

UNIT 1 REVIEW
Rel A 302: Old Testament - 1 Kings - Malachi
Lectures 9–19 For Exam 2 (3/11/09)

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

Prophetic oracles

Genealogies

Laws, legal texts

Historical narratives

synchronistic history

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* - of 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
Priestly roles, divisions of Levite singers
and liturgical music

Nevi'im "Prophets"

Former and Latter prophets

Prophecy

Divinely inspired prediction, instruction,
or exhortation

Genres

Prophetic oracles/pronouncements
Poetic oracles, songs, laments, prayers,
parables
Autobiographical sketches
narrative summaries and descriptions,
often prose, by later editors
apocalypse

Themes

God in history
covenant traditions (Mosaic and
Davidic)
faith and worship
prophetic callings
future

Jonah

name means "dove"

► symbolic of his unfirm temperament?

About, not by, Jonah, a northern prophet
who left little if any of his own story

Openness to Gentiles

Genre of the Book of Jonah?

Historical, biographical novel
Poetic remnant
Prophetic novel

Amos

"burden bearer"

shepherd from Tekoa in Judah, called to
preach in Israel

An angry YHWH who roars from Jerusalem
and speaks against the northern kingdom

Demands social justice in a time of
unprecedented prosperity (reign of

Jeroboam II) but also economic
inequality in Israel

Hosea

"YHWH has saved"

only prophet from the north whose writings
survive

family a type of spiritual unfaithfulness

Isaiah

"The LORD is salvation"

A man of high social status in the kingdom
of Judah

highly literate and symbolic style

call narrative a type

prophecies have multiple interpretations and
applications

witnessed destruction of the Northern
kingdom by Assyria

three historical settings: Assyria, Babylon,
Persia

three supposed Isaiahs: Jerusalem, Exile,
Restoration

three parts:

Denunciation (1:1-39:8, "Book of
Judgment")

Consolation (40:1-66:24, "Book of
Comfort")

Admonitions to Restored Judah and
Future Israel (56:1-66:24)

Topic and style changes

predicative prophecy

Micah

"Who is like YHWH"

Younger contemporary of Isaiah during end
of Assyrian period

"people of the land" small land owners

Themes

social justice, plight of the poor

Divine favor and gloom

qualified support for the house of

David

refuses to blindly support "Zion

theology”

Theodicy (Justice of God)

Habakkuk

Early Babylonian period prophet
Themes

Joel

“My God is YHWH”
can’t date, symbolic

Characters

Kings of Judah

Rehoboam
Abijam / Abijah > good or bad?
Asa
Jehoshaphat
[Jehoram / Joram]
[Ahaziah]
Athaliah
Jehoash / Joash
[Amaziah]
Azariah / Uzziah
[Jotham]
Ahaz
Hezekiah
Manasseh
[Amon]
Josiah “supported by YHWH”

Relatively Righteous

Asa
Jehoshaphat
Jehoash / Joash
Azariah / Uzziah (At first...)
Hezekiah
Josiah “supported by YHWH”

Wicked

Rehoboam
Menasseh (but later reformed)
Abijam / Abijah
Athaliah
Ahaz

Prophets, southern

unnamed man of God, to the north
Amos, to the north
Habakkuk
Isaiah
Micah
Joel
Shemiah

Kings of Israel

Jeroboam I
[Nadab]
Baasha
[Elah]
[Zimri]
Omri
Ahab
Jezebel
Ahaziah
[Jehoram / Joram]
Jehu
[Jehoahaz]
[Joash]
Jeroboam II
[Zechariah]
[Shallum]
[Menahem]
[Pekahiah]
Pekah
Hoshea

Relatively Less wicked?

Jehu (almost)

Wicked/Idol worshiper

Jeroboam I
Baasha
Omri
Ahab
Jezebel
Ahaziah
Jeroboam II

Prophets, northern

Ahijah
Elijah, “YHWH is God”
Elisha “God of Salvation” or “God shall save”
Hosea “YHWH has saved”
Jonah “Dove”
Micaiah

Other Characters, Names, and Titles

Cyrus
 righteous man from the east
 anointed
Gehazi
Gomer
Hazeal
Hilkiah the priest
Huldah the prophetess
Immanuel “God with Us”

Jehoida the priest
Jezreel (personal name)
Lo-ammi “Not my people”
Lo-ruhamah “no more mercy
“Lucifer”
Maher-shalal-hash-baz “Destruction is imminent!” (or “speed to the spoil,”
“hasten to the prey”)
Naboth
Namaan the leper
Priests of Baal
Sennacherib
Servant
 Ancient Israel
 Restored Israel
 A Prophet
 Isaiah
 Joseph Smith
 Coming Jesus Christ (first and second)
Shearjeshub “A remnant will return”
Shunammite woman and her son
Solomon
Tiglath-pileser III
YHWH
Zidonians

Terms, Events, etc.

Abijah’s sermon against Israel
Amos’ prophecies
Apostasy
Asa’s prayer
Asa’s reforms
Asherah
Assyrian Invasion
Baal
Baalism
Book of the law
Call stories
Capture of Israel
Chariot of fire

Children and She-bears at Bethel
Davidic Covenant
Day of the Lord
Divided Kingdom
Double portion
Eighth Century Prophetic Themes
 social justice
 true religion as opposed to outward
 performance
 idolatry and false religion
 impending judgment
 promised restoration
Elijah’s challenge to the priests of Baal

Elijah's miracles
 Ensign (both positive and negative in Isaiah)
 Exile of Israel
 Fire from heaven
 Flight of Jonah
 formulas
 "For three transgressions and four"
 Gathering
 Great and Dreadful Day of the Lord
 Great Fish
 Great Passover of Hezekiah
 Groves
 Healing unhealthy waters
 Heavenly Temple
 Hezekiah's reforms
 Hezekiah's tunnel
 High places
 Holy One of Israel
 Idolatry
 Idols
 Jeroboam's golden calves
 Jeroboam's reforms
 Jonah's complaint to God
 Jonah's return
 Josiah's reforms
 Judgements
 Judicial parable
 King of Kings
 Locust plague, symbolism in Joel
 Messiah "Anointed One"
 Miracles of Elisha
 Mountain of the Lord's house
 Naboth's vineyard
 Navi' "to call"
 Parable of the vineyard
 Passover of Josiah
 Patriarchal (Abraham) covenant
 Pillars
 Poetic oracles

Poles
 Predicative Prophecy
 Prince of Peace
 Prodigal people
 Prodigal wife
 Prophecy
 Prophecy of water and victory
 Religious conduct
 Resurrection of Israel
 Revolt of the Northern kingdom
 Ritual
 Rod of Jesse
 Role of the Levites
 Savior
 Redeemer
 Scattering
 Servant songs

- 1) The servant, a light unto the nations
- 2) The Suffering Servant of the Lord
- 3) Worthiness, Suffering, Vindication of the servant
- 4) The suffering and triumph of the servant

 Sign of Jeroboam's hand and the altar
 Sins of Ahab
 Sins of Jeroboam
 Social Justice
 Standards of the lord
 Stem of Jesse
 Still small voice
 synchronistic history
 Temple
 The Great Passover
 Theodicy
 Translation of Elijah
 Trisagion
 Types of Christ
 Visions of Amos

Locations

Ammon

Aram / Syria

Damascus	Samaria
Assyria	Shechem
Ninevah	[Shiloh]
Babylonia	Tirzah
Babylon	Jordan
Chaldeans	Judah
Edom	Bethlehem
<i>Har Mediggon</i> or “Armagedon”	Jerusalem
Horeb/Sinai	Lachish
Israel	Moresbeth
Bethel	Tekoa
Dan	Moab
Galilee	Persia
Gilead	Philistia
Jezreel (place)	Syria
Mediggo	

Possible Topics for Short Answers and Essays

- Describe and discuss the “sin of Jeroboam.” What was his motivation for forming alternative forms and centers for worship?
- What are the possible reasons for “calf” worship at Dan and Bethel?
- Compare and contrast good and “bad” kings. How does the Chronicler vary or differently describe good kings?
- Describe the Deuteronomic Historians use of formulas to introduce the reigns of kings. What kind of items does DH mention in each, and what are the standards of evaluation respectively for kings of Judah and kings of Israel?
- List and briefly discuss the themes of 1–2 Kings.
- Describe the contest between Elijah and the prophets of Ba’al at Carmel. What is his question to the assembled multitude, and how is their eventual response, “The LORD, he is God” somewhat ironic given Elijah’s name
- What can we learn from Elijah’s severe discouragement and from his experience at Sinai?
- In what ways are Elijah and Elisha types of Christ?
- How was the “passing of authority” between Elijah and Elisha symbolized, and how was Elisha more firmly established in people’s opinions as Elijah’s true successor.
- How was Jehu “almost” a good king of the northern kingdom?
- One argument made against the historicity of Jonah’s account is its openness to Gentiles. What prophetic precedents are there for this?
- Discuss Jonah’s seeming failings. How can we account for them, and what do we learn from them?
- What is meant by “biblical prophecy?” In what two senses does the Hebrew *malak*, “to call,” apply to Old Testament prophets, and how are they “messengers and mediators?”
- What are the different propositions that try to explain the irregularity of Hosea’s marital and family life?

- ❑ Describe Isaiah's prophetic commission and its symbolism. How is his prophetic call narrative similar to that of other major prophets?
- ❑ How does the Syrian-Ephramite War against Judah explain the context of some of Isaiah's early prophecies?
- ❑ In what sense was Hezekiah the best of the kings of Judah. Briefly describe his reforms and explain why they were so laudable in the view of DH and CH.
- ❑ Consider the authorship issues of Isaiah. How do scholars treat the shifts in topic, style and setting in Isaiah? What are some keys to understanding Isaiah from an LDS perspective?
- ❑ What are the levels of interpreting Isaiah and how can we apply them in terms of covenants,
- ❑ Parable of the vineyard, misinterpretation of ensign
- ❑ Discuss the "Servant Songs" of Isaiah. What are the different interpretations for the servant figure and how can more than one of them be right?
- ❑ Outline the reforms of Josiah
- ❑ List the eighth century prophets, noting their similarities and differences. What were some common themes of the prophecies of this period?