

NOTABLE PASSAGES

Unit 1 (v. 1.1, from lectures 1–8 for Exam 1)

Although you do not need to be able to identify the passages by chapter and verse, you should be able to recognize it and address the following questions:

- **Historical Questions:** What was the occasion for the passage—who is speaking, who was the audience, and what did the passage mean to them? How did the passage get from its original author or source to us?
 - **Literary Questions:** What kind of writing is the passage? How does it fit into its immediate context (what comes before and after) and into its larger context (the book in which it is found)?
 - Narrative – majority of the text is told in the 3rd person
 - Genealogy lists – important to tie the Jews/Israelites to the Narrative
 - Poetry – e.g. Jacob’s blessing in Gen 29:2–47
 - **Theological Questions:** What principles or doctrines does this passage illustrate or teach, and, just as importantly, how does it engage and affect the reader?
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Example

Note: I apologize that the example comes from Rel A 211 (NT Gospels). After looking at this example, look at the following treatment of Genesis 1 from Rel A 301.

Healing of the Man with Palsy (Mark 2:1–12): “. . . they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?”

Historical

- Mark related the healing of a paralyzed man and the controversy that ensued because Jesus also forgave his sins
- A disciple or other witness, such as Peter, saw this miracle and repeated it in the early Christian community
- Mark included it in his gospel, originally for an audience that only wanted to know about Jesus but was also persecuted because of its belief in Jesus

Literary

- This is a controversy narrative “embedded” in a healing story
- Serves as a bridge between Mark’s first healing stories and the group of controversy narratives that follow

Theological

- Shows Christ’s authority both to heal the body and the spirit (through forgiveness)
- Reassured Mark’s original audience that the opposition that they were facing was experienced by Jesus himself
- Strengthens our faith that Christ can heal and forgive us

Genesis 1

Historical

- The story of creation was remembered in various forms in preliterate traditions by various peoples
- [Moses received a vision, which recounted the creation in a way that he could understand, which in turn he needed to relate in a way his original audiences could understand]
- A later source, perhaps P, reworked or edited the material of this story for his own purpose, to illustrate themes and symbols important to his point of view

Literary

- Part of the theological narrative of the Torah or Pentateuch. As the opening chapter of the opening book (Genesis), it starts the account of Israel's relationship with God by putting Israel, and mankind generally, in a cosmic context
- Use of the name Elohim for "God" distinguishes it from the following creation account in Genesis 2 that uses YHWH for "Lord"
- Divided the cosmos into 3 (or 4) areas or realms and then used 3 (or 4) creative acts to fill these realms with inhabitants
- Repeated literary pattern – God announces, a creative act occurs, God reviews, pronounces it good, and sometimes blesses

Theological/Thematic

- There is a purpose and order of creation (the world was made to be inhabited)
- Creation represents the ideas of order, division, repetition, and then completion/rest (represented by Sabbath), all important priestly themes

1 Kings

"I go the way of all the earth: be thou strong therefore, and shew thyself a man; And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." (2:2-4)

Historical: _____

Literary: _____

Theological: _____

"So Solomon thrust out Abiathar from being priest unto the LORD; *that he might fulfill the word of the LORD*, which he spake concerning the house of Eli in Shiloh." (2:7)

Historical: _____

Literary: _____

Theological: _____

“And now, O Lord my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?” (3:7–9)

Historical: _____

Literary: _____

Theological: _____

“Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.” (3:12–14)

Historical: _____

Literary: _____

Theological: _____

“Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but divide it*. Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.” (3:26–28)

Historical: _____

Literary: _____

Theological: _____

“And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without.” (6:29–30)

Historical: _____

Literary: _____

Theological: _____

And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, into the

oracle of the house, to the most holy place, even under the wings of the cherubims. . . .1 Kings
And it came to pass, when the priests were come out of the holy place, that the cloud filled the
house of the LORD, 11 So that the priests could not stand to minister because of the cloud: for
the glory of the LORD had filled the house of the LORD. (8:-6, 10-11)

Historical: _____

Literary: _____

Theological: _____

“ *Yet* if they shall bethink themselves in the land whither they were carried captives, and repent,
and make supplication unto thee in the land of them that carried them captives, saying, We have
sinned, and have done perversely, we have committed wickedness; And *so* return unto thee with
all their heart, and with all their soul, in the land of their enemies, which led them away captive,
and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou
hast chosen, and the house which I have built for thy name: Then hear thou their prayer and their
supplication in heaven thy dwelling place, and maintain their cause” (8:47-49)

Historical: _____

Literary: _____

Theological: _____

“ And it was *so*, that when Solomon had made an end of praying all this prayer and supplication
unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his
hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud
voice, saying, Blessed *be* the Lord, that hath given rest unto his people Israel, according to all
that he promised: there hath not failed one word of all his good promise, which he promised by
the hand of Moses his servant.” (8:54-56)

Historical: _____

Literary: _____

Theological: _____

“That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.
And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made
before me: I have hallowed this house, which thou hast built, to put my name there for ever; and
mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David
thy father walked, in integrity of heart, and in uprightness, to do according to all that I have
commanded thee, *and* wilt keep my statutes and my judgments: Then I will establish the throne
of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not
fail thee a man upon the throne of Israel.” (9:2-5)

Historical: _____

Literary: _____

Theological: _____

“ *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people” (9:6–7)

Historical: _____
Literary: _____
Theological: _____

“Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.” (10:8–9)

Historical: _____
Literary: _____
Theological: _____

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.” (11:1–2)

Historical: _____
Literary: _____
Theological: _____

“ And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father’s sake: *but* I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake which I have chosen.” (11:9–13)

Historical: _____
Literary: _____
Theological: _____

And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one

tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel)." (11:30–32)

Historical: _____

Literary: _____

Theological: _____

1 Chronicles

When possible, contrast these passages from CH with the narratives in DH, trying to understand what the Chronicler has added and why . .

“And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: *for I have chosen him to be my son, and I will be his father.* Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.” (28:5–7)

Historical: _____

Literary: _____

Theological: _____

“Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.” (28:11–13)

Historical: _____

Literary: _____

Theological: _____

2 Chronicles.

“It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; So

that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.” (5:13–14)

Historical: _____

Literary: _____

Theological: _____

“Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.” (8:12–14)

Historical: _____

Literary: _____

Theological: _____

Song of Songs

“Set me as a seal upon thine heart,
as a seal upon thine arm:
for love *is* strong as death;
jealousy *is* cruel as the grave:
the coals thereof *are* coals of fire,
which hath a most vehement flame.
Many waters cannot quench love,
neither can the floods drown it:
if a man would give all the substance of his house for love,
it would utterly be contemned.” (8:6–7)

Historical: _____

Literary: _____

Theological: _____

Proverbs

“To know wisdom and instruction;
to perceive the words of understanding;
To receive the instruction of wisdom,
justice, and judgment, and equity;
To give subtilty to the simple,
to the young man knowledge and discretion.
A wise *man* will hear,
and will increase learning;
and a man of understanding shall attain unto wise counsels:
To understand a proverb,
and the interpretation;
the words of the wise,
and their dark sayings.

The fear of the Lord *is* the beginning of knowledge:
but fools despise wisdom and instruction” (1:2–7)

Historical: _____
Literary: _____
Theological: _____

“Wisdom crieth without;
she uttereth her voice in the streets:
She crieth in the chief place of concourse,
in the openings of the gates:
in the city she uttereth her words, saying,
How long, ye simple ones,
will ye love simplicity?
and the scornors delight in their scorning,
and fools hate knowledge?
Turn you at my reproof:
behold, I will pour out my spirit unto you,
I will make known my words unto you.” (1:20–23)

Historical: _____
Literary: _____
Theological: _____

“Trust in the LORD with all thine heart;
and lean not unto thine own understanding.
In all thy ways acknowledge him,
and he shall direct thy paths.
Be not wise in thine own eyes:
fear the LORD,
and depart from evil.

It shall be health to thy navel,
and marrow to thy bones. (3:5–8)

Historical: _____

Literary: _____

Theological: _____

“My son, despise not the chastening of the LORD;
neither be weary of his correction:
For whom the LORD loveth he correcteth;
even as a father the son in whom he delighteth.” (3:11–12)

Historical: _____

Literary: _____

Theological: _____

“For the lips of a strange woman drop as an honeycomb,
and her mouth is smoother than oil:
But her end is bitter as wormwood,
sharp as a twoedged sword.
Her feet go down to death;
her steps take hold on hell.” (5:3–5)

Historical: _____

Literary: _____

Theological: _____

“The LORD possessed me
in the beginning of his way,
before his works of old.
I was set up from everlasting,
from the beginning,
or ever the earth was.
While as yet he had not made the earth,
nor the fields, nor the highest part of the dust of the world.
When he prepared the heavens,
I was there:
when he set a compass
upon the face of the depth:
Then I was by him,
as one brought up with him:
and I was daily his delight,
rejoicing always before him” (8:22–31, excerpts)

Historical: _____

Literary: _____

Theological: _____

“Reprove not a scorner,
lest he hate thee:
rebuke a wise man,
and he will love thee
Give instruction to a wise man,
and he will be yet wiser:
teach a just man,
and he will increase in learning
The fear of the LORD is the beginning of wisdom:
and the knowledge of the holy is understanding.” (9:8–10)

Historical: _____
Literary: _____
Theological: _____

“He becometh poor that dealeth with a slack hand:
but the hand of the diligent maketh rich.
He that gathereth in summer is a wise son:
but he that sleepeth in harvest is a son that causeth shame.
Blessings are upon the head of the just:
but violence covereth the mouth of the wicked.” (10:4–6)

Historical: _____
Literary: _____
Theological: _____

“A soft answer turneth away wrath:
but grievous words stir up anger.
The tongue of the wise useth knowledge aright:
but the mouth of fools poureth out foolishness.” (15:1–2)

Historical: _____
Literary: _____
Theological: _____

“Who can find a virtuous woman?
for her price is far above rubies.
The heart of her husband doth safely trust in her,
so that he shall have no need of spoil.
She will do him good
and not evil all the days of her life.
She seeketh wool, and flax,
and worketh willingly with her hands . . .

She layeth her hands to the spindle,
and her hands hold the distaff.
She stretcheth out her hand to the poor;
yea, she reacheth forth her hands to the needy . . .
Her children arise up, and call her blessed;
her husband also, and he praiseth her.” (31:10–28)

Historical: _____

Literary: _____

Theological: _____

Ecclesiastes

“Vanity of vanities, saith the Preacher,
vanity of vanities; all is vanity.
What profit hath a man of all his labour
which he taketh under the sun?”

Historical: _____

Literary: _____

Theological: _____

“There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who else can hasten hereunto, more than I? For God giveth to a man that is good in his sight wisdom, and knowledge, and joy . . .” (2:24–26).

Historical: _____

Literary: _____

Theological: _____

“To every thing there is a season,
and a time to every purpose under
the heaven:
A time to be born,
and a time to die;
a time to plant,
and a time to pluck up that which is
planted;
A time to kill,
and a time to heal . . .
A time to weep,
and a time to laugh;

a time to mourn,
and a time to dance . . .
a time to embrace,
and a time to refrain from embracing
. . . A time to love,
and a time to hate;
a time of war,
and a time of peace.

What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it.”

Historical: _____
Literary: _____
Theological: _____

“I know that, whatsoever God doeth,
it shall be for ever:
nothing can be put to it,
nor any thing taken from it:
and God doeth it,
that men should fear before him . . .
I said in mine heart, God shall judge the righteous and the wicked:
for there is a time there for every purpose and for every work.” (3:14–17)

Historical: _____
Literary: _____
Theological: _____

“Wherefore I perceive that there is nothing better,
than that a man should rejoice in his own works;
for that is his portion:
for who shall bring him to see what shall be after him?” (3:22)

Historical: _____
Literary: _____
Theological: _____

“There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.” (8:14)

Historical: _____
Literary: _____
Theological: _____

“Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works . . . Live joyfully with the wife whom thou lovest all the days of the life of thy vanity . . .” (9:7–9)

Historical: _____
Literary: _____
Theological: _____

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet

riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.” (9:10–11)

Historical: _____

Literary: _____

Theological: _____

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (12:13–14)

Historical: _____

Literary: _____

Theological: _____

Job

Use the following overview of Job to help identify who each speaker is and place each passage in its literary context

- NARRATIVE PROLOGUE: DISASTERS OF JOB (1:1–2:13)
 - Job and his Family Circumstances (1:1–5)
 - Job’s Calamities (1:6–2:10)
 - Job’s Comforters (2:11–13)
- Poetic Core: Dialogues with Job (3:1–37:24)
 - Job’s Lament: he curses the day he was born (3:1–26)
 - First Cycle: Job alternates with Eliphaz, Bildad, Zophar (3:1–14:22)
 - Second Cycle: Job alternates with Eliphaz, Bildad, Zophar (15:1–21:34)
 - Third Cycle: Job alternates with Eliphaz and Bildad (22:1–26:14; Zophar’s third speech missing)
 - Job maintains his integrity (27:1–31:40)
 - Elihu’s Speeches (32:1–37:24; a later insertion?)
- Poetic Theophany: God’s Speeches (38:1–42:6)
- NARRATIVE EPILOGUE: DELIVERANCE OF JOB (42:7–17)

For passages that represent either the wrong ideas of Job’s would-be comforters or difficult to reconcile propositions, be prepared to explain what their false idea is and counter it with a correct theological principle

“Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them . . . And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? . . . But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.” (1:6–12)

Historical _____

Literary _____

Theological _____

“Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly.” (1:20–22)

Historical _____
Literary _____
Theological _____

“Remember, I pray thee, who ever perished, being innocent?
or where were the righteous cut off?
Even as I have seen, they that plow iniquity,
and sow wickedness, reap the same.
By the blast of God they perish,
and by the breath of his nostrils are they consumed.” (4:7–9)

Historical _____
Literary _____
Theological _____

“For thou hast said, My doctrine is pure,
and I am clean in thine eyes.
But oh that God would speak,
and open his lips against thee;
And that he would shew thee the secrets of wisdom,
that they are double to that which is!
Know therefore that God exacteth of thee
less than thine iniquity deserveth.” (11:4–6)

Historical _____
Literary _____
Theological _____

“O that thou wouldest hide me in the grave,
that thou wouldest keep me secret, until thy wrath be past,
that thou wouldest appoint me a set time, and remember me!
If a man die, shall he live again?
all the days of my appointed time will I wait,
till my change come.” (14:13–14)

Historical _____
Literary _____
Theological _____

“For I know that my redeemer liveth,
and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body,
yet in my flesh shall I see God:
Whom I shall see for myself,
and mine eyes shall behold,
and not another; though my reins be consumed within me.” (19:25–27)

Historical _____
Literary _____
Theological _____

“All the while my breath is in me,
and the spirit of God is in my nostrils;
My lips shall not speak wickedness,
nor my tongue utter deceit.
God forbid that I should justify you:
till I die I will not remove mine integrity from me.
My righteousness I hold fast,
and will not let it go:
my heart shall not reproach me so long as I live.” (27:3–6)

Historical _____
Literary _____
Theological _____

“Then he sheweth them their work,
and their transgressions that they have exceeded.
He openeth also their ear to discipline,
and commandeth that they return from iniquity.
If they obey and serve him,
they shall spend their days in prosperity,
and their years in pleasures.” (36:9–11)

Historical _____
Literary _____
Theological _____

“Who is this that darkeneth counsel
by words without knowledge?
Gird up now thy loins like a man;
for I will demand of thee,
and answer thou me.
Where wast thou
when I laid the foundations of the earth?
declare,
if thou hast understanding.” (38:2–4)

Historical _____

Literary _____
Theological _____

“Shall he that contendeth with the Almighty
instruct him?
he that reproveth God,
let him answer it.

Then Job answered the LORD, and said,

Behold, I am vile;
what shall I answer thee?
I will lay mine hand upon my mouth.
Once have I spoken;
but I will not answer:
yea, twice;
but I will proceed no further.” (40:2–5)

Historical _____
Literary _____
Theological _____

“And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before . . . So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters . . . After this lived Job an hundred and forty years, and saw his sons, and his sons’ sons, even four generations. So Job died, being old and full of days.” (42:10–16)

Historical _____
Literary _____
Theological _____