

## NOTABLE PASSAGES (working, 3/3/09)

### Unit 2 (v. 1.1, from lectures 9–16 for Quiz 2)

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 3<sup>rd</sup> person
    - Genealogy lists – important to tie the Jews/Israelites to the Narrative
    - Poetry
      - e.g. Jacob’s blessing in Gen 29:2–47, Jonah’s prayer, Jonah 2:2a–9
      - Oracles, poetic prophecy
    - Prophetic novel, allegory
  - **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 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

“And the king answered the people roughly, and forsook the old men’s counsel that they gave him; And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. ” (12:13–15)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this

people turn again unto their LORD, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan.” (12:26–29)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.” (13:4–5)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; But hast done evil above all that were before thee . . . behold, I will bring evil upon the house of Jeroboam . . . Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.” (14:7–12)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Judah did what was evil in the sight of the LORD; they provoked him to jealousy with their sins that they committed, more than all that their ancestors had done. For they also built for themselves high places, pillars (KJV “images”), and sacred poles (KJV, “groves) on every high hill and under every green tree; here were also male temple prostitutes (KJV, “sodomites”) in the land. They committed all the abominations of the nations that the LORD drove out before the people of Israel.” (14:22–24 NRSV)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“ . . . Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.” (16:1–4)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.” (16:23–26)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.” (16:31–33)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“ . . . As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” (17:1)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.” (17:14)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child’s soul come into him again . . . and the soul of the child came into him again, and he revived.” (17:22–24)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“ . . . How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.” (18:21)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.” (18:38–39)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.” (19:4)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.” (19:11–12)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel . . . And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. And Jehoshaphat made peace with the king of Israel.” (22:41–44)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

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## 2 Kings

“ . . . A rise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron? Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.” (1:3–4)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.” (2:9)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.” (2:11–14)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.” (2:20–21)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.” (2:23–24)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.” (4:34–35)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?” (5:12–13)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.” (5:27)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“And he answered, Fear not: for they that be with us are more than they that be with them . . . LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about.” (6:16–17)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die. And he settled his countenance stedfastly, until he was ashamed: and the man of

God wept. And [he] said, Why weepeth my LORD? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.” (8:10–12)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish . . . And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her.” (9:6–10)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And he brought forth the king’s son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king . . . And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD’S people; between the king also and the people. And all the people of the land went into the house of Baal, and brake it down.” (11:12–18).

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“But Hazael king of Syria oppressed Israel all the days of Jehoahaz. And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.” (13:22–23)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?” (14:9–10)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher. For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.”

(14:25–26)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

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## 2 Chronicles

“And the priests and the Levites that were in all Israel resorted to him out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest’s office unto the LORD: And he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them *out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel* came to Jerusalem, to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong” (11:13–17)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak. Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous. And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. evertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.” (12:5–8)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? . . . But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business: And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense . . . And, behold, God himself is with us for

our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.” (13:5, 10–12)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.” (15:8–10)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“[he] prospered in all his works. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.” (32:30–33)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

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## Jonah

“Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man’s life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.” (1:14–16)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And said, I cried by reason of mine affliction unto the LORD,  
and he heard me;  
out of the belly of hell cried I,  
and thou heardest my voice.

For thou hadst cast me into the deep,  
in the midst of the seas;  
and the floods compassed me about:  
all thy billows and thy waves passed over me.

When my soul fainted within me  
I remembered the LORD:  
and my prayer came in unto thee,  
into thine holy temple.

They that observe lying vanities forsake their own mercy.  
But I will sacrifice unto thee with the voice of thanksgiving;  
I will pay that that I have vowed.

Salvation is of the LORD.” (2:2–9)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.” (3:7–10)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?” (4:9–11)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

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## Amos

“Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken

nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*? Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?" (3:3–8)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts, That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.” (3:13–15)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream . . . Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.” (5:21–27)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“*It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name. *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. (9:6–8)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

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## Hosea

“ . . . Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.” (1:2–3)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away. Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me.” (6:4–7)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“When Israel *was* a child, then I loved him, and called my son out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.” (11:1–4)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.” (13:14)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously . . . I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon . . . Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.” (14:1–9)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

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### Isaiah

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.” (6:1–3)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” (6:5–7)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” (6:8–10)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.” (7:14–16)

Historical: \_\_\_\_\_  
Literary: \_\_\_\_\_  
Theological: \_\_\_\_\_

“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” (1:1–7)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.” (10:5–6)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

“Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.” (10:15)

Historical: \_\_\_\_\_

Literary: \_\_\_\_\_

Theological: \_\_\_\_\_

