answered me and said: Write the vision; make it plain on tablets, so that a runner may read it. 3 For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay.”

Calling: stands watch to protect the Temple's sanctity, waiting for God's response.



Habakkuk 2:4

“4 Look at the proud! Their spirit is not right in them, but the righteous live by their faith.”

Vision: the “arrogant” are in trouble, but the righteous shall live by confidence in God’s own trustworthiness.

Thus Habakkuk is to wait until Babylon falls.



Habakkuk 2:4c, “righteous live by their faith”

(primary text for Paul’s doctrine of justification by faith)

➤ Romans 1:17, “For in it the righteousness of God is revealed through faith for faith; as it is written, ‘The one who is righteous will live by faith.’”

➤ Galatians 3:11, “Now it is evident that no one is justified before God by the law; for ‘The one who is righteous will live by faith.’”

➤ Hebrews 10:38-39, “but my righteous one will live by faith. My soul takes no pleasure in anyone who shrinks back.” But we are not among those who shrink back and so are lost, but among those who have faith and so are saved.”



Contrast: James 2:14-26

14 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? 15 If a brother or sister is naked and lacks daily food, 16 and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? 17 So faith by itself, if it has no works, is dead. 18 But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. 19 You believe that God is one; you do well. Even the demons believe—and shudder. 20 Do you want to be shown, you senseless person, that faith apart from works is barren? 21 Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? 22 You see that faith was active along with his works, and faith was brought to completion by the works. 23 Thus the scripture was fulfilled that says, "Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. 24 You see that a person is justified by works and not by faith alone. 25 Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? 26 For just as the body without the spirit is dead, so faith without works is also dead.

Zephaniah 1:1

“1 The word of the Lord that came to Zephaniah son of Cushi son of Gedaliah son of Amariah son of Hezekiah, in the days of King Josiah son of Amon of Judah.”

Commonly grouped with the books of Nahum and Habakkuk at the end of the 7th-c., the environment of Jeremiah, King Josiah, and his reform — and the impending destruction of Jerusalem.



Zephaniah 1:14-16

(Crucial Theme: Day of the Lord)

“14 The great day of the Lord is near, near and hastening fast; the sound of the day of the Lord is bitter, the warrior cries aloud there. 15 That day will be a day of wrath, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, 16 a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements.”

Refers to the day God battles God's enemies (*Amos, Joel, Obadiah, and Zephaniah*)



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Haggai 1:1-11 (Name: “My Festival”)

➤ 1 In the second year of King Darius, in the sixth month, on the first day of the month, the word of the Lord came by the prophet Haggai to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest: 2 Thus says the Lord of hosts: These people say the time has not yet come to rebuild the Lord's house. 3 Then the word of the Lord came by the prophet Haggai, saying: 4 Is it a time for you yourselves to live in your paneled houses, while this house lies in ruins? 5 Now therefore thus says the Lord of hosts: Consider how you have fared. 6 You have sown much, and harvested little; you eat, but you never have enough; you drink, but you never have your fill; you clothe yourselves, but no one is warm; and you that earn wages earn wages to put them into a bag with holes. 7 Thus says the Lord of hosts: Consider how you have fared. 8 Go up to the hills and bring wood and build the house, so that I may take pleasure in it and be honored, says the Lord. 9 You have looked for much, and, lo, it came to little; and when you brought it home, I blew it away. Why? says the Lord of hosts. Because my house lies in ruins, while all of you hurry off to your own houses. 10 Therefore the heavens above you have withheld the dew, and the earth has withheld its produce. 11 And I have called for a drought on the land and the hills, on the grain, the new wine, the oil, on what the soil produces, on human beings and animals, and on all their labors.”



Zechariah 9:9 (Hebrew poetic parallelism)

Zechariah 9:9, “9 Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.”

Matthew 21:1-7, “Jesus sent two disciples, saying to them, “Go into the village ahead of you, and immediately you will find a **donkey tied, and a colt with her; untie them and bring them to me....** 4 This took place to fulfill what had been spoken through the prophet, saying, 5 “Tell the daughter of Zion, Look, your king is coming to you, humble, and **mounted on a donkey, and on a colt, the foal of a donkey.**” 6 The disciples went and did as Jesus had directed them; 7 they brought the donkey and the colt, and put their cloaks on them, and he sat on **them.**”



Malachi 2:3

“3 I will rebuke your offspring, and spread dung on your faces, the dung of your offerings, and I will put you out of my presence.”



Malachi's Threefold Conclusion

➤ First Conclusion (4:1-3): “1 See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. 2 But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. 3 And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.” (*contrast between the wicked and righteous, important to Torah tradition*)

Malachi's Threefold Conclusion

- Second Conclusion (4:4): “Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel.”
- Torah tradition, represented by Moses

Malachi's Threefold Conclusion

- Third Conclusion (4:5-6): “5 Lo, I will send you the prophet Elijah before the great and terrible day of the Lord comes. 6 He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.”
- Prophetic tradition, represented by Elijah

Malachi's Threefold Conclusion

- Second and Third Conclusions Together: “the Torah and the Prophets”
- Torah – requires obedience to the mitzvot
- Prophets – invite hope for YHWH's future effected by the “messenger” (literal translation of “Malachi's” name)

Malachi's Threefold Conclusion: Christian Reading

➤ Transfiguration: 2 Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, 3 and his clothes became dazzling white, such as no one on earth could bleach them. 4 And there appeared to them Elijah with Moses, who were talking with Jesus. 5 Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." (Mk 9, //: Mt 17; Lk 9)

➤ Moses - carrier of Torah

➤ Elijah - representation of prophetic tradition

Malachi's Threefold Conclusion: Placement in Canon

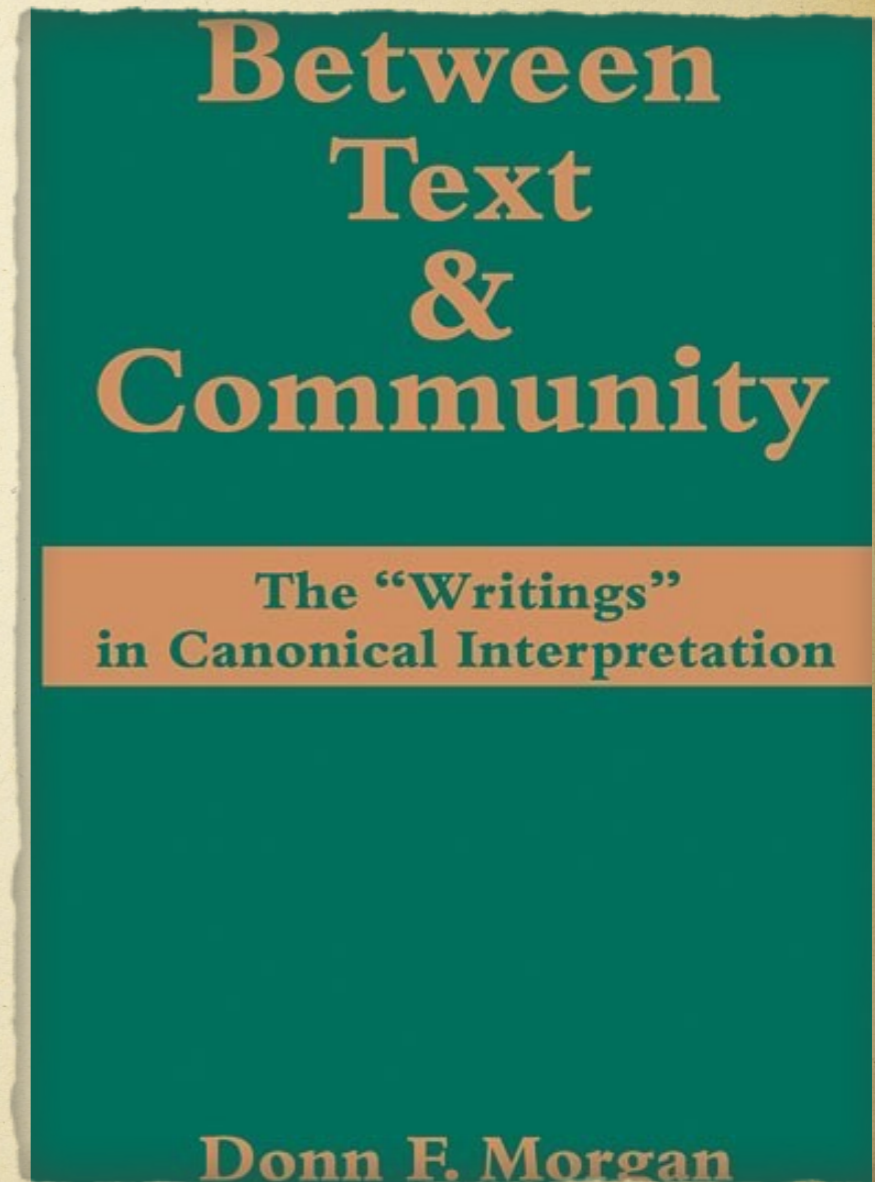
- Malachi last book of Christian “Old Testament” — ending of a note of prophetic hope.
- Elijah: will be linked to John the Baptist in NT
- Tanakh: ends with 2 Chronicles in Tanakh (a different conclusion...as we will see)

Taknakh, part 3: Kethuvim (“Writings”)

➤ Septuagint: unlike the Greek version of the Torah and the Prophets, the Writing takes extreme liberties in translation—bordering on an alternative textual tradition (*latitude likely indicates lesser scriptural authority b/c more recent*)

➤ Deuteronomy 4:1-2ff. “1 So now, Israel, give heed to the statutes and ordinances that I am teaching you to observe, so that you may live to enter and occupy the land that the Lord, the God of your ancestors, is giving you. 2 You must neither add anything to what I command you nor take away anything from it, but keep the commandments of the Lord your God with which I am charging you.”

➤ Parallel in Deuteronomy 12:32, “You must diligently observe everything that I command you; do not add to it or take anything from it.”



1990

Taknakh, part 3: Kethuvim (“Writings”)

- Miscellaneous: pluralism of genre, topic, and perspective — reflects the pluralistic character of Judaism(s) [*anthology*]
- Older view of Second Temple Judaism (favored especially by Christians) often stereotyped Judaism as if everyone agreed with Ezra’s preoccupation with a particular interpretation of the Torah—resulting in “straw-man” Judaism that Christians could treat dismissively as the “Law.”
- Now: clear that Second Temple Judaism was a vibrant, complex interpretive community. The multiple voices included in the third part of the Hebrew Bible were powerful enough of taken seriously and not omitted from canon.

PAUL AND PALESTINIAN JUDAISM

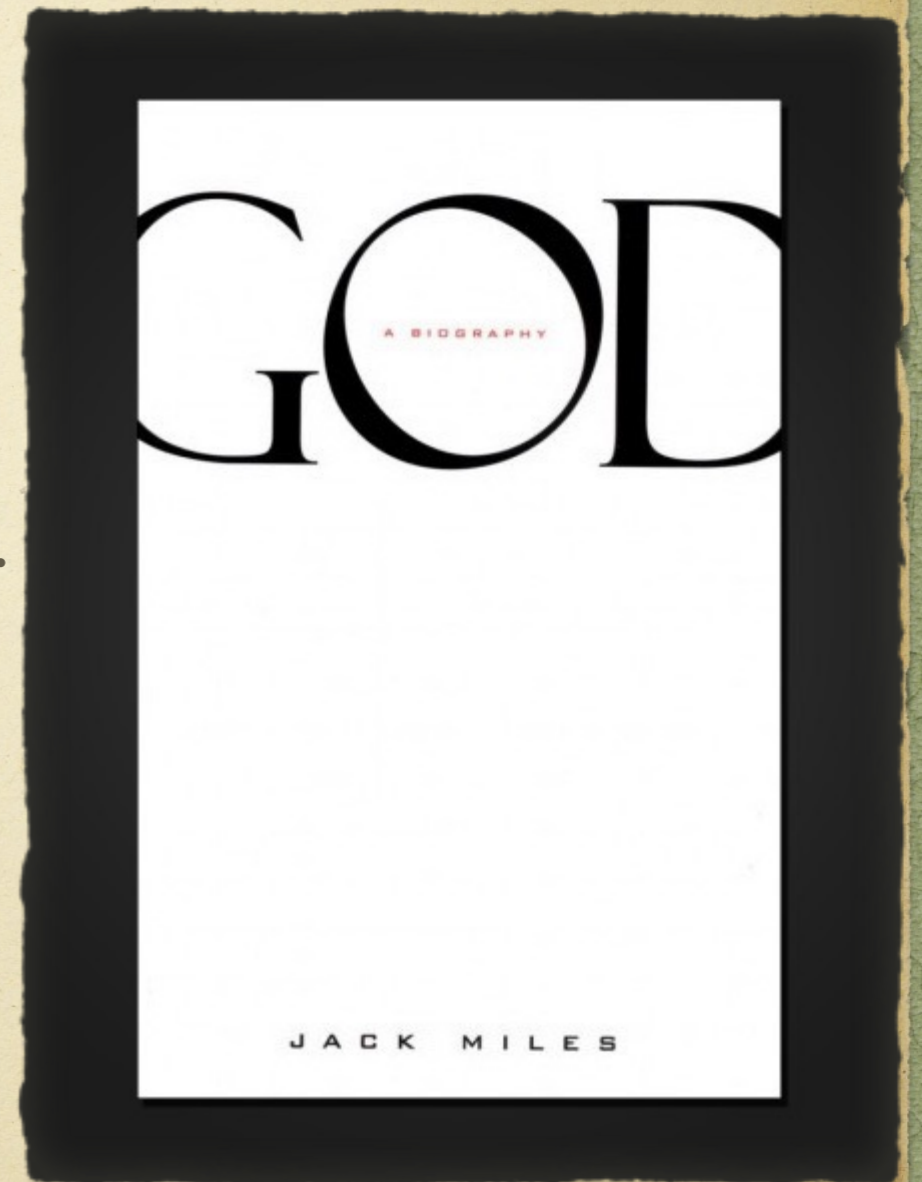


E. P. SANDERS

1977

Taknakh, part 3: Kethuvim (“Writings”)

- By the end of the Third Canon, the God of Israel is for the most part silent and absent.
- Everything depends upon the “answering” of Israel.



Upcoming Classes

- *Session 7: Introduction (to Prophetic Literature)*
- *Session 8: Isaiah*
- *Session 9: Jeremiah, Ezekiel*
- *Session 10: The Twelve*
- **Session 11: Psalms & Proverbs; Job; Five Scrolls**
- **Session 12: Daniel and “After the Hebrew Bible”**
- Spring 2015: 6-weeks on Jesus, the Gospels, and Acts
- Fall 2015: 6-weeks on Paul & the rest of the NT



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