

UNIT 1 REVIEW
Rel A 302: Old Testament (1 Kings–Malachi)
Lectures 1–8 for Exam 1 (2/2/09)

For identifications, review the terms below for passive recognition. Make sure that you cannot only identify the person, term, or event, but be able to explain why it is important to the text.

When preparing for scripture commentary, be able to explain the original context of the passage (author and situation, not necessarily chapter and verse), and address basic historical questions (when and why was this text written, how did the information in it—from the original source, to the author, through editors and translators—get to us? historical context of events), literary questions (what kind of writing is the passage (genre); literary context—how does it fit into its larger context, and what are its literary aims?), and theological questions (what principles or doctrines does this passage illustrate or teach, and, just as importantly, how does it engage and affect the reader?).

On essays and/or short answers, try to respond to the question as completely as possible. Begin with a sentence or two for a thesis and then organize it into short paragraphs of three or four sentences for ease of organization and grading (short answers will consist of only four or five sentences or perhaps, in some cases just a list or chart). While questions may ask you to address rather particular issues of how a gospel is organized or what its purpose is, in the end, your final sentences should address how what the evangelist does causes you to understand the doctrines regarding Christ more fully or appreciate who he is and what he did better.

Course Objectives and Learning Outcomes: This section of Rel 302 has three major objectives, which are in harmony with the College of Religious Education’s Learning Outcomes (see Appendix B):

- First, to increase the student’s knowledge of the second half of the Old Testament—that is, to familiarize him or her more fully with its basic storylines, characters, themes and theological concepts.
- Second, to help the student read, analyze, discuss, and write about the Bible as both a source of scriptural knowledge and as a sacred text, examining them in their historical, literary, and theological contexts.
- Third, to strengthen individual testimonies of sacred truths, particularly by an increased understanding God and his interactions with his people throughout history.

Interpretation and Analysis

Understanding a Text

hermeneutics

› understanding the meaning then and the meaning now
establishing the text

› autographs or original texts do not survive
› “lower” criticism includes the tools needed to compare surviving manuscripts to try to come up with what the original text may have been

translation

› understanding the meaning of the words themselves
exegesis

- › properly understanding the original in the text as we have received it (meaning to “them, there, then”)
- › higher criticism - provides exegetical tools to understanding the original meaning

looking for meaning

- › historical questions
- › literary questions
- › theological questions

exposition

- › understanding it in a larger scriptural and gospel context, applying the themes and principles to us (meaning to “us, here, now”)
- › “applying the scriptures to ourselves” (see 1 Nephi 19:23b)

Genres

Poetry

Proverbs, love poetry, didactic poetry

Genealogy

Law

Narrative

Chronicles

Sources, Authors, Editors

(lost) prophetic records

Chronicles, annals, king records

CH

DH

Dtr¹

Dtr²

Genealogies

Oral traditions

Early Poems

Division of the Hebrew Bible

Jewish: The *Tanakh* consisting of the Law

[*Torah*], Prophets [*Nevi'im*] and Writings [*Ketuvim*]

English: Prologue, historical core, writings, prophets (major and minor)

Deuteronomistic History (Joshua, Judges, 1–2 Samuel, 1–2 Kings)

Themes

God’s judgment for apostasy

God’s continuing commitment to the house of

David

God’s ongoing call to repentance

Kings

Titles

Hebrew *melakim* - kings

Greek **basileiōn** - kingdoms or reigns

Themes

Fulfillment of prophecy

Later kings compared to David

Jerusalem as center of worship

Keep God’s Law and prosper (Deuteronomistic covenant)

King and line of David obey and prosper continually (Davidic covenant)

Chronicler’s histories (1–2 Chronicles, Ezra–Nehemiah)

Titles

Hebrew *Dibrê hayyāmîm* - Daily events, annals

Greek *paraleipomena* - “things left out” (Chronicles supplements Kings, does not just restate)

Themes

David and the prophets (1-2 Chronicles)

Moses and the Torah (Ezra-Nehemiah)

Jerusalem Temple

Role of the Levites

Chronicles

Temple-centered

Emphasize role of David

Idealizes David and focuses on the temple

Levite singer and liturgical music

Characteristics of Hebrew poetry

Compression

Creative and evocative use of language

Parallelism

Synonymous

Antithetical

Synthetic or climactic parallelism

Song of Solomon (Song of Songs)

Secular love poetry, sacred marriage liturgy, or allegory?

Allegory

YHWH and Israel

Christ and the Church

Exile

Proverbs

Anthology of proverbs, “short, memorable sayings that encapsulates a truth about life”

Divisions

Prologue (1–9): poetic discourses or essays on wisdom and how to obtain it

Proverbs Proper, or “Proverbial Wisdom” (10–31)

Wisdom Themes, esp. in chs. 1–9

Fear of YHWH

Wisdom instructions

Lady Wisdom and Mistress Folly

Creation Theology

Retributive Theology, esp. in chs. 10–31

Industry and laziness (10:4)

Rich and poor (10:15)

The righteous and the wicked (10:30)

Humility and pride (11:2)

Wisdom and folly (16:22)

Ode to the capable wife!

Ecclesiastes

Qoheleth ≈ “teacher in the assembly”

a control or a balance on the sometimes naïve retribution theology of Proverbs

Posture or philosophies

An utter realist who nevertheless will not forsake God

Somewhat gloomy about the prospect for an afterlife

Vanity = “emptiness” (breath metaphor, “chasing after wind”)

everything from an earthly perspective, “under the sun”

Wisdom comes from understanding the limits and contradictions of life

Embrace life and its goods as gifts from God

Later additions

First Conclusion (12:9–12, disciple affirms Qohelet’s wisdom)

Second Conclusion (12:13–14; final editor’s conservative summary)

Job

A didactic (teaching) poem in a prose framework

Job and other wisdom literature

Proverbs vs. Job: “and intercanonical dialogue on retribution theology”

Development: Dtr > Proverbs > Ecclesiastes > Job

Themes

Understanding suffering, particularly as it afflicts the righteous

The possibility of “disinterested righteousness”

Being able to trust God, even when not able to understand

Structural Overview

Narrative Prologue: Disasters of Job (1:1–2:13)

Poetic Core: Dialogues with Job (3:1–42:6)

Poetic Theophany: God’s Speeches (38:1–42:6)

Narrative Epilogue: Deliverance of Job (42:7–17)

Characters (review basic positions)

Eliphaz

Bildad

Zophar

Elihu

Job

YHWH

Wisdom about retribution, relationships, and revelation

Terms

12 Oxen	Mount of the Lord's house
Aaron's rod	Multiplying Horses
Anointing	Near Eastern tradition
Apocrypha	<i>Nevi'im</i>
Ark of the Covenant	Parallels with the Tabernacle
Bases (carts) and Basins	Paronomasia (play with words and names)
Blessings	patient yet defiant hero
Brazen altar of sacrifice	Pattern for the Temple
Brazen Sea/worship basin	Pedagogical or didactic (teaching) purpose
Canon	Poetry
Chronicle source	Couplet (triplet)
Chroniclers' history	Parallelism (poetic)
Concentrated language	Synonymous, antithetical, climactic
Covenants, both individual and corporate	Rhythm or patterns of stress
Creative and evocative use of language	Prayer symbolism
Cursings	Redactor
Davidic Covenant	Retribution Philosophy
Dedication of the Temple	Role of High Priest
Deuteronomic covenant	Role of Priests
Deuteronomic History	Sacral Kingship
"disinterested righteousness"	Septuagint (LXX)
Divided Kingdom	Shewbread (Bread of the presence, bread of the faces), symbolism
Divine manifestations	Solomon, other buildings of
Dream of Solomon	House for Pharaoh's daughter
Exegesis	House of the Forest of Lebanon
Exposition	Porch of the Throne/Judgement
Feast and temple ritual	Solomon's palace
Fire from heaven	Solomon, foreign wives of
Form and Content	Solomon's speech and prayer of dedication
Former prophets	Synchronistic source
Glory of the Lord	Tabernacle
Golden Altar of Incense	<i>Tanakh</i>
Hermeneutics	Temple, divisions of
History, synchronistic	Holy of Holies or oracle (<i>debir</i>)
History, true	Holy Place or nave (<i>hēkal</i>)
with narrative and interpretive framework	Imagery of Temple decorations
House of David	veil
Job, historicity of	Porch (<i>ulam</i>)
<i>Ketuvim</i>	Pillars (Jachin and Boaz)
Five scrolls	storerooms
King as son of YHWH	Temple, symbolism of
King Lemuel	Garden of Eden
Lampstand (menorah)	order out of chaos, reorganizing the world
Later prophets	return to the presence of God
Law	Tree of life symbolism
Manna	Other imagery of Temple decorations
Masoretic Text	

Theological or speculative Wisdom: God's role
Theophany = revelation of God's person
Three great feasts
Torah
Two tables of the covenant
Types of literature
"under the sun"
United Kingdom
vanity, vanity of vanities

vexation of spirit = "chasing the wind"
Wisdom Literature
Judicial
Nature
Practical Wisdom
Wisdom of Solomon
Writings

Characters

Abiathar	Jeroboam
Abishag	Joab
Adonijah	Job
Ahijah	Josiah
Bathsheba	Lady Wisdom
Benaiah	Male Lover
Bildad	Mistress Folly
Companions or friends (daughters of Jerusalem)	Nathan
David	<i>Qoheleth</i>
David	Rezon
El, Eloah, El Shaddai	Shimei
Elihu	Solomon
Eliphaz	Solomon
Female Lover	Zadok
Hadad	Zophar
Hezekiah	YHWH
Hiram (or Hiram) the bronze worker, parentage	
Jehoshaphat	

Locations

Ammon	Israel
Aram	Jerusalem
Aramean kingdoms	Judah
Assyria	Mesopotamia
Babylonia	Moab
Canaan	Persia
Edom	Uz
Egypt	Yehud
Gibeon	

Essay and Further reflection

- Characterize the Old Testament. What kind of document is it? Why, in the Christian tradition is it called "old?" What is the Jewish view? What is the LDS view?
- Explain hermeneutics, including exegesis and exposition.
- What is a covenant view of history? How are God's sovereignty and man's agency balanced in it?

- What are some of the formulas and biases of Kings?
- What were the compositional innovations of the Book of Kings?
- Compare and contrast Solomon's two visionary experiences with God. Why was he blessed and then why was he warned?
- What are the reasons given for the fall of Solomon?
- Describe the floor plan of the temple and its decoration
- Briefly describe Solomon's other building projects. What is the implicit problem with these?
- What are the focuses of the Chronicler's histories?
- Compare and contrast the approaches of the Deuteronomic History and the Chronicler's History.
- Later editors and worship in the Temple and high places.
- Recurring themes of obeying and downfall. Davidic covenant.
- Solomon as a new Adam, as a Christ figure
- Solomon and other king's prophecy of Samuel fulfilled.
- Hiram the bronze worker's parentage-why is it different in Kings and Chronicles?
- 7 petitions of Solomon
- For what reason is David unable to build the temple according to Chronicles?
- Why would ancient writers use poetry? What are the effects of poetry?
- What are the characteristics of Hebrew poetry?
- What allegorical comparisons can we find in the Song of Songs. Even without an allegorical interpretation, what are some of the important human observations of the Song of Songs?
- What is a Proverb? What are the two sections into which we divide the Book of Proverbs?
- Discuss the figures of Lady Wisdom and Mistress Folly
- Why can the theology of Proverbs be seen as naive if not simplistic?
- Discuss retribution as maintained by Proverbs, especially chapters 10–31, and as it is resisted by Ecclesiastes and Job.
- Discuss the attitudes and beliefs of *Qoheleth*, the supposed author or source of Ecclesiastes.
- How does the "second" conclusion to Ecclesiastes make its text more acceptable?
- All of Job's comforters subscribe to retribution theology to some extent. Particularly in the first cycle, what are the subtle differences in their positions? How is Elihu an "an equal opportunity critic" of both the comforters and Job?
- Why can Job be described as both a "patient" and a "defiant" hero. How does his "defiance" lead to a theophany, and how does God's appearance resolve Job's questions about his suffering?
- Consider some of the lessons from Job. What is the wisdom that this text teaches about retribution, relationships, and revelation?
- What are some of the problems with the beginning and ending of Job? How can one resolve them from a Restoration perspective?