



YCA001 - Biblical Studies

Course Notes

Autumn 2008

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Groupwork

There will be five seminars and five student presentations in this module (one a day) which will be student led. Given that there are 19 students this year we will have our groups of four and one of three.

Date & Group	Presentation	Seminar Reading
19 th September Group A	We can never be sure what the Bible <i>really</i> means.	Dauids, Peter H , "Three Recent Bible Translations: A New Testament Perspective" Journal of the Evangelical Theological Society, Sep 2003
3 rd October Group B	The Bible is dated and needs to be reinterpreted for our generation. If we need to ignore parts, then so be it.	Eckhard Schnabel, " <i>History, Theology and the Biblical Canon: an Introduction to Basic Issues,</i> " Themelios 20.2 (1995): pp16-24
17 th October Group C	When we look at the Psalms we realize how shallow our spirituality is today.	William E. Nix, "The Doctrine of Inspiration Since The Reformation, Part II: Changing Climates of Opinion," Journal of the Evangelical Theological Society 27.4 (1984): 439-457.
31 st October Group D	The situation that the church in the UK today finds itself in is similar to that of Israel during the Exile.	Fee & Stuart (1994) How to Read the Bible For All Its Worth (Scripture Union), Chapter One
14 th November Group E	It is possible to derive a strategy for youth work from the book of Acts.	Wright, N T (1992) The New Testament and the People of God (SPCK), Chapter Five.

Decide amongst yourselves who will do the presentation and who will do the seminar. Those who lead can use the projector, flip chart etc. The sessions are slightly different:

Presentations

Make a 15 minute presentation on the statement making sure that the arguments on *both sides* are understood. The tutor will chair a 30 minute discussion.

Seminars

Introduce the reading drawing out the highlights/inconsistencies. Introduce an initial question to set off the debate. Your task then is to chair the discussion. Do not always answer questions; leave for others to build upon. You round off the discussion with a summary of contributions.

Timetable and Resources

Timetable

9:00 Student Presentation
9:45 Session One
11:00 Coffee
11:20 Session Two
1:00 Lunch
2:00 Student Seminar
2:45 Session Three
4:00 Finish

Tutor Contact Details

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Internet Resources

Be wary of internet sites. They are often written in order to put across a certain point of view rather than a balanced discussion. Some (e.g. Wikipedia) may contain inaccuracies and are open to abuse by interest groups.

I maintain a website for the CYM courses I teach at www.ckwmoore.com. On the site there is general course info, handouts and links to some useful sites.

Bible Translations

As will become clear during the course, not all translations are the same. I would encourage you to avoid using paraphrases (such as the Message) or loose translations. Consider using the NRSV, ESV or NIV, especially for essays.

Essay Tips

- Keep an eye on word limits
- Make sure you answer the question.
- Don't rely on internet resources or the lecture notes.
- Make use of the library.
- Try and make sure your essay is structured. Consider using headings.
- Check your facts.
- Make use of footnotes. If you are making a statement, back it up.
- Engage with the books you are using.

Texts and Translation

Important Sources

The Dead Sea Scrolls (DSS)

The Septuagint (LXX)

The Masoretic Text (MT)

The Vulgate (Vulg.)

Old Testament Manuscripts

- About 20 main Hebrew Texts of the Old Testament (or significant parts of it)
- Mostly from 9th - 12th centuries
- Also early 'versions' of OT into Greek, Aramaic, Syriac and Latin

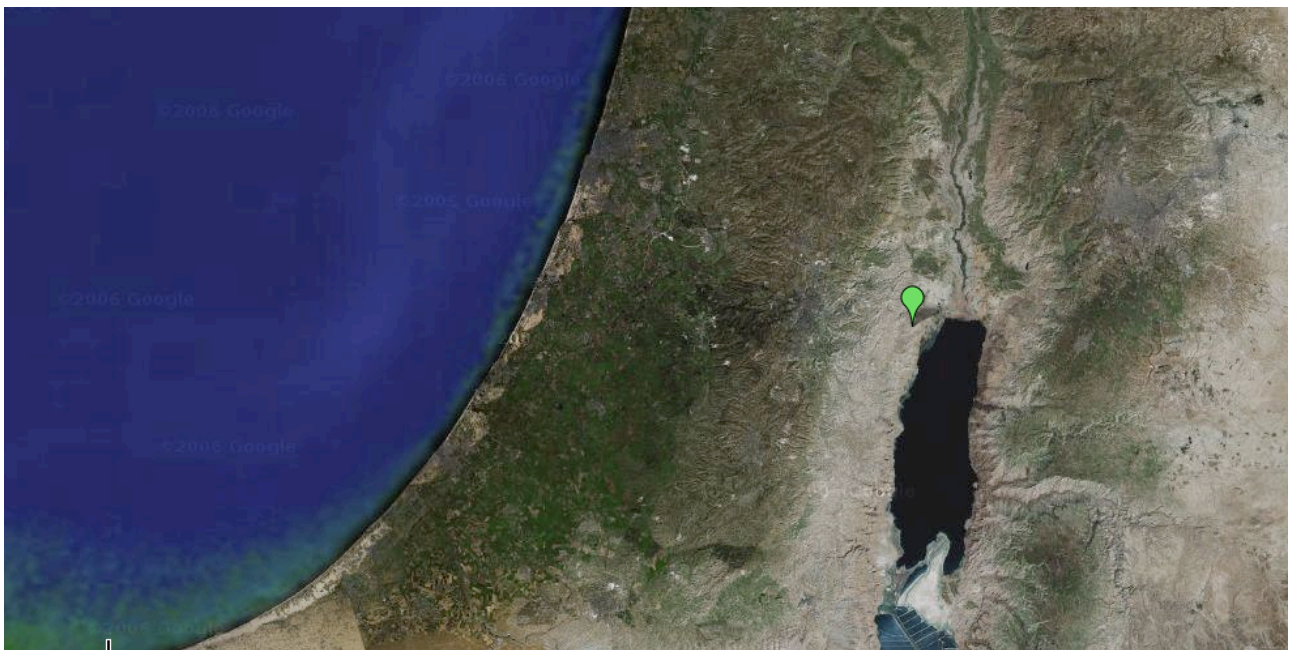
New Testament Manuscripts

- c5,000 Greek MSS from early 3rd century (some small fragments are earlier)
- Versions (Latin, Coptic and Syriac)
- Patristic citations



Dead Sea Scrolls
Fragment from Psalms manuscript

Qumran



Textual criticism

Accidental Variations

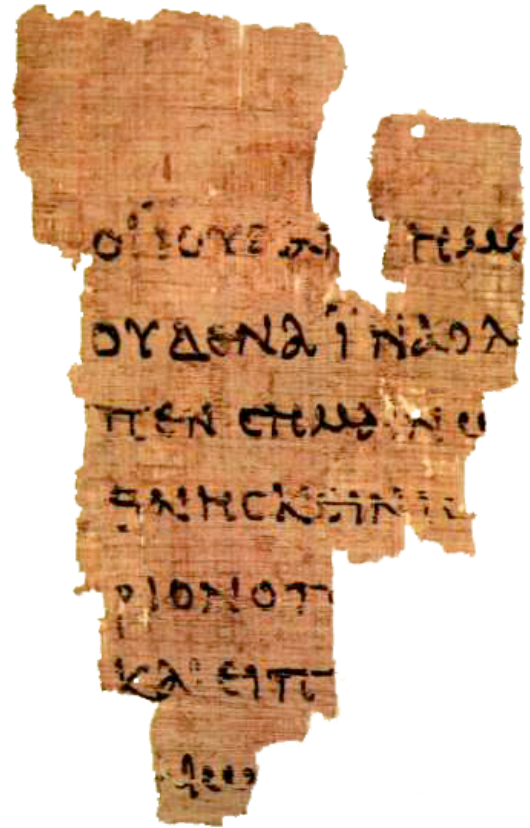
Haplography: Failure to repeat a word or letter

Dittography: Accidentally writing something twice

Homoeoteleuton: Leaving out a passage that occurs between two identical words or word endings (e.g. 1 Samuel 13:15, Mark 4:24).

Metathesis: Reversal of letters (e.g. Proverbs 14:32b)

Other: cf Isaiah 53:11



The Rylands Fragment (P52)
The oldest known manuscript fragment of the New Testament.
©John Rylands Library of Manchester.

Deliberate Alterations

Inclusions: e.g. Luke 22:43 - 44, John 5:4, 1 John 5:7.

Harmonizations: e.g. Luke 10:1, 17, Luke 11:2.

Clarifications: e.g. Luke 22:19-20, Mark 1:2-3.

Translations

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
וְהָאָרֶץ הִיְתְּהָ תָהוּ וְבָהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת
עַל־פְּנֵי הַמַּיִם :
Genesis 1:1 - 2 in Hebrew

וַיְדַבְּרוּ הַפְּשׁוּטִים לְמַלְךְ אַרְמִיית מְלָכָא לְעֵלְמִין חַיִּי אֲמַר חֲלֵמָא לְעַבְדֵּיךְ
[לְ] [עַבְדֵּיךְ] וּפְשָׁרָא נְחֵוָא :
Daniel 2:4 in Aramaic

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν
ἀρχῇ πρὸς τὸν θεόν.
John 1:1 - 2 in Greek

Literal

Free

Dynamic Equivalent

Literal

KJV RSV NRSV
NASB ESV

Dynamic Equivalent

NIV GNB
NAB JB
NEB CEV

Free

PHILLIPS NLT LB
NLB
MESSAGE

Weights and measures – Isaiah 5:10

ESV	For ten acres of vineyard shall yield but one bath, and a homer of seed shall yield but an ephah.
NIV	A ten-acre vineyard will produce only a bath of wine, a homer of seed only an ephah of grain.
GNB	The grapevines growing on five acres of land will yield only five gallons of wine. Ten bushels of seed will produce only one bushel of grain.
NLT	Ten acres of vineyard will not produce even six gallons of wine. Ten measures of seed will yield only one measure of grain.
CEV	Ten acres of grapevines will produce only six gallons of juice, and five bushels of seed will produce merely a half-bushel of grain.
Message	A ten-acre vineyard will produce a pint of wine, a fifty-pound sack of seed, a quart of grain.

Euphemisms – Genesis 18:11

ESV	Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah.
NIV	Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing.
GNB	Abraham and Sarah were very old, and Sarah had stopped having her monthly periods.
NLT	And since Abraham and Sarah were both very old, and Sarah was long past the age of having children,
CEV	Abraham and Sarah were very old, and Sarah was well past the age for having children.
Message	Abraham and Sarah were old by this time, very old. Sarah was far past the age for having babies.

Vocabulary – 1 Corinthians 7:36

ESV	If anyone thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin.
NIV	If anyone thinks he is acting improperly toward the virgin he is engaged to, and if she is getting along in years and he feels he ought to marry, he should do as he wants. He is not sinning. They should get married.
GNB	In the case of an engaged couple who have decided not to marry: if the man feels that he is not acting properly toward the young woman and if his passions are too strong and he feels that they ought to marry, then they should get married, as he wants to. There is no sin in this.
NLT	But if a man thinks he ought to marry his fiancée because he has trouble controlling his passions and time is passing, it is all right; it is not a sin. Let them marry.
CEV	But suppose you are engaged to someone old enough to be married, and you want her so much that all you can think about is getting married. Then go ahead and marry. There is nothing wrong with that.
Message	If a man has a woman friend to whom he is loyal but never intended to marry, having decided to serve God as a “single,” and then changes his mind, deciding he should marry her, he should go ahead and marry. It’s no sin; it’s not even a “step down” from celibacy, as some say.

Working with Translations

Translations

Choose at least one literal and one dynamic equivalent translation. A paraphrase may be helpful too, but be wary of them! Some Bibles have the words numbered so that you can access Greek and Hebrews lexicons without needing to know Greek or Hebrew.

*a Or when God began to create or In the beginning
God created b Or while the spirit of God or
while a mighty wind c Heb adam
d Syr: Heb and over all the earth e Heb him
Check the footnotes in your translation*

Concordance

One based on the Greek and Hebrew words (but translated into English) is particularly useful.

Commentaries

All series are of varying quality, so don't just go for one set. There are some things worth considering:

- is it based on Hebrew, Greek or English texts?
- how academic is it?
- does it have a particular theological slant?
- does it use a particular method of interpretation?
- does it have a particular purpose?

General background books

Some worth considering are:

- Introductions to the Old and New Testaments
- Histories of Old and New Testament times
- Bible Atlases
- Bible handbooks

The Canon

Formation of the Old Testament

Traditional view

Historical-critical reconstruction

Josephus (c37-c100AD) Against Apion

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death.

This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books.

The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them.

New Testament

The Cessation of Prophecy

What of the Apocrypha?

Comprises additional parts of Old Testament

Seems to be part of an early amorphous part of the canon

Different opinions amongst early church fathers of extent of OT canon, but soon settle:
Melito, Bishop of Sardis. Athanasius.

From reformation, Protestant theologians have rejected Apocrypha

Accepted by Roman Catholicism

Formation of the New Testament

When did the canon close?

Eusebius, Ecclesiastical history 3.25 (c320)

Athanasius in 367 lists as canonical only those 27 we have.

Third Council of Carthage (397) prescribed the 27, confirmed at Carthage in 419.

Why do we need a canon?

Gnosticism

Marcion

Opinion of Authority

- ✓ accepted; true; scriptural; or quoted from very approvingly
- ☑ possible approving quotation or allusion
- ✎ acceptable, but only with changes
- ? dubious; disputed; or useful for inspiration
- ☒ spurious (in the classification of Eusebius)
- ✗ false; heretical; heterodox; quoted from very disapprovingly
- not mentioned or quoted from; opinion unknown

	2nd Century						3rd Century					4th Century				
	Ig	Po	M	Va	JM	Ir	C	T	MC	O	E	CS	A	D	P	V
Matthew	✓	✓	✗	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Mark	·	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Luke	✓	✓	✎	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
John	·	·	✗	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Acts	✓	✓	✗	·	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Romans	✓	✓	✎	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Corinthians	✓	✓	✎	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Corinthians	·	✓	✎	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Galatians	·	✓	✎	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Ephesians	✓	✓	✎	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Philippians	·	✓	✎	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Colossians	✓	·	✎	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Thessalonians	✓	✓	✎	·	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Thess.	·	✓	✎	·	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Timothy	·	✓	✗	·	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Timothy	·	✓	✗	·	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Titus	·	·	✗	·	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Philemon	·	·	✎	·	·	·	·	✓	✓	✓	✓	✓	✓	·	✓	✓
Hebrews	·	✓	·	·	·	☑	✓	✓	·	✓	✓	✓	✓	✓	✓	✓
James	·	·	·	·	·	☑	·	·	·	?	?	✓	✓	✓	✓	✓
I Peter	·	✓	·	✓	·	✓	✓	✓	·	✓	✓	✓	✓	✓	✓	✓
II Peter	·	·	·	·	·	·	·	·	·	?	?	✓	✓	✓	·	✓
I John	·	✓	·	✓	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II John	·	·	·	·	·	✓	·	·	✓	?	?	✓	✓	✗	·	✓
III John	·	✓	·	·	·	·	·	·	·	?	?	✓	✓	✗	·	✓
Jude	·	·	·	·	·	·	✓	✓	✓	✓	?	✓	✓	✓	·	✓
Revelation	·	·	·	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	·	✓

Gospel Thomas	.	.	.	.	.	.	.	.	.	×	×	.	.	.	.	.
Gos. of Truth	.	.	.	✓	.	×	.	.	.	.	.	.	.	.	.	.
Gos. of Twelve	.	.	.	.	.	.	.	.	.	×	.	.	.	.	.	.
Gospel of Peter	.	.	.	.	.	.	.	.	.	?	×	.	.	.	.	.
Gos. Basilides	.	.	.	.	.	.	.	.	.	×	×	.	.	.	.	.
Gos. Egyptians	.	.	.	.	.	.	✓	.	.	×	.	.	.	.	.	.
Gos. Hebrews	.	.	.	.	.	.	✓	.	.	?	☒	.	.	.	.	.
Gos. Matthias	.	.	.	.	.	.	.	.	.	×	×	.	.	.	.	.
Trad. Matthias	.	.	.	.	.	.	✓	.	.	.	.	.	.	.	.	.
Preach. of Peter	.	.	.	✓	.	.	✓	.	.	×	.	.	.	.	.	.
Acts of Andrew	.	.	.	.	.	.	.	.	.	.	×	.	.	.	.	.
Acts of Paul	.	.	.	.	.	.	.	×	.	?	☒	.	.	.	.	.
Acts of John	.	.	.	.	.	.	.	.	.	.	×	.	.	.	.	.
Laodiceans	.	.	.	.	.	.	.	.	?	.	.	.	.	.	.	☑
I Clement	.	.	.	.	.	✓	✓	.	.	?	.	.	.	✓	.	.
Ep of Barnabas	.	.	.	.	.	.	✓	.	.	?	☒	✓	.	✓	.	.
Didache	.	.	.	.	.	.	✓	.	.	?	☒	.	?	✓	.	.
Shepherd	.	.	.	.	.	✓	✓	?	?	?	☒	✓	?	✓	.	.
Apoc. of Peter	.	.	.	.	.	.	✓	.	✓	.	☒	.	.	.	.	.
	Ig	Po	M	Va	JM	Ir	C	T	MC	O	E	CS	A	D	P	V

Abbr.

Author

Ig	Ignatius of Antioch (martyred c110 in Rome)
Po	Polycarp of Smyrna (martyred c155 in Rome)
M	Marcion (deemed a heretic in mid second century)
Va	Valentinus (gnostic in mid second century)
JM	Justin Martyr (c100 Shechem, Samaria – c165, Rome)
Ir	Irenaeus of Lyons (b. 120/140, Asia Minor – d. 200/203)
C	Clement of Alexandria (c150, Athens – c213, Jerusalem)
T	Tertullian of Carthage (c155, Carthage – c220)
MC	The Muratorian Canon, c200
O	Origen (c185, Egypt – 253/254, Tyre)
E	Eusebius of Caesarea (c260– c340)
CS	Codex Sinaiticus (4th century)
A	Athanasius of Alexandria (c293, Alexandria –2/5/373)
D	Didymus the Blind (c313 – c398, Alexandria)
P	Peshitta (the Bible of the Syrian Church, 4th century)
V	Vulgate (latin translation from 4th century)

Authority

How was the Canon formed?

The Authority of the Old Testament

The Authority of Jesus

The Authority of the Apostles

Authority of the scriptures

Scripture and Tradition

What happens after the Apostolic period?

The church is given authority

Oral traditions are seen as normative

The Church and doctrine

So does the church have that authority still?

St. John Chrysostom: "Therefore brethren, stand fast and hold the traditions which you have been taught, whether by word or by our letter." From this it is clear that they did not hand down everything by letter, but there was much also that was not written. Like that which was written, the unwritten too is worthy of belief. Let us regard the Tradition of the Church also as worthy of belief. Is it Tradition? Seek no further" (Homilies on the second epistle to the Thessalonians 4:2).

Isn't the Bible enough?

But we're not Catholic!

Biblical Interpretation

Contexts

Linguistic

Literary unit

Literary type

Cultural

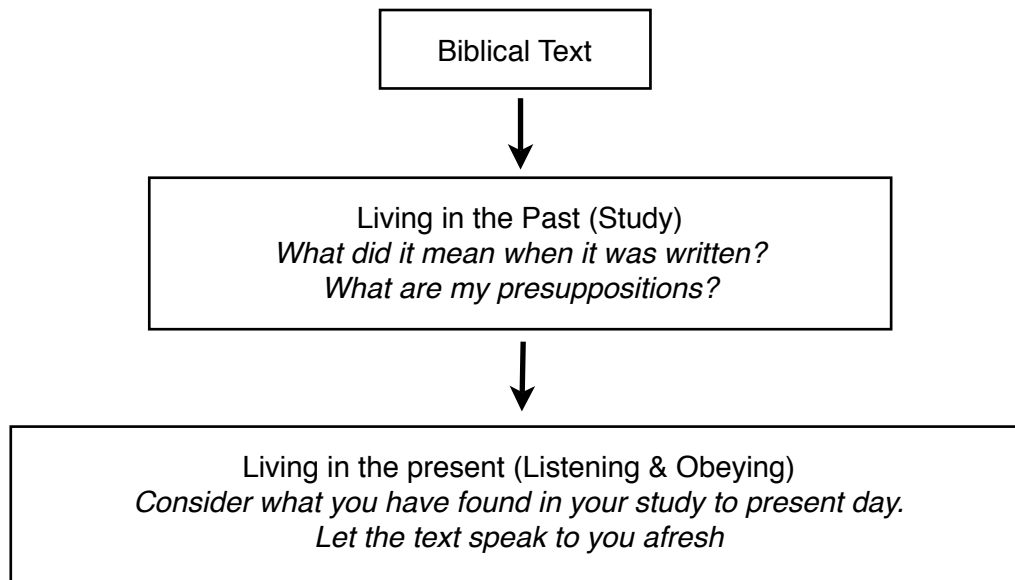
Broad Historical

Personal Historical

Theological Contexts

The Big Picture

Creation → Fall → Israel → Jesus → Church → The End



Abusing the Context – Irenaeus writing against Gnostics the second century

They gather their views from other sources than the Scriptures; and, to use a common proverb, they strive to weave ropes of sand, while they endeavour to adapt with an air of probability to their own peculiar assertions the parables of the Lord, the sayings of the prophets, and the words of the apostles, in order that their scheme may not seem altogether without support.

In doing so, however, they disregard the order and the connection of the Scriptures, and so far as in them lies, dismember and destroy the truth. By transferring passages, and dressing them up anew, and making one thing out of another, they succeed in deluding many through their wicked art in adapting the oracles of the Lord to their opinions.

Their manner of acting is just as if one, when a beautiful image of a king has been constructed by some skilful artist out of precious jewels, should then take this likeness of the man all to pieces, should rearrange the gems, and so fit them together as to make them into the form of a dog or of a fox, and even that but poorly executed; and should then maintain and declare that this was the beautiful image of the king which the skilful artist constructed, pointing to the jewels which had been admirably fitted together by the first artist to form the image of the king, but have been with bad effect transferred by the latter one to the shape of a dog, and by thus exhibiting the jewels, should deceive the ignorant who had no conception what a king's form was like, and persuade them that that miserable likeness of the fox was, in fact, the beautiful image of the king.

In like manner do these persons patch together old wives' fables, and then endeavour, by violently drawing away from their proper connection, words, expressions, and parables whenever found, to adapt the oracles of God to their baseless fictions.

Irenaeus, Against Heresies, 1.8.1

Basic Principles for Christian Interpretation

Humility

Church

Patience

Spirit

Study

Genre

Old Testament Genres

Legal

History

Poetry and Wisdom

Prophecy

Apocalypse

New Testament Genres

Gospels

History (Acts)

Epistles

Apocalypse

Critical Method Overview

Stages of Transmission	Critical Method	Example
events	historical criticism	did exodus happen?
↓		
oral traditions	form criticism/historical	narrative, songs
↓		
written records	source criticism	J, E, D & P
↓		
redaction	redaction criticism	differences between Luke and Mark
↓		
transmission	textual criticism	differences between manuscripts
↓		
translation	textual criticism	Aramaic (Targum), Greek (Septuagint, NT), Syriac (Peshitta), English (AV, NRSV, etc)
↓		
reception	hermeneutics	commentators, preachers, theologians, individuals

Form Criticism

Seeks to understand the oral tradition of a text before it was written down

Source Criticism

Looks for the written sources underlying the Biblical text.

Documentary Hypothesis (Pentateuch)

J - Yahwist

- Yahweh (LORD)
- Emphasis on Judah and Aaronic priesthood
- Early form Hebrew

E - Elohist

- Elohim (God) until burning bush
- Theophanies and dream sequences
- Emphasis on northern kingdoms and Shilohic priesthood
- Early form of Hebrew

D - Deuteronomist

- Most of Deuteronomy
- Interest in Shilohic priesthood and Josiah
- Late form of Hebrew

P- Priestly

- Elohim (God) or El-Shaddai (God Almighty)
- Preserves transcendence of God
- Uses J and E.
- Wrote most of Leviticus
- Interest in Aaronic priesthood and Hezekiah. Interest in lists and details



Julius Wellhausen

The father of the Documentary hypothesis.

Genesis 28:10-22 (Elohism, Yahwist)

Jacob left Beer-sheba and went toward Haran. 11 He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. 12 And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. 13 And the LORD stood beside him and said, "I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; 14 and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. 15 Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." 16 Then Jacob woke from his sleep and said, "Surely the LORD is in this place—and I did not know it!" 17 And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

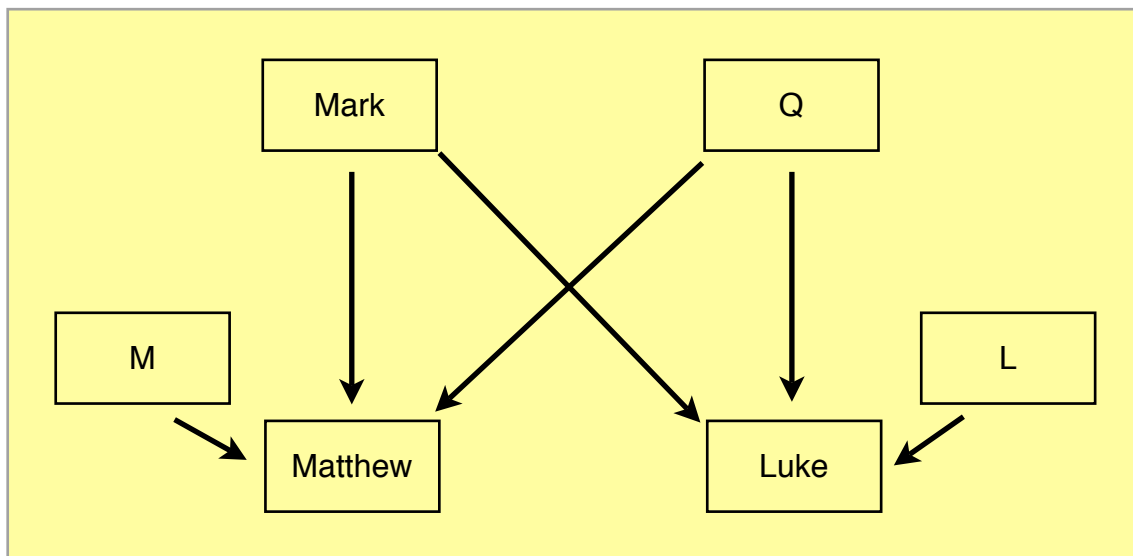
So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. 19 He called that place Bethel; but the name of the city was Luz at the first. 20 Then Jacob made a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, 21 so that I come again to my father's house in peace, then the LORD shall be my God, 22 and this stone, which I have set up for a pillar, shall be God's house; and of all that you give me I will surely give one tenth to you."

The Synoptic Gospels

- Matthew 6:9: But so that you may know that the Son of Man has authority on earth to forgive sins. . . ." Then he said to the paralytic, "Get up, take your mat and go home."
- Mark 2:10-11: But that you may know that the Son of Man has authority on earth to forgive sins. . . ." He said to the paralytic, "I tell you, get up, take your mat and go home."
- Luke 5:24: But that you may know that the Son of Man has authority on earth to forgive sins. . . ." He said to the paralyzed man, "I tell you, get up, take your mat and go home."

Two Two (or four) document hypothesis

- Q (German 'Quelle' means source) is material common to Matthew and Luke, but not in Mark.
- M is material only in Matthew.
- L is material only in Luke



Redaction Criticism

What was the theological motivation of the gospel authors?

Mark 15:22–40 and Luke 23:33–49

Literary Criticism

Text Centered

Reader Centered

Approaching the Text

What kind of writing is it?

What does it say?

Read the text

Identify the thought

Consider the historical context

Study the text

Establish the text

Establish the meaning of key words

Put it all together
Context

Themes

Structure

Commentary

Conclusion

Bible Overview

The Land

Geography

Climate

Importance



A satellite image of Israel showing the geography and fertility of the area.

Historical Context

- 10,000 Neolithic revolution - farming, domestication, etc. - allows for settled patterns of living.
- 9-8,000 First cities at Jericho and Catal Huyuk
- 7,000 Pottery (wheelmade pottery by 5,000)
- 4,000 Copper is smelted
- 3,000 Writing developed by Sumerians
- 3,000 Great civilizations of Egypt and Mesopotamia begin
- 2,000 Abraham



Pyramids at Giza

Dating from around 2,500 BC, the pyramids predate Abraham by around 500 years.

Life in the Land

Life made difficult by:

Life made easier by

Faith in the Region

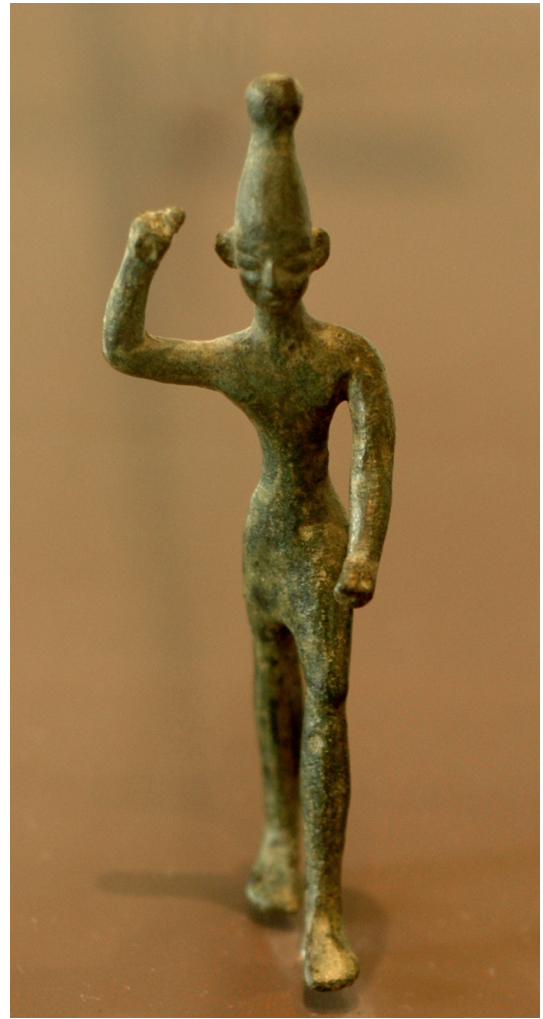
El – chief of gods

Athirat – consort of El

Baal

Anat – sister and consort of Baal

Uniqueness of Yahweh



Ba`al with raised arm, 14th-12th century BC, found at Ras Shamra (ancient Ugarit), Louvre

The Bible Library

- History Books (Genesis - Esther, Acts)
- Wisdom Books (Job - Song of Solomon)
- Prophets (Isaiah - Malachi)
- Gospels (Matthew - John)
- Epistles (Romans - Jude)
- Apocalypse (Revelation, Daniel)

The Bible in an Hour

The Age of the Patriarchs

- Genesis 12 - 50
- Abraham, Isaac, Jacob, Joseph
- The Promise to build a nation
- "Abraham believed the Lord, and he credited it to him as righteousness" 15:6

From Egypt to Canaan

- Exodus to Joshua
- Moses, Joshua, Aaron
- The Great Escape
- Sinai, the Covenant and the Tabernacle
- Distrust and wandering
- Conquering the promised land

The Tribes to Nation

- Judges - 2 Chronicles (not 2 Kings)
- 12 tribes, judges and the same old story
- 1 Samuel: we want a king! Saul v David
- 2 Samuel: the great(ish) King David
- The Building of Jerusalem
- 1 Kings: Solomon the wise?

Division and Disaster

- North: Israel or Ephraim. 10 tribes
- Conquered in 722.
- Ahab, Jezebel, Elijah and Elisha.
- South: Judah. 2 Tribes and Jerusalem.
- Exiled 587 to Babylon. Temple destroyed.
- Hezekiah and Josiah.

Life in Exile

- Daniel: keep the faith and prosper
- Ezekiel: God's case and restoration
- Jeremiah: Judgment and promise
- Psalm 137: life away from Jerusalem
- God is with his people

Return and Reformation

- Sent back by Cyrus in 537BC
- Temple rebuilt (cf Haggai and Zechariah)
- Jerusalem rebuilt by Nehemiah (444 - 432)
- Xerxes marries Esther
- Ezra reforms worship (c398BC)

The Long Wait

- An occupied nation
- Persecution under Antiochus IV
- Under Roman protectorate
- A longing for the Messiah
- Pharisees, Essenes and Zealots

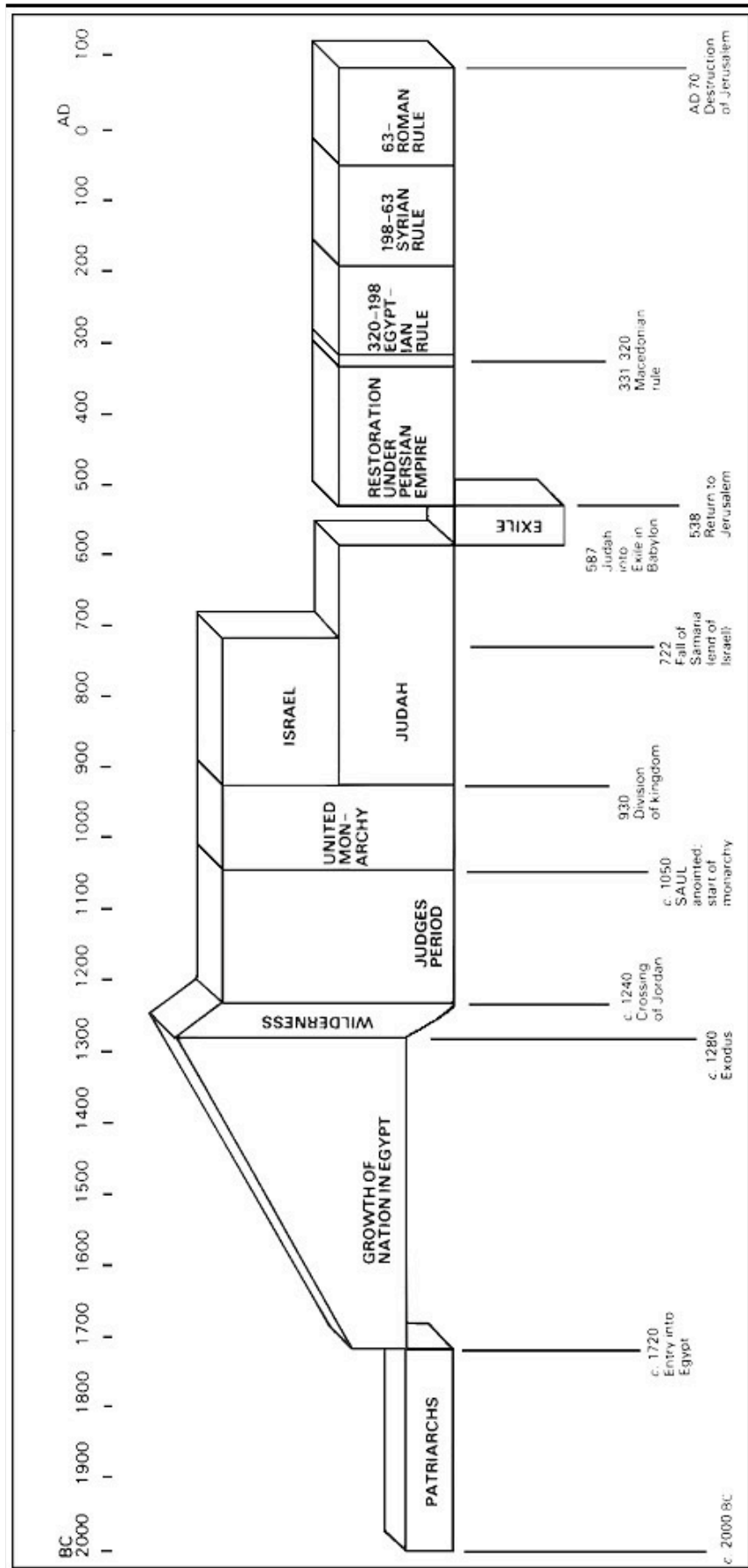
Jesus

- Year of inauguration (27AD) - baptism, temptation, first miracles, home opposition.
- Year of popularity (28AD) - disciples, sermon on mount.
- Year of opposition (29 - 30AD) - Peter's confession, teaching on death, transfiguration, betrayal, trial, death, resurrection.

The Church

- Mainly Acts
- Pentecost
- Conversion of Paul
- Controversy over circumcision
- Paul's missionary journeys
- Spread of Christianity.
-

Biblical History Diagram



Dates in Biblical History

These are taken from New Bible Atlas ed. J J Bimson & J P Kane, IVP/Lion, 1985.

From Abraham to Saul

Higher chronology
c.2165–1990 BC
c.2065–1885
c.2000–1860
c. 1910–1800
c. 1875
c. 1450
c. 1380–1050

Lower chronology
c.2000–1825 BC Abraham
c. 1900–1720 Isaac
c.1840–1700 Jacob
c. 1750–1640 Joseph
c. 1700 Entry into Egypt
c. 1260 Exodus
c. 1200–1050 Judges period

1050 (or 1045)-931/930 BC The United Monarchy

1050 (or 1045)-1011/10	Saul
1011/10–971/70	David
971/70–931/30	Solomon

931/30–587 The Divided Monarchy

JUDAH	ISRAEL
931/30–913 Rehoboam (925 Sheshonq invades Palestine)	931/30–910/09 Jeroboam I
913–911/10 Abijam	910/09–909/08 Nadab
911/10–870/69 Asa	909/08–886/85 Baasha
870/69–848 Jehoshaphat (co-regent 873/72-)	886/85–885/84 Elah
848–841 Jehoram (co-regent from 853)	885/84 Zimri
841 Ahaziah	885/84 Tibni
841–835 Athaliah	885/84–874/73 Omri
835–796 Joash	874/73–853 Ahab
796–767 Amaziah	853–852 Ahaziah
767–740/39 Azariah (Uzziah) (co-regent from 791/90)	852–841 Joram
740/39–732/31 Jotham (co-regent from 750)	841–814/13 Jehu
732/31–716/15 Ahaz (co-regent from 744/43; senior partner from 735)	814/13–798 Jehoahaz
716/15–687/86 Hezekiah	798–782/81 Jehoash
687/86–642/41 Manasseh (co-regent from 696/95)	782/81–753 Jeroboam II (co-regent from 793/92)
642/41–640/39 Amon	753–752 Zechariah
640/39–609 Josiah	752 Shallum
609 Jehoahaz	752–742/41 Menahem
609–597 Jehoiakim (605 Battle of Carchemish. Daniel and his friends are taken to Babylon)	742/41–740/39 Pekahiah
597 Jehoiachin (597 2 Adar (15/16 March) Jerusalem taken by Nebuchadrezzar II. Many Jews exiled including Jehoiachin and Ezekiel)	740/39–732/31 Pekah
597–587 Zedekiah (587 Fall of Jerusalem. More Jews into exile)	732/31–723/22 Hoshea (722 Fall of Samaria)

Synopsis of main events affecting the Holy Land from exile to end of the 1st century BC

538 Zerubbabel, Sheshbazzar and others return to Jerusalem

537 Rebuilding of the Temple begun

520 Temple-building resumed

516 Temple completed 3 Adar (10 March)

458 Ezra goes to Jerusalem

445–433 Nehemiah at Jerusalem

332 Palestine comes under the control of Alexander the Great

323 Death of Alexander

301 Ptolemy I of Egypt gains control of Palestine

198 Palestine passes from Egyptian to Syrian rule until 63

170/69 Antiochus IV Epiphanes launches his first campaign against Egypt

168 Antiochus' second Egyptian campaign

167 Antiochus' persecution of the Jews begins;

pagan sacrifice in Jerusalem Temple. Mattathias inspires revolt at Modin

167–40 Maccabees/Hasmonaeans dominate Judaea

164 End of persecutions; purification of the Temple by Judas Maccabaeus

150 BC-AD 70 General period of the Dead Sea Scrolls 143/2–135/4 Simon the last Maccabee

135/4–104 John Hyrcanus I, the first Hasmonaean

103–76 Alexander Jannaeus expands Jewish kingdom

63 Pompey establishes Roman protectorate over Hasmonaean princes

40 Herod the Great king of Judaea

From birth of John the Baptist

?8/7 BC Birth of John the Baptist Birth of Jesus

?29 Baptism of Jesus Death of John the Baptist

30 (Passover) Jesus in Jerusalem (Jn. 2:13)

30/31 (Dec./Jan.) Jesus in Samaria (Jn. 4:1–42)

31 (Feast of Tabernacles) Jesus in Jerusalem (Jn. 5:1)

32 (Passover) Feeding of 5,000 (Jn. 6:4)

(Feast of Tabernacles) Jesus in Jerusalem (Jn. 7:20)

(Feast of Dedication) Jesus in Jerusalem (Jn. 10:22)

33 (Passover) Crucifixion and Resurrection, Pentecost

34/35 Paul's conversion

37/38 Paul's first visit to Jerusalem

46/47 Paul's first missionary journey

48 Apostolic Council in Jerusalem

48–51 Paul's second missionary journey

50 Paul reaches Corinth

53 Paul's third missionary journey begins

54–57 Paul in Ephesus

57 Paul's departure for Troas

58 Paul meets Titus in Europe

58–59 Paul in Macedonia and Achaia (and Illyria?)

59 Paul returns to Jerusalem

59–61 Paul imprisoned in Caesarea

61 Paul appeals to Caesar and departs for Rome

62 He arrives in Rome
 62–64 He is imprisoned in Rome
 ?62 Martyrdom of James, brother of Jesus
 66 Outbreak of war with Rome
 70 Fall of Jerusalem to Titus
 74 Fall of Jewish zealots at Masada
 81–96 Persecution of Christians by Domitian
 c. 100 Death of John

Hasmonaean rulers 142–37 BC

143/2–135/4 Simon the Maccabee
 135/4–104 John Hyrcanus I
 104–103 Aristobulus I
 103–76 Alexander Jannaeus
 76–67 Salome Alexandra
 67–63 Aristobulus II
 (63 Pompey establishes Roman protectorate)
 63–40 Hyrcanus II
 40 Herod the Great appointed King of Judaea
 40–37 Antigonus
 37 Herod the Great assumed power

Herodian rulers

(Where dates are omitted the area reverted to direct Roman rule).

JUDAEA	GALILEE	ITURAEA etc.
37–4 BC	37–4 BC	22–4 BC
King Herod the Great	King Herod the Great	King Herod the Great
4 BC-AD 6	4 BC-AD 39	4 BC-AD 34
Herod Archelaus, ethnarch	Herod-Antipas, tetrarch	Herod Philip, tetrarch
41–44	39–44	37–44
King Herod Agrippa I	King Herod Agrippa I	King Herod Agrippa I
	56/61–93* (?) (parts)	50–93(?)
	King Herod Agrippa II	King Herod Agrippa II

* From AD 56 or 61 Agrippa II (d. AD 93?) ruled East Lower Galilee and South Peraea; whether he retained them after AD 70 is not known.

Roman governors

Between the rule of Archelaus and Herod Agrippa I:

6–9 AD	Coponius
9–12	M. Ambivius
12–15	Annius Rufus
15–26	Valerius Gratus
26–36	Pontius Pilate
36–37	Marullus
37–41	Herennius Capito

Between Herod Agrippa I and the Jewish Revolt:

44–46	Cuspius Fadus
46–48	Tiberius Alexander
48–52	Ventidius Cumanus

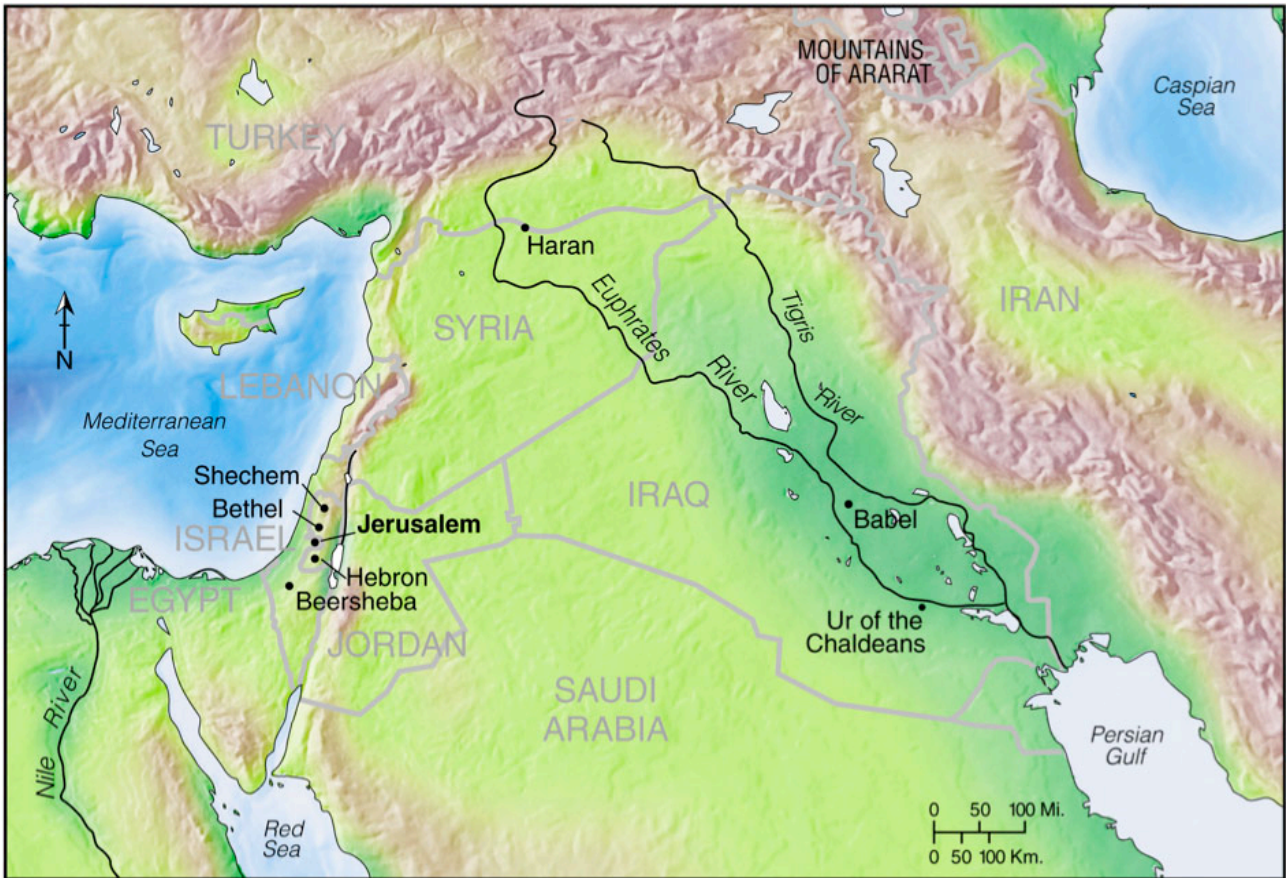
52–60	M. Antonius Felix
60–62	Porcius Festus
62–64	Clodius Albinus
64–66	Gessius Florus

Roman emperors (a selective contemporary list)

27 BC-AD 14	Augustus
14–37	Tiberius
37–41	Gaius (Caligula)
41–54	Claudius
54–68	Nero
69	The Year of the Four Emperors (Galba, Otho, Vitellius and
Vespasian)	
69–79	Vespasian
79–81	Titus
81–96	Domitian
96–98	Nerva
98–117	Trajan
117–138	Hadrian
138–161	Antoninus Pius
161–181	Marcus Aurelius

Old Testament History

Pre-History



From Tyndale Handbook of Bible Charts & Maps

Genre

Creation

Patriarchs

New Beginnings

Pattern of Threat

Exodus

Two Possible Biblical Dates

Mid 15th century BC

- 1 Kings 6:1
- Judges 11:26

Mid 13th century BC

- Exodus 1:11



Excavations at Jericho

Arguments for and against 13th century

For: Some evidence of conquest prior to 1220 BC.

Against: The evidence above is not fully reliable!

A Story of Salvation

Israel is now a nation

The Name of God

יהוה

Plagues

Exodus 1-18	Exodus 19-40
Slavery to Pharaoh	Slavery to Yahweh
Building for Pharaoh	Building for Yahweh's worship
Forced labour	Joyful obedience
God's presence proved	God's presence celebrated
God's rescue	Israel's response

Death and Life
Parallelism in the Book of Exodus

Covenant

Tabernacle

Wandering

Judges

Then the LORD raised up judges, who delivered them out of the power of those who plundered them. Yet they did not listen even to their judges; for they lusted after other gods and bowed down to them. They soon turned aside from the way in which their ancestors had walked, who had obeyed the commandments of the LORD; they did not follow their example. Whenever the LORD raised up judges for them, the LORD was with the judge, and he delivered them from the hand of their enemies all the days of the judge; for the LORD would be moved to pity by their groaning because of those who persecuted and oppressed them. But whenever the judge died, they would relapse and behave worse than their ancestors, following other gods, worshiping them and bowing down to them. They would not drop any of their practices or their stubborn ways.

Judges 2:16-19

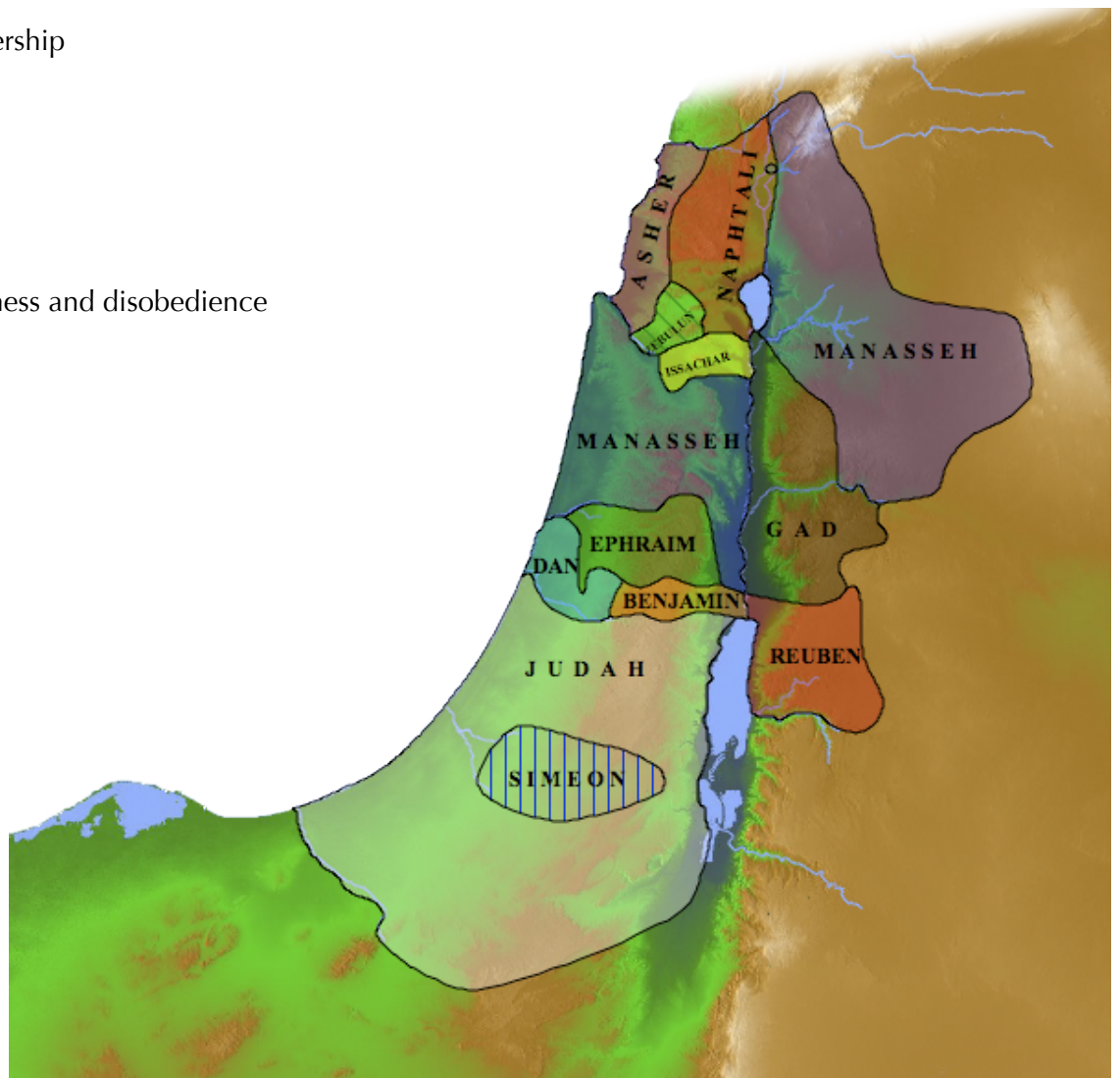
Structure

Themes

Charismatic Leadership

Covenant faithfulness and disobedience

Kinghip



The United Monarchy

Why?

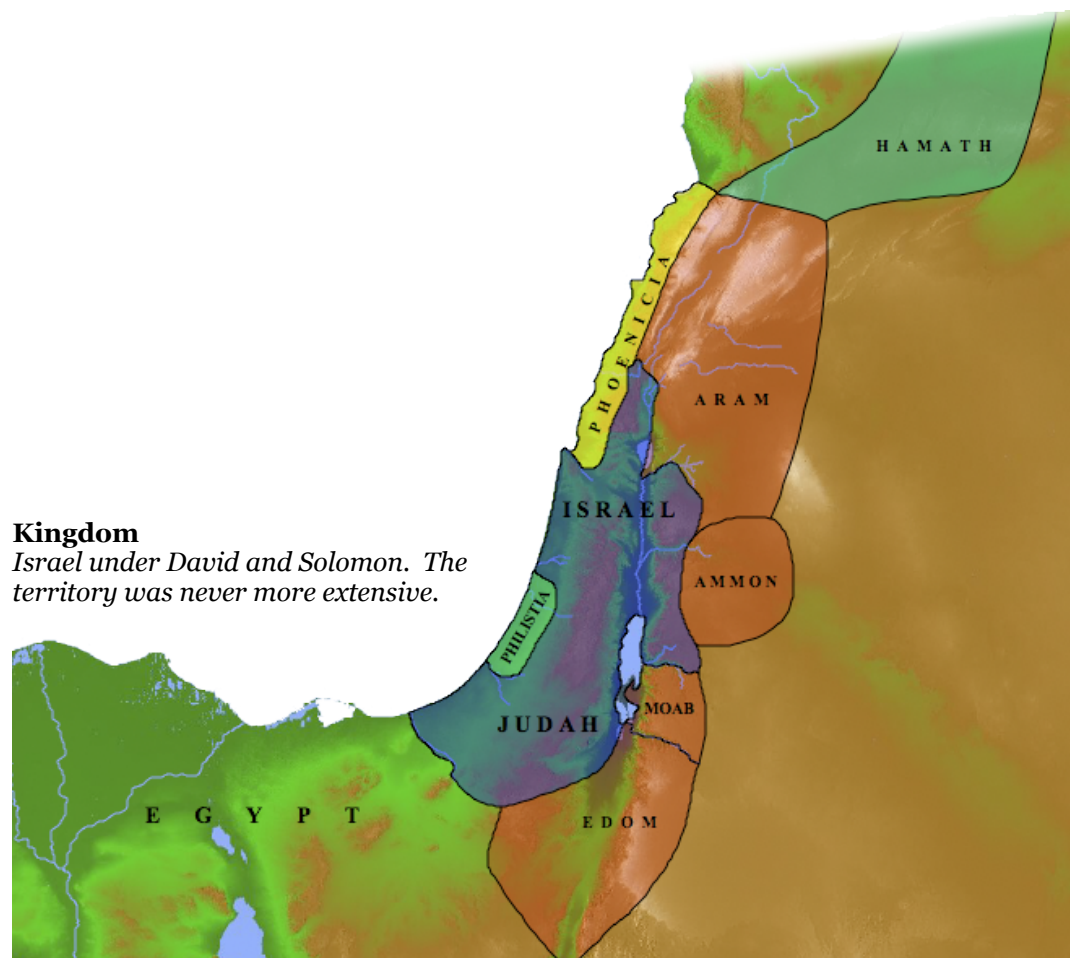
“We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles”

1 Samuel 8:19-20

Saul (c1030 – 1010 BC)

David (1010–970BC)

David's Capital



David's Nation

Solomon (970-930BC)

Division



Northern Monarchy

Characteristics

Instability

Assyria

- Satellite state: pay tribute but little interference
- Vassal state: paid heavier tribute, provided troops, more interference. If rebelled...
- Province: no capital, no dynasty, foreigners brought in and national identity lose.



The growth of the Assyrian Kingdom

Israel and Assyria

Prophets

- 9th Century (870–790): Elijah and Elisha during the reigns of Ahab, Ahaziah, Joram, Jehu, Jehoahaz and Joash
- 8th Century: Amos and Hosea

Southern Monarchy

Dealings with Assyria

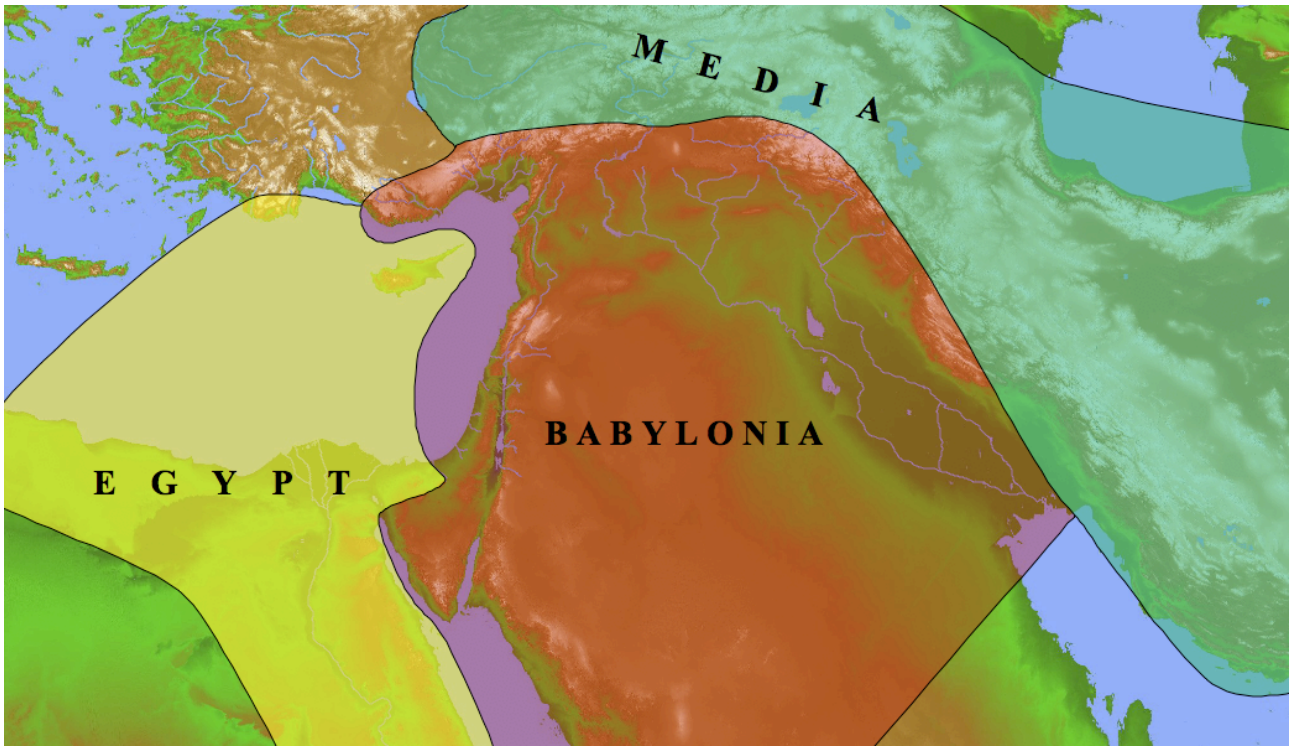
Ahaz

Hezekiah

Manassah

Josiah

Johoiakim and Babylon



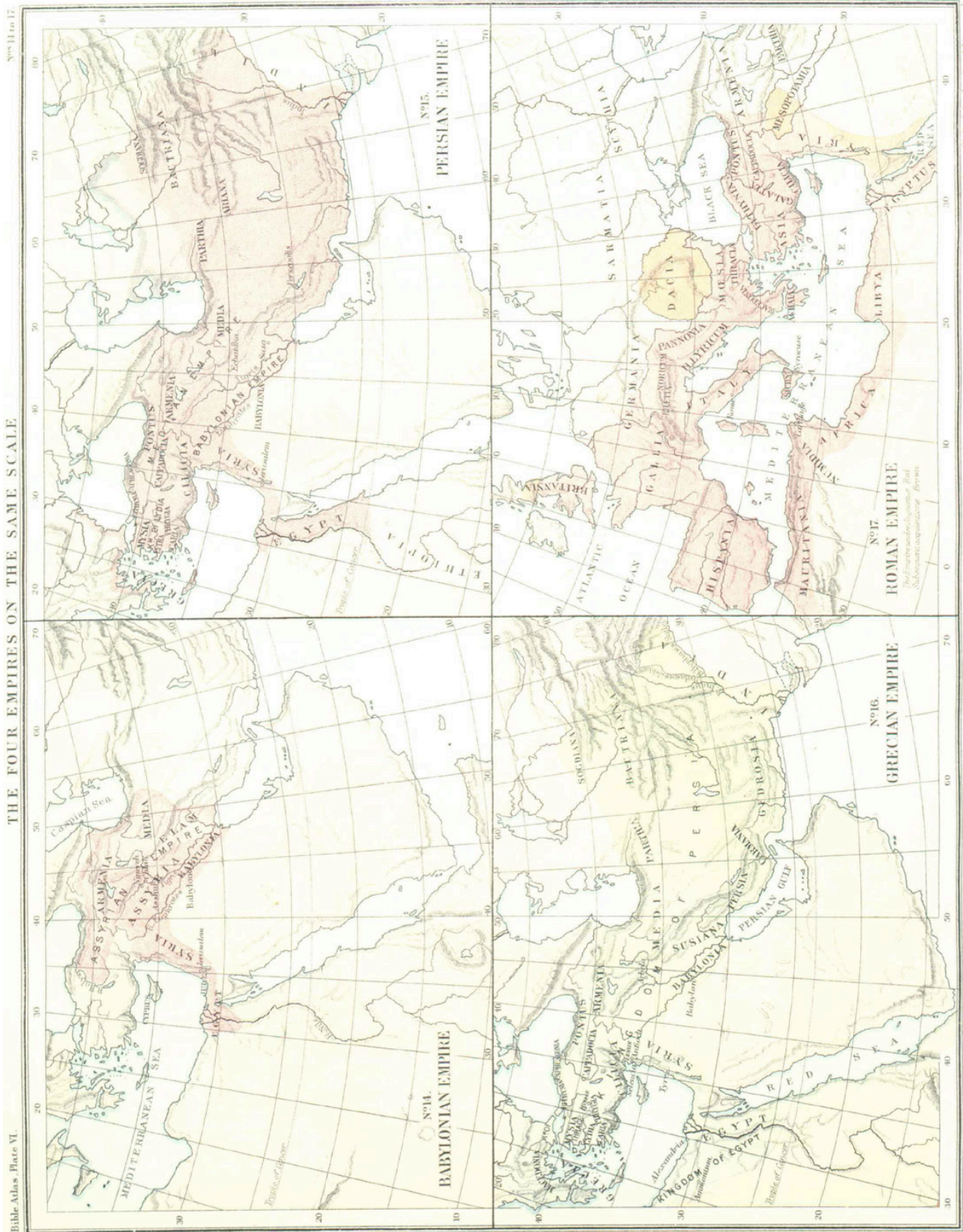
Zedekiah and Babylon

Prophets

Pre-exile

Joel, Obadiah, Jonah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk

World Empires



The Exile

Those left behind in Judah

Gedaliah

Those taken to Babylon

Effects of the Exile

Return from Exile

Rebuilding the Temple

Old Testament Writings

The Psalms

Why are the Psalms Important?

Styles of the Psalms

Parallelism

- Synonymous: same meaning in both lines - Jeremiah 51:27, Psalm 34:1, Psalm 9:15.
- Antithetic: opposite meanings - Psalm 7:9, Proverbs 10:1, Proverbs 17:1.
- Synthetic: the rest(!). Inc. complementary which contrasts human/divine. Psalms 23:1, 3:4, 97:4.

Other Techniques

- Seconding: the second line develops the thought of the first line:
- Intensification: heightens the imagery - Psalm 2:9, 1 Samuel 18:7, Micah 6:7, Psalm 62:11.
- Specification: focussing a thought - Jeremiah 7:34, Isaiah 49:23, Psalm 7:13, Psalm 8:3.
- Narrativity: an image develops in the space of a few phrases - Psalm 18:38, Psalm 7:14

Stylistic Tools

- Merismus: you use two extremes in order to signify the totality of a thing.
- Inclusio: you use the same word or phrase at the beginning and end of a unit - Psalm 103:1, 22.
- Chiasmus: a thought is paralleled in an X shape - Psalm 107:16, Psalm 2:10, Psalm 1:2.
- Keyword: a word is repeated for effect (e.g. 'all' in Psalm 145 to underline its universality).

Kinds of psalms

Praise - hymns in praise of God. Different types:

- General. e.g. Psalm 8, 100, 145-150
- Zion. e.g. 46, 48, 122
- Kingship e.g. 96-99

Laments - crying out to God:

- Individual e.g. 3, 22, 51, 130
- Communal e.g. 44, 80, 82, 123

Miscellaneous:

- Royal e.g. 2, 18, 101, 110
 - Individual thanksgiving e.g. 9, 10, 40, 107
 - Communal thanksgiving e.g. 65-68
 - Individual psalms of confidence e.g. 4, 23, 84, 116
 - Communal psalms of confidence e.g. 115, 125, 129, 133
 - Liturgies 15, 24, 134
 - Prophetic exhortations 14, 50, 75, 95
 - Didactic 1, 19, 112, 119, 139
- (Gillingham, Psalms & Poetry of Bible Oxford Bible Series, OUP, 1994)

Reading a Psalm

Praise psalms:

- Summons to praise - Psalm 111:1, Psalm 136:1
- Reason for praise. God has (e.g. Psalm 124:6, 8:1) or God who (e.g. Psalm 136:5-6, 10)
- Renewed summons to praise. (e.g. Psalm 136:26)

Lament psalms made up of most of these elements:

- Call to God and initial plea or petition
- Lament/Complaint/Confession
- Protestation of innocence
- The plea or appeal to God
- Assurance that one has been heard
- Vow of praise
- Praise

Prophecy

Prophecy in the Ancient Near East

Different kinds of OT prophecy

- Ecstatic prophecy: mark of a prophet is the state, not the words. 1 Samuel 10:5-13, 19:18-24.
- Secret knowledge: 1 Kings 14:4-6; 2 Kings 6:9-11.
- Visions and hearings: sometimes of real events (Ezekiel 8), sometimes symbolic (Ezekiel 1; Isaiah 6; Amos 7-8 etc.).
- The Divine Council: 1 Kings 22:19-23; Isaiah 6:1-13; Jeremiah 23:18, Isaiah 40?
- Acted out prophecy: Isaiah 20:1-4; Jeremiah 19:1 & 20, 27:2; Ezekiel 4, etc.

Prophecy Today

Christian Zionist

- Many OT prophecies that do not appear to be fulfilled (e.g. Amos 9:11-15; Ezekiel 37:21-2).
- They still apply to Israel today and will be fulfilled in the future

Replacement Theology or Supersessionism

The prophecies are to be transferred to the church and fulfilled in a spiritual sense.

Jesus as Israel

OT prophecies are fulfilled in Christ (e.g. 2 Samuel 7:12-17 and Matthew 1:1; Mark 11:10; Luke 1:69)

Theme of Covenant

The Noahic Covenant (Genesis 8–9)

Post-diluvian covenant (Genesis 8:20–9:17)

The introduction of additional divine commands (9:4–6)

The 'sign' of the Noahic covenant was God's 'bow in the clouds' (9:12–17)

Abrahamic Covenants (Genesis 15 & 17)

Take up different aspects of promissory agenda outlined in Genesis 12:1-3.
Nationhood (descendants and land) - Genesis 15

Blessing of all nations through Abraham and 'seed' – Genesis 17 (cf 22)

- Covenant through Isaac's line (cf Gen. 21:12)
- Ishmael
- Divine test in Genesis 22

Sacrifice involved establishment of both covenants
God alone passing between dissected animals (15:9) - Unilateral

'Sacrifice' of Isaac - obedience (22:10–14) - Bilateral

The Mosaic/Sinaitic Covenant(s)

Inauguration

- Sacrifice (Exod. 24:3–8)
- Sign: sabbatical rests (Exod. 31:13–17; cf. Is. 56:4; Ezek. 20:12, 20)
- Focus: maintaining of unique relationship between Yahweh and Israel

Bilateral obligations ('If you obey ... then ...')

Entailed responsibility

Israel to be like Yahweh (cf. Lev. 19:2)

Covenant Renewal in Deuteronomy

- Some significant differences in emphasis
- Renewal not simply remaking of Sinaitic covenant with new generation

The Davidic Covenant (2 Samuel 7)

Linked to the Abrahamic covenant

- Great name' (Gen. 12:2; 2 Sam. 7:9)
- Victory over enemies (Gen. 22:17; 2 Sam. 7:11 cf. Ps. 89:23)
- Special divine–human relationship (Gen. 17:7–8; 2 Sam. 7:14 cf. Ps. 89:26)
- Special line ('seed') through which name perpetuated (Gen. 21:12; 2 Sam. 7:12–16)
- Descendants obligated keep God's laws (Gen 18:19; 2Sam 7:14; cf. Pss 89:30–32; 132:12)
- Unique descendant of both will mediate international blessing (Gen. 22:18; Ps. 72:17)

From 'covenant between pieces' (Gen 15) to 'covenant circumcision' (Gen 17)

Promise of 'blessing of the nations' still awaited its ultimate fulfilment

The New Covenant

Associated with Jeremiah 31:31–34 (only passage in OT to mention 'new covenant')
cf also e.g. Jer. 30–33; Ezek. 34, 36–37; Is. 40–66;

Both national and international

Nationalistic - primarily Jeremiah/Ezekiel (Jer 31:36–40; 33:6–16; Ezek 36:24–38; 37:11–28)

International - Jer 33:9; Ezek 36:36; 37:28, Is. 44:28; 45:13

Ultimate fulfilment of divine promises made universal

An ideal Israel (i.e. a community of faith)

Located in a rejuvenated universe (Is. 65:17; 66:22)

Continuity and discontinuity with earlier covenants

Continuity

- Emphasis on Torah (Jer. 31:33; Ezek. 36:27; Is. 42:1–4; 51:4–8)
- Abraham's 'seed' (Jer. 31:36; Ezek. 36:37; Is. 63:16),
- particularly royal 'seed' (Jer. 33:15–26; Ezek. 37:24–25; Is. 55:3)
- Covenant formula 'I will be their God, and they shall be my people' (Jer. 31:33; Ezek. 37:23, 27; cf. Is. 54:5–10)

Discontinuity (cf. Jer. 31:32)

- Complete removal of sin (Jer. 31:34; Ezek. 36:29, 33)
- Inner transformation of heart (Jer. 31:33; Ezek. 36:26)
- Intimate relationship with God (Jer. 31:34a; Ezek. 36:27)
- Indestructible. Unlike previous covenants, new covenant cannot be broken unilaterally

Both climactic and eternal

New covenant encapsulates key promises made throughout the OT era

New covenant is fulfilment of covenants with

Theme of the Land

Land and Promise

Land promised to Abraham & descendants

God's can give land due to his ownership of whole earth (e.g. Exod. 19:5; Ps. 24:1)

Giving of Land expression of covenantal commitment to God's people

Land and Obedience

Ethical obligations to remain in Land (cf Deuteronomy 12–25)

Obedience as the condition for entry into and occupation of the land

Continued occupation of land as measure of obedience

Relationship of Land – Yahweh – Israel

Language of inheritance

Family portion of land to be passed on to succeeding generations

Whole land often described as ‘inheritance’ of entire people of God,

Land also Yahweh’s inheritance

Primacy of God/Israel relationship over any place

Exile

Enormous crisis from loss of the land

Israel convinced Father–Son relationship inviolable (e.g. Deut. 9:26, 29; 1 Kgs. 8:52–53).

Land was removed from centre of relationship with God

Theme of the Presence of God

Eden

Theophanies to the Patriarchs

Mark the beginning of the rebuilding of relationship

Abram/Abraham covenants

Promise of nationhood

Promise of land

Presence in the Exodus

Burning Bush

Leading out in the Exodus

Sinai Theophany

Tabernacle

Temple

Absence in the Psalms

Presence in Exile and Return

Destruction of temple = destruction of presence?

The Lord will return to dwell amongst his people (Ezek. 37:27)

Zechariah's visions announce time for rebuilding temple

Lord's scouts have traversed earth

Lord promised to return Jerusalem and have his house rebuilt (1:16)

Central visions of Zechariah's cycle concern the temple

- First concerns Joshua the high priest
- Second concerns the Menorah (central symbol of God's presence in temple)

Consequence of restoration of the cult

Future aspect to all of this.

Vision concerning Joshua also sign of things to come (3:8)

The cleansing of the land and the Lord's final victory (5:1–6:8)

Intertestamental Period

Historical overview: Under the Greeks

Alexander the Great (from Macedon) and the Greeks (332–200BC)
Policy of 'Hellenization' to spread Greek culture

On his death in 323BC, Alexander's four generals divided up empire.

- Ptolemy ruled Egypt, Cyprus, Palestine and part of Syria.
- Seleucus ruled rest of Syria and other eastern parts of old Persian empire.

Increasing Persecution (200–167BC)

Antiochus IV was keen Hellenizer. Known as Epiphanes

In 167BC Jews persecuted and Temple given over to pagan sacrifices.

The Fight for Independence (167–135)

Judas Maccabeus leads armed revolt against the persecution.

Succeeded by brother, Jonathan

- Hasmonean dynasty of High Priests starts (family name is hashmon)
- Later becomes a dynasty of kings

The Hasmonean Priest-Kings (135–63)

Simon murdered in 135 and succeeded by son, John Hyrcanus I.

His son, Aristobulus I (104–103) conquers Galilee and adopts title of king as well as HP.

Succeeded by his wife, Salome Alexandra (76–67), who makes peace with Pharisees.

Her sons Hyrcanus II and Aristobulus II become HP and military commander respectively.

- On her death, civil war breaks out between the brothers.
- Both sides call to Rome for help. Hyrcanus gets it.

Roman Rule to the Fall of Jerusalem.

Pompey (Roman General) enters Jerusalem in 63 BC.

In 40BC, Parthians invade Judea.

Gives support to Antigonus (son Aristobulus II) against Rome

Herod the Great founds and rebuilds cities, including Jerusalem.

In 6AD Archelaus deposed as ruler of Judea & Samaria,

Herod Agrippa I (cf Acts 12) briefly rules in AD41–44.

Later governors are cruel and corrupt and First Jewish Revolt occurs in 66AD.

Judaisms in the intertestamental period

Basics

- All Jews agreed on worship of Yahweh, the importance of the Torah and the Temple.
- Many ways to do this. Josephus (1st Century) mentions three.
- Out of the 1-2 million in Palestine:
 - c6,000 were Pharisees.
 - c4,000 were Essenes.
 - minority were Saducees.

Origins

Hellenization

The Law

High Priesthood

Political and Military Power

Pharisees (means 'separatists')

- Shammai are more conservative and literal,
- Hillel are more liberal (Jesus has much similarity to this group)



Tomb of Shammai in the Meron river in Israel.

Essenes

Saducees

Zealots

Messianic Hopes (from N T Wright)

Expectation was focussed on a nation, not an individual.

This could be focussed on an individual.

This seems to happen in three circumstances:

- an opportunity such as the death of Herod
- pressure of anti-Jewish pressure by pagans (such as under Hadrian)
- heightened speculation when trying to work out messianic chronology.

In these circumstances, the idea of the messiah can be reworked out to suit the situation.

- Davidic descent may not necessary
- There may be two messiahs.

The main task of the Messiah is to liberate Israel as the true people of God.

- Often with military action which can be seen as judgment.
- Involves the Temple and its cleansing, restoration or rebuilding.

The messiah is an agent of God, not a heavenly figure.

The messiah was not expected to suffer.

Gospels

Overview of the life of Jesus

Birth and Childhood

Early Ministry

Central Ministry

Withdrawal

Final Journey to Jerusalem

Death and Resurrection



Matthew

Structure (from NIV Study Bible)

The Birth and Early Years of Jesus (chs. 1-2)

- His Genealogy (1:1-17)
- His Birth (1:18-2:12)
- His Sojourn in Egypt (2:13-23)

The Beginnings of Jesus' Ministry (3:1-4:11)

- His Forerunner (3:1-12)
- His Baptism (3:13-17)
- His Temptation (4:1-11)

Jesus' Ministry in Galilee (4:12-14:12)

- The Beginning of the Galilean Campaign (4:12-25)
- The Sermon on the Mount (chs. 5-7)
- A Collection of Miracles (chs. 8-9)
- The Commissioning of the 12 Apostles (ch. 10)
- Ministry throughout Galilee (chs. 11-12)
- The Parables of the Kingdom (ch. 13)
- Herod's Reaction to Jesus' Ministry (14:1-12)

Jesus Withdraws from Galilee (14:13-17:20)

- To the Eastern Shore of the Sea of Galilee (14:13-15:20)
- To Phoenicia (15:21-28)
- To the Decapolis (15:29-16:12)
- To Caesarea Philippi (16:13-17:20)

Jesus' Last Ministry in Galilee (17:22-18:35)

- Prediction of Jesus' Death (17:22-23)
- Temple Tax (17:24-27)
- Discourse on Life in the Kingdom (ch. 18)

Jesus' Ministry in Judea and Perea (chs. 19-20)

- Teaching concerning Divorce (19:1-12)
- Teaching concerning Little Children (19:13-15)
- The Rich Young Man (19:16-30)
- The Parable of the Workers in the Vineyard (20:1-16)
- Prediction of Jesus' Death (20:17-19)
- A Mother's Request (20:20-28)
- Restoration of Sight at Jericho (20:29-34)

Passion Week (chs. 21-27)

- The Triumphal Entry (21:1-11)
- The Cleansing of the Temple (21:12-17)
- The Last Controversies with the Jewish Leaders (21:18- 23:39)
- The Olivet Discourse concerning the End of the Age (chs. 24- 25)
- The Anointing of Jesus' Feet (26:1-13)
- The Arrest, Trials and Death of Jesus (26:14-27:66)

The Resurrection (ch. 28)

Main Themes

Jewishness

The Church

Mark

Structure (from NIV Study Bible)

The Preface (1:1-4)

The Coming of Jesus (1:5-2:52)

- The Annunciations (1:5-56)
- The Birth of John the Baptist (1:57-80)
- The Birth and Childhood of Jesus (ch. 2)

The Preparation of Jesus for His Public Ministry (3:1-4:13)

- His Forerunner (3:1-20)
- His Baptism (3:21-22)
- His Genealogy (3:23-38)
- His Temptation (4:1-13)

His Ministry in Galilee (4:14-9:9)

- The Beginning of the Ministry in Galilee (4:14-41)
- The First Tour of Galilee (4:42-5:39)
- A Sabbath Controversy (6:1-11)
- The Choice of the 12 Apostles (6:12-16)
- The Sermon on the Plain (6:17-49)
- Miracles in Capernaum and Nain (7:1-18)
- The Inquiry of John the Baptist (7:19-29)
- Jesus and the Pharisees (7:30-50)
- The Second Tour of Galilee (8:1-3)
- The Parables of the Kingdom (8:4-21)
- The Trip across the Sea of Galilee (8:22-39)
- The Third Tour of Galilee (8:40-9:9)

His Withdrawal to Regions around Galilee (9:10-50)

- To the Eastern Shore of the Sea of Galilee (9:10-17)
- To Caesarea Philippi (9:18-50)

His Ministry in Judea (9:51-13:21)

- Journey through Samaria to Judea (9:51-62)
- The Mission of the 70 (10:1-24)
- The Lawyer and the Parable of the Good Samaritan (10:25-37)
- Jesus at Bethany with Mary and Martha (10:38-42)
- Teachings in Judea (11:1-13:21)

His Ministry in and around Perea (13:22-19:27)

- The Narrow Door (13:22-30)
- Warning concerning Herod (13:31-35)
- At a Pharisee's House (14:1-23)
- The Cost of Discipleship (14:24-35)
- The Parables of the Lost Sheep, the Lost Coin and the Prodigal Son (ch. 15)
- The Parable of the Shrewd Manager (16:1-18)
- The Rich Man and Lazarus (16:19-31)
- Miscellaneous Teachings (17:1-10)
- Ten Healed of Leprosy (17:11-19)
- The Coming of the Kingdom (17:20-37)
- The Persistent Widow (18:1-8)
- The Pharisee and the Tax Collector (18:9-14)
- Jesus and the Children (18:15-17)
- The Rich Young Ruler (18:18-30)
- Christ Foretells His Death (18:31-34)
- A Blind Beggar Given His Sight (18:35-43)
- Jesus and Zacchaeus (19:1-10)
- The Parable of the Ten Minas (19:11-27)

His Last Days: Sacrifice and Triumph (19:28-24:53)

- The Triumphal Entry (19:28-44)
- The Cleansing of the Temple (19:45-48)
- The Last Controversies with the Jewish Leaders (ch. 20)
- The Olivet Discourse (ch. 21)
- The Last Supper (22:1-38)
- Jesus Praying in Gethsemane (22:39-46)
- Jesus' Arrest (22:47-65)
- Jesus on Trial (22:66-23:25)
- The Crucifixion (23:26-56)
- The Resurrection (24:1-12)
- The Post-Resurrection Ministry (24:13-49)
- The Ascension (24:50-53)

Main Themes (Nolland)

Social Relationships

Women

Concern for outsiders

John

Structure

Prologue (1:1-18)

- Creation (cf Genesis 1)
- The Word (logos) central in Greek and Hebrew thought was a history of the personification of the logos as a mediating power.
- Jesus is set against cosmic and Old Testament background.

Jesus' Ministry - 'signs' (1:19-12:50)

- Contains all Jesus' 'signs' and appears to have no clear structure.
- Most signs are set against Jewish festivals - Jesus replaces Temple and observances:
- Passover - feeding 5,000 and being the bread of life
- Tabernacles - being the living water
- Raising of Lazarus is high point (cf Martha's confession)
- Finished with summary and people still not believing.

The Passion (13-20)

- Final night with disciples: washing feet, prediction of betrayal, farewell discourse, prayer.
- Promise of the guidance Spirit to enable life in community with the Father.
- Arrest and trial.
- Crucifixion (glorification) and resurrection.
- Summary 'these are written so that you may believe'
- Many consider the Gospel to finish at 20:31.

John and the Synoptics

Main Themes
Dualism

Glory

Believing Acts and Epistles

The Book of Acts

Authorship and Dating

Authorship

Dating

Acts and history

Structure based on Acts 1:8

Acts 1-2: You will receive power when the Holy Spirit will come upon you

Acts 3-7: and you will be my witnesses in Jerusalem

Acts 8: in all Judea and Samaria

Acts 9-28: and to the ends of the earth.

- 9-12: Gentile conversions
- 13-14: First Mission (Asia Minor)
- 15: Council in Jerusalem regarding Gentiles
- 15:36-18:22: Second Mission (Asia Minor and Greece)
- 18:23-21:16: Third Mission (Asia Minor and Greece)
- 21:33-28: Arrest and Rome.

Mission

Acts and the Gentile Mission



Paul's First Journey

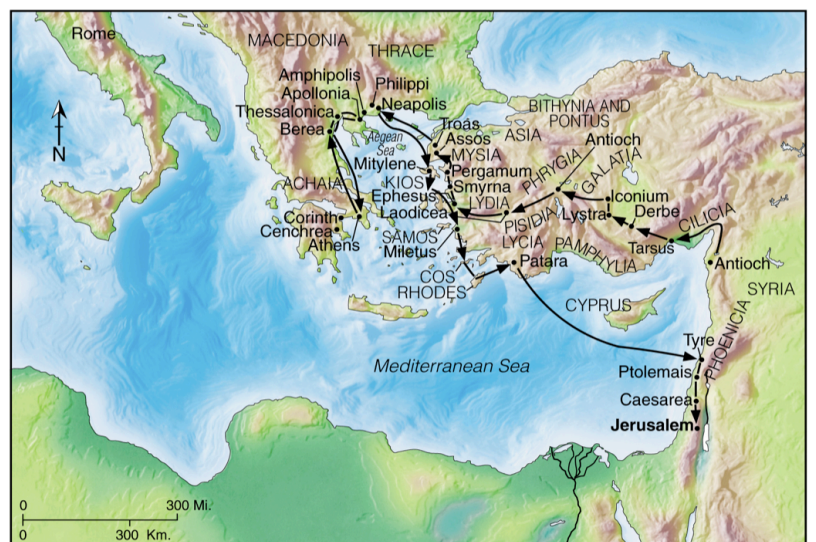
Mission to the Jews is not rejected.



Paul's Second Journey

Paul's missionary journeys (three cycles)

- First travels around Asia Minor (13-14)
- Second mission again to Asia Minor, but also to Europe and Greece (15-18)
- Third mission revisits Asia Minor and Greece (18-21)
- Paul is then arrested in Jerusalem and eventually gets to Rome via a shipwreck. (22).



Paul's Third Journey

Themes

The Holy Spirit

The Spirit acts as Jesus' replacement, his presence with the Church:

Living the Gospel



Key Places in Acts

Persecution and Mission

The Jewish Church and the Gentiles

Cornelius (Acts 10)

NB: The Activity of the Spirit.

The Jerusalem Council (Acts 15)

Paul

Chronology of life

(F. F. Bruce - International Standard Bible Encyclopaedia, Vol 4: 699, 709)

Conversion 33

- First post-conversion visit to Jerusalem 35
- Joins Barnabas at Antioch 45
- Famine relief visit to Jerusalem 46

First Missionary Journey

- Accompanies Barnabas to Cyprus and Asia Minor 47-8
- Galatians 48
- Council of Jerusalem 49

Second Missionary Journey

- With Silas et al to Philippi, Thessalonica, Corinth 49-50
- 1 & 2 Thessalonians from Corinth 50

Third Missionary Journey

- In Ephesus 52-55
- 1 Corinthians, Philippians 3:2-4:9 from Ephesus 55
- At Troas (2 Cor. 2:12) Autumn 55
- In Macedonia and Illyricum 55-56
- 2 Corinthians from Macedonia 56
- In Corinth winter 56-57
- Romans from Corinth 57

Arrest and Rome

- Arrival & arrest in Jerusalem May 57
- Detention in Caesarea 57-59
- Voyage to Rome 59-60
- House arrest in Rome 60-62
- Philippians 1:1-3:1, 4:10-23 from Rome 60/61
- Colossians, Philemon, Ephesians from Rome 60/61

Fourth Missionary Journey(??)

- Titus from Ephesus after 62
- 1 Timothy from Macedonia after 62
- Outbreak Neronian persecution 64
- Imprisonment, trial, execution 65
- 2 Timothy during imprisonment 65

Biographical details

Tarsus (place of birth)

Roman citizenship.

Jewish Heritage

Pharisee

Persecutor

Conversion/Commission

Relationship with the Jerusalem church

Paul from his letters
Character

Mission

Paul and the Mission of God

Paul and the Spirit of God

Other Epistles

Hebrews

Authorship and Style

Structure and argument

Prologue: God has spoken most perfectly through his Son (1:1-4)

Christ is superior to the agents of the Old Covenant (1:5-7:28)

- 1:5-2:18 Better than the angels
- 3:1-4:13 Better than Moses (Son greater than servant)
- 4:14-7:28 Better than Aaronic Priesthood
 - 4:14-5:10 God appointed Jesus as Eternal High Priest
 - 6:13-20 Jesus is a priest forever by the oath of God
 - 7:1-28 Jesus is a priest in the order of Melchizedek

Christ's ministry is superior to the High Priests (8:1-10:18)

- 8:1-13 A better covenant
- 9:1-12 A better tabernacle
- 9:13-10:18 A better sacrifice

So persevere! (10:19-12:29)

- 10:19-39 A better covenant implies a greater responsibility
- 11:1-40 Examples of those who have persevered
- 12:1-13 Run with endurance
- 12:14-17 Be holy
- 12:18-29 Live as citizens of an unshakeable kingdom.

Conclusion (13:1-25)

- 13:1-19 Final exhortations
- 13:20-25 Blessings and greetings

James

Authorship and Controversies

Style

Key Themes

Revelation

Genre

Threefold: circular letter, apocalypse, prophecy

Language and Imagery

When does this happen: three views (and a fourth)

- Preterist: events take place in the past, in the author's time.
- Church/world historical: events history from Jesus to the end. We are in the midst.
- Future: events prophesied are yet to be fulfilled
- Spiritual: spiritualizes the prophecy in different ways

The Millennium (Chapter 20)

- Premillennialism: Christ returns to establish the millennium and reigns himself.
- Postmillennialism: Christ's return follows the millennium which is an age of the Spirit and peace for the church.
- Amillennialism: The millennium is the present gospel/church age.
- Symbolic: Millennium is a symbol of the vindication of the saints

The Intent of the Book

Key themes (from Finamore)

- Witness to the truth – exposure of enemy's lies
- Worship of the true God as resistance to imperial and national idolatries
- Future hope enables current faithfulness
- Christian understandings take the side of the victims (6.9-11, 18.24)
- Christian witness belongs in the public political world
- God's future victory won at Calvary but yet to be fully revealed and realized
- Prophetic critique offered of the churches as well as the world
- Share in God's purpose through testimony and holiness, not through power
- Christian salvation is in context of God's purposes for whole creation
- God's rule is something in which we can participate
- God's rule promotes true freedom, it does not contradict it