**An Invitation**

**to**

**Get in Spiritual Shape**

**Learn Personal Discipline**

**Embody Faith Values**



**Outline**

Introduction and Explanation of our Procedure for the Day

Prayer

List Expectations – Mine and Yours

Prologue: “The Theater of God’s Activity” (page 2)

*Understanding the Old Testament,* by Bernhard W. Anderson, (second edition) Englewood Cliffs, New Jersey: Prentice-Hall, Inc., pp. 3-7 or pp. 3, 6-7. 1966.

Hebrew Bible Outline (page 3-4)

Hebrew Bible Timeline (page 5)

Historical Markers

Bible Writers – J E D P (page 6-7)

Torah - Pentateuch

Histories

Prophets

Wisdom

Protest Literature – Job – Ruth - Jonah

Three Great Meta Stories (page 8)

**The Theater of God’s Activity**

Leaving aside the prologue to this historical drama, which is given in the first eleven chapters of Genesis, the biblical history – reduced to its barest skeleton – may be summarized as follows: Shortly after the turn of the second millennium B.C., Israel’s ancestor, Abraham, migrated from Mesopotamia into the land of Canaan, otherwise known as Palestine. The patriarchs, or founding fathers of Israel, moved about in the hill country of Canaan, with Abraham, Isaac, and Jacob succeeding one another. Eventually, during a time of famine, Jacob’s family migrated to Egypt. There after enjoying initial favor, they were subjected to forced labor by the Egyptian pharaoh. Under the leadership of Moses (about 1300 B.C.), however, and favored by an extraordinary series of events, they escaped into the desert, where they were forged into a community with a single religious allegiance. Later, under the leadership of Joshua, they successfully attached Canaan and claimed the land as their own. During this time they had to wage ceaseless wars of defense. Enemy pressure became so intense that a monarchy was established under Saul, and in the time of kings David and Solomon (1000-922 B.C.) Canaan was an Israelite empire.

On the death of Solomon, the United Kingdom split into the two kingdoms of north and south, Israel (Ephraim) and Judah. These kingdoms, by virtue of their strategic location in a buffer zone between Mesopotamia and Egypt, were drawn into the power struggle of the Near East. The Northern Kingdom fell under the aggression of Assyria (721 B.C.); and the Southern Kingdom, after more than a century of vassalage to Assyria, fell victim to the Babylonians, who wrested world rule from Assyria. Jerusalem fell to the Babylonians in 587 B.C. and the people were carried away into Babylonian captivity. But under the benevolent rule of the next empire, Persia, the exiles were permitted to return to their homeland, where they rebuilt Jerusalem and resumed their way of life. The restoration took place chiefly under the leadership and Nehemiah and Ezra (about 450-400 B.C.).

After more than two centuries of Persian rule, Palestine came within the orbit of Greek control, as a result of the world conquest of Alexander the Great (332 B.C.). Alexander’s policy of imposed Hellenistic cultural uniformity upon the world was continued by those who inherited his divided empire, especially by the Seleucid rulers of Syria. When this policy was forced upon the Jewish community by one Seleucid kind, open revolution broke out under the leadership of the house of the Maccabees (168 B.C.). Literature of the Jewish Bible suddenly breaks off at this point. The sequel was the achievement of a period of Jewish independence, which was finally eclipsed by the next world empire – Rome. The events heralded in the Christian collection of writings known as the New Testament transpired within the vast area of the Roman Empire.

*Understanding the Old Testament*, by Bernhard W. Anderson, (second edition)

Englewood Cliffs, New Jersey: Prentice-Hall, Inc., pp. 3-7 or pp. 3, 6-7. 1966.

**2**

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| --- | --- | --- | --- | --- |
| [***Tanakh***](http://en.wikipedia.org/wiki/Tanakh) **(**[**Jewish Bible**](http://en.wikipedia.org/wiki/Jewish_Bible)**) (24 books)** | [**Protestant**](http://en.wikipedia.org/wiki/Protestant)[**Old Testament**](http://en.wikipedia.org/wiki/Old_Testament) **(39 books)** | [**Catholic**](http://en.wikipedia.org/wiki/Catholic_Church) **Old Testament (46 books)** | [**Eastern Orthodox**](http://en.wikipedia.org/wiki/Eastern_Orthodox) **Old Testament (51 books)** | **Original language** |
| [*Torah*](http://en.wikipedia.org/wiki/Torah) | *Pentateuch* or the *Five Books of Moses* | | |  |
| [Bereishit](http://en.wikipedia.org/wiki/Book_of_Genesis) | [Genesis](http://en.wikipedia.org/wiki/Book_of_Genesis) | [Genesis](http://en.wikipedia.org/wiki/Book_of_Genesis) | [Genesis](http://en.wikipedia.org/wiki/Book_of_Genesis) | Hebrew |
| [Shemot](http://en.wikipedia.org/wiki/Book_of_Exodus) | [Exodus](http://en.wikipedia.org/wiki/Book_of_Exodus) | [Exodus](http://en.wikipedia.org/wiki/Book_of_Exodus) | [Exodus](http://en.wikipedia.org/wiki/Book_of_Exodus) | Hebrew |
| [Vayikra](http://en.wikipedia.org/wiki/Book_of_Leviticus) | [Leviticus](http://en.wikipedia.org/wiki/Book_of_Leviticus) | [Leviticus](http://en.wikipedia.org/wiki/Book_of_Leviticus) | [Leviticus](http://en.wikipedia.org/wiki/Book_of_Leviticus) | Hebrew |
| [Bamidbar](http://en.wikipedia.org/wiki/Book_of_Numbers) | [Numbers](http://en.wikipedia.org/wiki/Book_of_Numbers) | [Numbers](http://en.wikipedia.org/wiki/Book_of_Numbers) | [Numbers](http://en.wikipedia.org/wiki/Book_of_Numbers) | Hebrew |
| [Devarim](http://en.wikipedia.org/wiki/Book_of_Deuteronomy) | [Deuteronomy](http://en.wikipedia.org/wiki/Book_of_Deuteronomy) | [Deuteronomy](http://en.wikipedia.org/wiki/Book_of_Deuteronomy) | [Deuteronomy](http://en.wikipedia.org/wiki/Book_of_Deuteronomy) | Hebrew |
| [*Nevi'im*](http://en.wikipedia.org/wiki/Nevi%27im) *(Prophets)* | [*Historical books*](http://en.wikipedia.org/wiki/Former_Prophets) | | |  |
| [Yehoshua](http://en.wikipedia.org/wiki/Book_of_Joshua) | [Joshua](http://en.wikipedia.org/wiki/Book_of_Joshua) | [Joshua (Josue)](http://en.wikipedia.org/wiki/Book_of_Joshua) | [Joshua (Iesous)](http://en.wikipedia.org/wiki/Book_of_Joshua) | Hebrew |
| [Shofetim](http://en.wikipedia.org/wiki/Book_of_Judges) | [Judges](http://en.wikipedia.org/wiki/Book_of_Judges) | [Judges](http://en.wikipedia.org/wiki/Book_of_Judges) | [Judges](http://en.wikipedia.org/wiki/Book_of_Judges) | Hebrew |
| [**Rut (Ruth)**](http://en.wikipedia.org/wiki/Book_of_Ruth) | [Ruth](http://en.wikipedia.org/wiki/Book_of_Ruth) | [Ruth](http://en.wikipedia.org/wiki/Book_of_Ruth) | [Ruth](http://en.wikipedia.org/wiki/Book_of_Ruth) | Hebrew |
| [Shemuel](http://en.wikipedia.org/wiki/Books_of_Samuel) | [1 Samuel](http://en.wikipedia.org/wiki/Books_of_Samuel) | [1 Samuel (1 Kings)](http://en.wikipedia.org/wiki/Books_of_Samuel) | [1 Samuel (1 Kingdoms)](http://en.wikipedia.org/wiki/Books_of_Samuel) | Hebrew |
| [2 Samuel](http://en.wikipedia.org/wiki/Books_of_Samuel) | [2 Samuel (2 Kings)](http://en.wikipedia.org/wiki/Books_of_Samuel) | [2 Samuel (2 Kingdoms)](http://en.wikipedia.org/wiki/Books_of_Samuel) | Hebrew |
| [Melakhim](http://en.wikipedia.org/wiki/Books_of_Kings) | [1 Kings](http://en.wikipedia.org/wiki/Books_of_Kings) | [1 Kings (3 Kings)](http://en.wikipedia.org/wiki/Books_of_Kings) | [1 Kings (3 Kingdoms)](http://en.wikipedia.org/wiki/Books_of_Kings) | Hebrew |
| [2 Kings](http://en.wikipedia.org/wiki/Books_of_Kings) | [2 Kings (4 Kings)](http://en.wikipedia.org/wiki/Books_of_Kings) | [2 Kings (4 Kingdoms)](http://en.wikipedia.org/wiki/Books_of_Kings) | Hebrew |
| [**Divrei Hayamim (Chronicles)**](http://en.wikipedia.org/wiki/Books_of_Chronicles) | [1 Chronicles](http://en.wikipedia.org/wiki/Books_of_Chronicles) | [1 Chronicles (1 Paralipomenon)](http://en.wikipedia.org/wiki/Books_of_Chronicles) | [1 Chronicles (1 Paralipomenon)](http://en.wikipedia.org/wiki/Books_of_Chronicles) | Hebrew |
| [2 Chronicles](http://en.wikipedia.org/wiki/Books_of_Chronicles) | [2 Chronicles (2 Paralipomenon)](http://en.wikipedia.org/wiki/Books_of_Chronicles) | [2 Chronicles (2 Paralipomenon)](http://en.wikipedia.org/wiki/Books_of_Chronicles) | Hebrew |
|  |  |  | [1 Esdras](http://en.wikipedia.org/wiki/1_Esdras) | Hebrew |
| [**Ezra-Nehemiah**](http://en.wikipedia.org/wiki/Ezra-Nehemiah)[[15]](http://en.wikipedia.org/wiki/Books_of_the_Bible#cite_note-ketuvim-15) | [Ezra](http://en.wikipedia.org/wiki/Book_of_Ezra) | [Ezra (1 Esdras)](http://en.wikipedia.org/wiki/Book_of_Ezra) | [Ezra (2 Esdras)](http://en.wikipedia.org/wiki/Book_of_Ezra) | Hebrew and Aramaic |
| [Nehemiah](http://en.wikipedia.org/wiki/Book_of_Nehemiah) | [Nehemiah (2 Esdras)](http://en.wikipedia.org/wiki/Book_of_Nehemiah) | [Nehemiah (2 Esdras)](http://en.wikipedia.org/wiki/Book_of_Nehemiah) | Hebrew |
|  |  | [Tobit (Tobias)](http://en.wikipedia.org/wiki/Book_of_Tobit) | [Tobit (Tobias)](http://en.wikipedia.org/wiki/Book_of_Tobit) | Aramaic (and Hebrew?) |
| [Judith](http://en.wikipedia.org/wiki/Book_of_Judith) | [Judith](http://en.wikipedia.org/wiki/Book_of_Judith) | Hebrew |
| [**Esther**](http://en.wikipedia.org/wiki/Book_of_Esther)[[15]](http://en.wikipedia.org/wiki/Books_of_the_Bible#cite_note-ketuvim-15) | [Esther](http://en.wikipedia.org/wiki/Book_of_Esther) | [Esther](http://en.wikipedia.org/wiki/Book_of_Esther) | [Esther](http://en.wikipedia.org/wiki/Book_of_Esther) | Hebrew |
|  |  | [1 Maccabees (1 Machabees)](http://en.wikipedia.org/wiki/1_Maccabees) | [1 Maccabees](http://en.wikipedia.org/wiki/1_Maccabees) | Hebrew |
| [2 Maccabees (2 Machabees)](http://en.wikipedia.org/wiki/2_Maccabees) | [2 Maccabees](http://en.wikipedia.org/wiki/2_Maccabees) | Greek |
|  | [3 Maccabees](http://en.wikipedia.org/wiki/3_Maccabees) | Greek |
| [4 Maccabees](http://en.wikipedia.org/wiki/4_Maccabees) | Greek |

3

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| --- | --- | --- | --- | --- | --- |
| [*Ketuvim*](http://en.wikipedia.org/wiki/Ketuvim) *(Writings)* | | [*Wisdom books*](http://en.wikipedia.org/wiki/Sapiential_books) | | |  |
| [**Iyov (Job)**](http://en.wikipedia.org/wiki/Book_of_Job) | | [Job](http://en.wikipedia.org/wiki/Book_of_Job) | [Job](http://en.wikipedia.org/wiki/Book_of_Job) | [Job](http://en.wikipedia.org/wiki/Book_of_Job) | Hebrew |
| [**Tehillim (Psalms)**](http://en.wikipedia.org/wiki/Psalms) | | [Psalms](http://en.wikipedia.org/wiki/Psalms) | [Psalms](http://en.wikipedia.org/wiki/Psalms) | [Psalms](http://en.wikipedia.org/wiki/Psalms) | Hebrew |
|  | |  |  | [Prayer of Manasseh](http://en.wikipedia.org/wiki/Prayer_of_Manasseh) | Greek |
| [**Mishlei (Proverbs)**](http://en.wikipedia.org/wiki/Book_of_Proverbs) | | [Proverbs](http://en.wikipedia.org/wiki/Book_of_Proverbs) | [Proverbs](http://en.wikipedia.org/wiki/Book_of_Proverbs) | [Proverbs](http://en.wikipedia.org/wiki/Book_of_Proverbs) | Hebrew |
| [**Qoheleth (Ecclesiastes)**](http://en.wikipedia.org/wiki/Ecclesiastes) | | [Ecclesiastes](http://en.wikipedia.org/wiki/Ecclesiastes) | [Ecclesiastes](http://en.wikipedia.org/wiki/Ecclesiastes) | [Ecclesiastes](http://en.wikipedia.org/wiki/Ecclesiastes) | Hebrew |
| [**Shir Hashirim (Song of Songs)**](http://en.wikipedia.org/wiki/Song_of_Songs) | | [Song of Solomon](http://en.wikipedia.org/wiki/Song_of_Solomon) | [Song of Songs (Canticle of Canticles)](http://en.wikipedia.org/wiki/Song_of_Songs) | [Song of Songs (Aisma Aismaton)](http://en.wikipedia.org/wiki/Song_of_Songs) | Hebrew |
|  | |  | [Wisdom](http://en.wikipedia.org/wiki/Book_of_Wisdom) | [Wisdom](http://en.wikipedia.org/wiki/Book_of_Wisdom) | Greek |
| [Sirach (Ecclesiasticus)](http://en.wikipedia.org/wiki/Sirach) | [Sirach](http://en.wikipedia.org/wiki/Sirach) | Hebrew |
| [*Nevi'im*](http://en.wikipedia.org/wiki/Nevi%27im) *(Latter Prophets)* | | [*Major prophets*](http://en.wikipedia.org/wiki/Major_prophet) | | |  |
| [Yeshayahu](http://en.wikipedia.org/wiki/Book_of_Isaiah) | | [Isaiah](http://en.wikipedia.org/wiki/Book_of_Isaiah) | [Isaiah (Isaias)](http://en.wikipedia.org/wiki/Book_of_Isaiah) | [Isaiah](http://en.wikipedia.org/wiki/Book_of_Isaiah) | Hebrew |
| [Yirmeyahu](http://en.wikipedia.org/wiki/Book_of_Jeremiah) | | [Jeremiah](http://en.wikipedia.org/wiki/Book_of_Jeremiah) | [Jeremiah (Jeremias)](http://en.wikipedia.org/wiki/Book_of_Jeremiah) | [Jeremiah](http://en.wikipedia.org/wiki/Book_of_Jeremiah) | Hebrew and Aramaic |
| [**Eikhah (Lamentations)**](http://en.wikipedia.org/wiki/Book_of_Lamentations) | | [Lamentations](http://en.wikipedia.org/wiki/Book_of_Lamentations) | [Lamentations](http://en.wikipedia.org/wiki/Book_of_Lamentations) | [Lamentations](http://en.wikipedia.org/wiki/Book_of_Lamentations) | Hebrew |
|  | |  | [Baruch](http://en.wikipedia.org/wiki/Book_of_Baruch) | [Baruch](http://en.wikipedia.org/wiki/Book_of_Baruch) | Hebrew[[24]](http://en.wikipedia.org/wiki/Books_of_the_Bible#cite_note-24) |
|  | [Letter of Jeremiah](http://en.wikipedia.org/wiki/Letter_of_Jeremiah) | Greek (majority view)[[26]](http://en.wikipedia.org/wiki/Books_of_the_Bible#cite_note-26) |
| [Yekhezqel](http://en.wikipedia.org/wiki/Book_of_Ezekiel) | [Ezekiel](http://en.wikipedia.org/wiki/Book_of_Ezekiel) | [Ezekiel (Ezechiel)](http://en.wikipedia.org/wiki/Book_of_Ezekiel) | [Ezekiel](http://en.wikipedia.org/wiki/Book_of_Ezekiel) | Hebrew |
| [**Daniel**](http://en.wikipedia.org/wiki/Book_of_Daniel) | [Daniel](http://en.wikipedia.org/wiki/Book_of_Daniel) | [Daniel](http://en.wikipedia.org/wiki/Book_of_Daniel) | [Daniel](http://en.wikipedia.org/wiki/Book_of_Daniel) | Hebrew and Aramaic |
|  | [*Twelve Minor Prophets*](http://en.wikipedia.org/wiki/Twelve_Minor_Prophets) | | |  |
| [The Twelve](http://en.wikipedia.org/wiki/Twelve_Minor_Prophets) or *Trei Asar* | [Hosea](http://en.wikipedia.org/wiki/Book_of_Hosea) | [Hosea (Osee)](http://en.wikipedia.org/wiki/Book_of_Hosea) | [Hosea](http://en.wikipedia.org/wiki/Book_of_Hosea) | Hebrew |
| [Joel](http://en.wikipedia.org/wiki/Book_of_Joel) | [Joel](http://en.wikipedia.org/wiki/Book_of_Joel) | [Joel](http://en.wikipedia.org/wiki/Book_of_Joel) | Hebrew |
| [Amos](http://en.wikipedia.org/wiki/Book_of_Amos) | [Amos](http://en.wikipedia.org/wiki/Book_of_Amos) | [Amos](http://en.wikipedia.org/wiki/Book_of_Amos) | Hebrew |
| [Obadiah](http://en.wikipedia.org/wiki/Book_of_Obadiah) | [Obadiah (Abdias)](http://en.wikipedia.org/wiki/Book_of_Obadiah) | [Obadiah](http://en.wikipedia.org/wiki/Book_of_Obadiah) | Hebrew |
| [Jonah](http://en.wikipedia.org/wiki/Book_of_Jonah) | [Jonah (Jonas)](http://en.wikipedia.org/wiki/Book_of_Jonah) | [Jonah](http://en.wikipedia.org/wiki/Book_of_Jonah) | Hebrew |
| [Micah](http://en.wikipedia.org/wiki/Book_of_Micah) | [Micah (Micheas)](http://en.wikipedia.org/wiki/Book_of_Micah) | [Micah](http://en.wikipedia.org/wiki/Book_of_Micah) | Hebrew |
| [Nahum](http://en.wikipedia.org/wiki/Book_of_Nahum) | [Nahum](http://en.wikipedia.org/wiki/Book_of_Nahum) | [Nahum](http://en.wikipedia.org/wiki/Book_of_Nahum) | Hebrew |
| [Habakkuk](http://en.wikipedia.org/wiki/Book_of_Habakkuk) | [Habakkuk (Habacuc)](http://en.wikipedia.org/wiki/Book_of_Habakkuk) | [Habakkuk](http://en.wikipedia.org/wiki/Book_of_Habakkuk) | Hebrew |
| [Zephaniah](http://en.wikipedia.org/wiki/Book_of_Zephaniah) | [Zephaniah (Sophonias)](http://en.wikipedia.org/wiki/Book_of_Zephaniah) | [Zephaniah](http://en.wikipedia.org/wiki/Book_of_Zephaniah) | Hebrew |
| [Haggai](http://en.wikipedia.org/wiki/Book_of_Haggai) | [Haggai (Aggeus)](http://en.wikipedia.org/wiki/Book_of_Haggai) | [Haggai](http://en.wikipedia.org/wiki/Book_of_Haggai) | Hebrew |
| [Zechariah](http://en.wikipedia.org/wiki/Book_of_Zechariah) | [Zechariah (Zacharias)](http://en.wikipedia.org/wiki/Book_of_Zechariah) | [Zechariah](http://en.wikipedia.org/wiki/Book_of_Zechariah) | Hebrew |
| [Malachi](http://en.wikipedia.org/wiki/Book_of_Malachi) | [Malachi (Malachias)](http://en.wikipedia.org/wiki/Book_of_Malachi) | [Malachi](http://en.wikipedia.org/wiki/Book_of_Malachi) | Hebrew |

4

***Relevant Old Testament Dates***

**BCE 2000—1600** Patriarchs

**BCE** **1600** Hebrews (Jews) in Egypt

**BCE** **1250** Exodus

**BCE** **1210—1020** Judges

**BCE** **1020—1000** King Saul

**BCE** **1000—961** King David

**BCE 961—922** King Solomon

**BCE 922** Division of Kingdom into North (Israel) and South (Judah)

**BCE 721** Conquest of Israel by Assyrians

**BCE 587—538** Conquest of Judah by Babylonians; Destruction of Temple

**BCE 539-320** Persian Period begins with Edict of Cyrus end of exile

**BCE 516/515** Temple Rebuilt under Ezra and Nehemiah

**BCE** **320-66** Hellenistic Period

**BCE** **178-66** Maccabean Period

**BCE 66 (and on)** Roman Rule in Palestine

**5**

**J, Jahwist source**

Scholars estimate the date of composition as c. 950 BCE, not long before the split of the [united Kingdom of Israel](http://en.wikipedia.org/wiki/Kingdom_of_Israel_(united_monarchy)) into the northern kingdom of Israel and the southern kingdom of Judah in 922 BC, making it the oldest source.

The documentary hypothesis attributes [anthropomorphic](http://en.wikipedia.org/wiki/Anthropomorphism) descriptions of [Yahweh](http://en.wikipedia.org/wiki/Yahweh), personal visits from Yahweh, and use of the personal name prior to Exodus 3 to the Jahwist source. It is a misunderstanding of the documentary hypothesis to attribute all use of the personal name Yahweh to the hypothetical Jahwist source; the hypothetical Deuteronomist, Elohist, and Priestly source documents all contain numerous uses of the personal name Yahweh, but the Jahwist source document is the only one to use the personal name Yahweh prior to Exodus 3.

Concerned with narratives, making up half of Genesis and half of Exodus, plus fragments of Numbers, J has a special interest in the territory of the [Kingdom of Judah](http://en.wikipedia.org/wiki/Kingdom_of_Judah) and individuals connected with its history. J has an eloquent style.

**E, Elohist source**

Use of the generic word for deity, [Elohim](http://en.wikipedia.org/wiki/Elohim), rather than the more personal name, YHWH, prior to Exodus 3, and descriptions of Yahweh of a more impersonal nature (for example, speaking through dreams, prophets, and angels rather than personal appearances) indicate the [Elohist](http://en.wikipedia.org/wiki/Elohist) source, according to the documentary hypothesis. The Elohist’s narrative does not begin with a depiction of Yahweh’s creation of humankind, but with the divine address to Abraham, the ancestor of Israel. Because both the Jahwist source and the Elohist source use "Yahweh" for God after Exodus 3, it is more difficult to discern Elohist from Jahwist source material from that point onward. E parallels J, often duplicating the narratives. E makes up a third of Genesis and half of Exodus, plus fragments of Numbers. E describes a human-like God initially called Elohim, and Yahweh subsequent to the incident of the [burning bush](http://en.wikipedia.org/wiki/Burning_bush), at which Elohim reveals himself as Yahweh. E focuses on the [Kingdom of Israel](http://en.wikipedia.org/wiki/Kingdom_of_Israel_(united_monarchy)) and on the [Shiloh](http://en.wikipedia.org/wiki/Shiloh_(Biblical)) priesthood, and has a moderately eloquent style. Scholars suggest the Elohist source was composed c. 850 BCE.[[3]](http://en.wikipedia.org/wiki/Documentary_hypothesis#cite_note-Harris-3)

6

**D, Deuteronomist source**

According to M. Noth, the Deuteronomist wrote in the middle of the 6th century BCE with the purpose of addressing contemporaries in the Babylonian exile to show them that “their sufferings were fully deserved consequences of centuries of decline in Israel’s loyalty to Yahweh.” Loyalty to Yahweh was measured in terms of obedience to the Deuteronomic law. Since Israel and Judah had failed to follow that law, their histories had ended in complete destruction in accordance with the divine judgment envisaged by Deuteronomy. “But it shall come to pass, if you will not listen to the voice of Yahweh your God, to observe to do all his commandments and his statutes which I command you this day, that all these curses shall come on you, and overtake you.” [http://en.wikipedia.org/wiki/Documentary\_hypothesis - cite\_note-22](http://en.wikipedia.org/wiki/Documentary_hypothesis" \l "cite_note-22) D in the Pentateuch is restricted to the book of [Deuteronomy](http://en.wikipedia.org/wiki/Deuteronomy), although it continues into the subsequent books of Joshua, Judges and Kings.

**P, Priestly source**

The documentary hypothesis describes the Priestly source as using the title Elohim as the general name for God in the primeval period (Genesis 1-11). [El Shaddai](http://en.wikipedia.org/wiki/El_Shaddai) is the first special name for God and it is revealed to the patriarchs and reserved for that era. Yahweh is the personal name for God that is revealed to Moses and never set in the mouth of any speaker by the Priestly source prior to Moses. The Priestly source portrays God/Yahweh as the creator of the whole world, which he declared to be good, and on which he has bestowed his blessing. Humanity is created in God’s image (or as God’s image) implying dominion over the whole earth. P includes many lists (especially genealogies), dates, numbers and laws. Portrayals of God viewed as distant and unmerciful are ascribed to P. P partly duplicates J and E, but alters details to stress the importance of the priesthood. P consists of about a fifth of Genesis (including its famous [first chapter](http://en.wikipedia.org/wiki/Genesis_creation_narrative)), substantial portions of Exodus and Numbers, and almost all of [Leviticus](http://en.wikipedia.org/wiki/Leviticus). According to Wellhausen, P has a low level of literary style. Scholars estimate its composition c. 600–400 BCE.

**7**

**Three Meta-Stories**

[Marcus Borg’s] book [*Meeting Jesus Again for the First* Time] closes by identifying three grand stories told in the Old Testament and shaped the message of Jesus:

1. 0the liberation of the Israelites from slavery, expressed in the ministry of Jesus as liberation from those things that oppress;
2. the exile of Israel and Israel’s return, expressed in the ministry of Jesus as a welcome and home-coming for the alienated and marginalised;
3. temple, priesthood and sacrifice, expressed in the message of Jesus as forgiveness and acceptance.

Borg argues that the church has tended to appropriate only the third story and so interprets the message of Jesus through the lens of sacrifice for sinners and makes literal what was a metaphor. He suggests we come closer to the way of Jesus when we hold all three stories together as important metaphors of how God is toward us.

Sourced from <http://scottjhiggins.com/review-meeting-jesus-again-for-the-first-time/>

**8**

**Afternoon Session**

*Powerpoin*t Overview of New Testament *Stephen Harris, Cal State Sacramento*

New Testament Outline page 10

New Testament Timeline - Pivotal Date – 70 CE

**CE 50—120** New Testament (Gospels, Epistles, and Revelation) written in Greek

**CE 50** Aramaic version of Matthew's Gospel possibly written

**CE 51—66** Paul's Epistles

**CE 65-70** Mark's Gospel possibly written

**CE 82-85** Greek (canonical) version of Matthew's Gospel possibly written

**CE 89-93** Luke's Gospel possibly written

CE 70 Destruction of Temple of Jerusalem

**CE 98—110** Book of Revelation (Apocalypse) written by John

**CE 120** - 1 and 2 Timothy, and Titus

Gospels (Acts) – Context and Content

Paul’s Letters

*Original* Paul: Romans, 1-2 Corinthians, Galatians, Philippians,

1 Thessalonians, Philemon

*Counter* Paul: Ephesians, Colossians, 2 Thessalonians

*Anti-*Paul: 1-2 Timothy, Titus

Other Epistles: Hebrews, James, 1-2 Peter, 1-3 John, Jude

Revelation of John

**9**

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| [Catholic](http://en.wikipedia.org/wiki/Catholic_Church), [E. Orthodox](http://en.wikipedia.org/wiki/Eastern_Orthodoxy), [Protestant](http://en.wikipedia.org/wiki/Protestant), and most [Oriental Orthodox](http://en.wikipedia.org/wiki/Oriental_Orthodoxy) | Traditional [Luther Bible](http://en.wikipedia.org/wiki/Luther_Bible) | [Syriac Orthodox](http://en.wikipedia.org/wiki/Syriac_Orthodox) | | Original language ([Koine Greek](http://en.wikipedia.org/wiki/Koine_Greek)) | |
| [*Canonical gospels*](http://en.wikipedia.org/wiki/Canonical_gospels) | | | | | |
| [Matthew](http://en.wikipedia.org/wiki/Gospel_of_Matthew) | [Matthew](http://en.wikipedia.org/wiki/Gospel_of_Matthew) | | [Matthew](http://en.wikipedia.org/wiki/Gospel_of_Matthew) | Greek (majority view) | |
| [Mark](http://en.wikipedia.org/wiki/Gospel_of_Mark) | [Mark](http://en.wikipedia.org/wiki/Gospel_of_Mark) | | [Mark](http://en.wikipedia.org/wiki/Gospel_of_Mark) | Greek | |
| [Luke](http://en.wikipedia.org/wiki/Gospel_of_Luke) | [Luke](http://en.wikipedia.org/wiki/Gospel_of_Luke) | | [Luke](http://en.wikipedia.org/wiki/Gospel_of_Luke) | Greek | |
| [John](http://en.wikipedia.org/wiki/Gospel_of_John) | [John](http://en.wikipedia.org/wiki/Gospel_of_John) | | [John](http://en.wikipedia.org/wiki/Gospel_of_John) | Greek | |
| [*Apostolic History*](http://en.wikipedia.org/wiki/Apostolic_Age) | | | | | |
| [Acts](http://en.wikipedia.org/wiki/Acts_of_the_Apostles) | [Acts](http://en.wikipedia.org/wiki/Acts_of_the_Apostles) | [Acts](http://en.wikipedia.org/wiki/Acts_of_the_Apostles) | | Greek | |
| [*Pauline epistles*](http://en.wikipedia.org/wiki/Pauline_epistles) | | | | | |
| [Romans](http://en.wikipedia.org/wiki/Epistle_to_the_Romans) | [Romans](http://en.wikipedia.org/wiki/Epistle_to_the_Romans) | | [Romans](http://en.wikipedia.org/wiki/Epistle_to_the_Romans) | | Greek |
| [1 Corinthians](http://en.wikipedia.org/wiki/First_Epistle_to_the_Corinthians) | [1 Corinthians](http://en.wikipedia.org/wiki/First_Epistle_to_the_Corinthians) | | [1 Corinthians](http://en.wikipedia.org/wiki/First_Epistle_to_the_Corinthians) | | Greek |
| [2 Corinthians](http://en.wikipedia.org/wiki/Second_Epistle_to_the_Corinthians) | [2 Corinthians](http://en.wikipedia.org/wiki/Second_Epistle_to_the_Corinthians) | | [2 Corinthians](http://en.wikipedia.org/wiki/Second_Epistle_to_the_Corinthians) | | Greek |
| [Galatians](http://en.wikipedia.org/wiki/Epistle_to_the_Galatians) | [Galatians](http://en.wikipedia.org/wiki/Epistle_to_the_Galatians) | | [Galatians](http://en.wikipedia.org/wiki/Epistle_to_the_Galatians) | | Greek |
| [Ephesians](http://en.wikipedia.org/wiki/Epistle_to_the_Ephesians) | [Ephesians](http://en.wikipedia.org/wiki/Epistle_to_the_Ephesians) | | [Ephesians](http://en.wikipedia.org/wiki/Epistle_to_the_Ephesians) | | Greek |
| [Philippians](http://en.wikipedia.org/wiki/Epistle_to_the_Philippians) | [Philippians](http://en.wikipedia.org/wiki/Epistle_to_the_Philippians) | | [Philippians](http://en.wikipedia.org/wiki/Epistle_to_the_Philippians) | | Greek |
| [Colossians](http://en.wikipedia.org/wiki/Epistle_to_the_Colossians) | [Colossians](http://en.wikipedia.org/wiki/Epistle_to_the_Colossians) | | [Colossians](http://en.wikipedia.org/wiki/Epistle_to_the_Colossians) | | Greek |
| [1 Thessalonians](http://en.wikipedia.org/wiki/First_Epistle_to_the_Thessalonians) | [1 Thessalonians](http://en.wikipedia.org/wiki/First_Epistle_to_the_Thessalonians) | | [1 Thessalonians](http://en.wikipedia.org/wiki/First_Epistle_to_the_Thessalonians) | | Greek |
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| [1 Timothy](http://en.wikipedia.org/wiki/First_Epistle_to_Timothy) | [1 Timothy](http://en.wikipedia.org/wiki/First_Epistle_to_Timothy) | | [1 Timothy](http://en.wikipedia.org/wiki/First_Epistle_to_Timothy) | | Greek |
| [2 Timothy](http://en.wikipedia.org/wiki/Second_Epistle_to_Timothy) | [2 Timothy](http://en.wikipedia.org/wiki/Second_Epistle_to_Timothy) | | [2 Timothy](http://en.wikipedia.org/wiki/Second_Epistle_to_Timothy) | | Greek |
| [Titus](http://en.wikipedia.org/wiki/Epistle_to_Titus) | [Titus](http://en.wikipedia.org/wiki/Epistle_to_Titus) | | [Titus](http://en.wikipedia.org/wiki/Epistle_to_Titus) | | Greek |
| [Philemon](http://en.wikipedia.org/wiki/Epistle_to_Philemon) | [Philemon](http://en.wikipedia.org/wiki/Epistle_to_Philemon) | | [Philemon](http://en.wikipedia.org/wiki/Epistle_to_Philemon) | | Greek |
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| [Hebrews](http://en.wikipedia.org/wiki/Epistle_to_the_Hebrews) | [Hebrews](http://en.wikipedia.org/wiki/Epistle_to_the_Hebrews) | [Hebrews](http://en.wikipedia.org/wiki/Epistle_to_the_Hebrews) | | Greek | |
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| [1 Peter](http://en.wikipedia.org/wiki/First_Epistle_of_Peter) | [1 Peter](http://en.wikipedia.org/wiki/First_Epistle_of_Peter) | [1 Peter](http://en.wikipedia.org/wiki/First_Epistle_of_Peter) | | Greek | |
| [2 Peter](http://en.wikipedia.org/wiki/Second_Epistle_of_Peter) | [2 Peter](http://en.wikipedia.org/wiki/Second_Epistle_of_Peter) | [2 Peter](http://en.wikipedia.org/wiki/Second_Epistle_of_Peter) | | Greek | |
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| [3 John](http://en.wikipedia.org/wiki/Third_Epistle_of_John) | [3 John](http://en.wikipedia.org/wiki/Third_Epistle_of_John) | [3 John](http://en.wikipedia.org/wiki/Third_Epistle_of_John) | | Greek | |
| [Jude](http://en.wikipedia.org/wiki/Epistle_of_Jude) | [Jude](http://en.wikipedia.org/wiki/Epistle_of_Jude) | [Jude](http://en.wikipedia.org/wiki/Epistle_of_Jude) | | Greek | |
| [*Apocalypse*](http://en.wikipedia.org/wiki/Apocalypse) | | | | | |
| [Revelation](http://en.wikipedia.org/wiki/Book_of_Revelation) | [Revelation](http://en.wikipedia.org/wiki/Book_of_Revelation) | [Revelation](http://en.wikipedia.org/wiki/Book_of_Revelation) | | Greek | |

10

**Why the Bible Continues to be lndispensable for Us**

Jon Berquist invited me to reflect briefly on this question:

"Why does the Bible continue to be indispensable for us?"

In response I have thought a long time about this next sentence:

***The Bible is a peculiar witness to the elusive, irascible, multi-layered, multi-voiced***

***holiness that can effect agency in the world.***

The several elements of that sentence are my best response to Jon's question.

The key term is "holiness," the irreducible otherness of God that accommodates none of

our explanatory categories, but is always out beyond our formulations. The Bible dares to

name that holiness in personal and interpersonal ways:

* as the creator of heaven and earth, all that is,
* as the deliverer of Israel,
* as Father, Son, and Spirit

That holiness is the maddeningly complex subject of the biblical text. I have characterized that holiness of God:

* as *elusive*, never adequately articulated, never domesticated or captured in our

formulations, always concealed in the very moment of disclosure.

* as *irascible*, puckish, playful, variously absent, neglectful, violent, disjunctive,

eruptive, provocative.

as *multi-layered* without possibility of harmonization of the diffuse exhibits, never fitting any of our explanatory schemes. Our various mantras of JEDP or even the canonization of four gospels articulate an awareness that the text permits no harmonization or reductionism, because the occupying character is too angular and uncooperative.

* as *multi-voiced*,

. . in the songs of women,

. . in the regular rhythms and wild imagery of poets,

. . in the punctilious designs of priests,

. . in the abrasive dialogic exchanges of the Psalms,

. . in one-off narratives where anything can happen one time.

All of this is a refusal of closure or systematization, a refusal that makes compelling

contact with our own lived experience that refuses closure or systematization.

That strange holiness is said in the biblical text to be *capable of agency*, the subject of

transformative verbs, a cause out beyond all of our causes, an agent who plucks up and

tears down, who plants and builds, who will not conform to our best pieties or ideologies.

The Bible is a *witness*, not a certitude, not itself the gospel, not an argument, not a

proposition, but a testimony to what our quite irregular antecedents have seen and heard

and known,

It is *peculiar*. There is nothing like it that attests, in vivid and palpable detail, this

character who refuses all closure. From that the world stays open to gift and surprise and

bears the burden of loss and alienation--surprise and loss, gift and alienation—all of which are referred in ways we do not understand to this holy agency.

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This peculiar testimony will not let us give in to our idolatries with a clear conscience, not the ideologies of formulated certitude nor the ideologies of privatized autonomy.

This peculiar testimony will not let us give in to the dissolution of the character of God in

progressive liberalism. This peculiar testimony will not let us give in to a vacuous

spirituality that eschews tradition and community.

This peculiar testimony will not let us give in to settled platitudes of any kind that deny

the open-endedness of life in God's world, and an openness sustained by the on-going force of Easter *ex nihilo*.

This peculiar testimony will not let us give in to any authoritarian monologue but insists

always on disconcerting dialogic engagement.

This peculiar testimony will not let us give in to the banishment of neighbor in an

ideology of self-serving individualism at the expense of the other. It is thus a summons to

freedom and courage and emancipation that refuses our fear that makes a virtue of our

self-sufficiency.

All this is present in this text because it is occupied by this holiness. For these reasons,

we never run out of testimony in talk and in walk,

* in the face of teen-age suicides,
* in the face of world hunger and the crises of production, distribution, and

consumption,

* in the face of the violation of God's other creatures in the food chain,
* in the face of momentary mastery and domination through our coercion systems,

We do know how this ends, when love wins. We know that in the meantime this holiness

is uncompromising, even if vulnerable, for its way in the world. This book of birthing and

dying keeps us always off-balance and thereby more fully human in the image of that

elusive, irascible, multi-layered, multi-voiced agency. That is how we may live our lives

from that peculiar testimony. And therefore we do not lose heart!

-Walter Brueggemann, Columbia Theological Seminary,

as presented to the Disciples Seminary Foundation, July 2013

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