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Job

Nov. 18

The theme of poem ⁽¹⁵⁻⁴¹⁾ is refusal of poet to accept the current doctrine of his day: That disease stems from sin. It is not true that the fact of disease brands the sufferer as a sinner. This is audacious refutation of doctrine of individual retribution. There must be some larger, more generous pattern.

The story (11, 2, 42) is set on ^{morning} remark of Sardan that there is no true piety, dissociated from the reward of piety. Does man worship God through fear or love? [chap. 1, 9]

Job 1:1-2:10 1:1-2:10 1:1-2:10 1:1-2:10

These are two stories. They are merged by the poet putting his plaint in the framework of Job's story, who is a blameless man. What did the poet know of Job? What was the primitive legend around Job? Where does one anonymous folk-product stem from?

Ezekiel 14; 14, 20 . . . Ez. is prophet exiled somewhere between 597 (Jehoiachin) and 586 (Zedek.) and somewhere in there he said the words of Job 14. addressed to Babylonian exiles who were saintly and thus might hope that their relatives in Palestine would be spared on both theological and political grounds.

Brochmal said that this Daniel, without the Job, is not the same as the later Daniel (1165). This was substantiated. This Daniel is some saint who judged at the time of 586.

Deductions from this passage:

- ① Job had 733
 - ② None of these three was Jewish
- Why this particular selection of names? What

have they in common? If we know more of how Job is used in this connection we would know more about the Book of Job.

In 586 B.C. presupposed the figure of some old saint, generally agreed by legend to be righteous. Noah was ancient type of virtue. So also was probably this figure of Job. Is there anything in the framework of Job connecting with this? Chap. 2, 11, 12 and 42, 7-9 are the old story (Kreyling)

Both Sabaeans & Chaldeans who fell on Job were not immediate neighbors and hence not expected. They indicate that there is something supernatural in the event and causes Job to look to God for the reason.

In 18th C. There was theory that 1, 2, 42 were ^{later} postscriptums in order to exculpate God and put blame on Satan. Satan was late figure, evil, appears only in Zachariah - and dialogue was early, Solomonic.

At end of 19th C. This changed - Wellhausen said poem late & prologue early.

Thus we cannot say with Kreyling & others, this verse is old, this is new, etc. This is arbitrary.

Heiligstadt said that story of Satan is not original in chap. 1, but is late introduction. What is older background in chap. 1? Verse 13 talks of "his sons & daughters". whose? last name in 12 is Satan. This cannot be. 6-12 is ~~terrestrial~~ celestial scene and 13 follows 5. The celestial scene is inserted and there is the confusion of antecedents in 13.

Dr. Albrecht Alt discusses 42, 11 where friends come to comfort after his riches have been restored. This is trace of earlier phase, end of chap. 1, where Job himself was not smitten. The first wager refers to property loss - he self not touched. In primitive community when man lost, his neighbors helped him to his feet. 42, 11 simply picks up to end of chap. 1. The end of 42 doesn't talk about his disease at all, only about property. They came to sympathize over his poverty and each gave him something. 42, 11 - end concludes first legend.

- ① Chap. 1, 1-5 + 13-22 - primitive story without Satan ^{verse 13 is proof of job with 12}
- ② Chap. 1 + 42, 11-17 is first stage of story, (with Satan) - his neighbors restore his fortune, since they are impressed with his piety - and God also rewards his faith by giving him three-fold.
- ③ Chap. 2 + 42, 1-10, (chap. 10, which speaks of healing - this is Third stage including his disease.)

In verse 10, "friend" is in singular - God healed Job because he prayed for friend. But he had no special friend.

- ④ 42, 10 + Ezek. 14 + legend of Jk 23 leads to theory that Job was a traditional intercessor for others. Noah interceded. Daniel interceded with highest Ugaritic god to obtain a son. His son is murdered - but through his piety + prayer, the son is resurrected. This is all in Ugaritic poem. Thus Job

is included in this list. Job prayed for
a friend who came with sorrow, instead
of complaining that he too had been smitten
by God. Prayer on behalf of one other (42, 10)
caused God to be moved by this display
and to cure him.

This little discrepancy (friend in sing instead
of plural) + Ez. 14 + Dan. allows the
three men in Ez. 14 to be equated on
basis of having prayed for the other.
Noah prayed for his family & saved them.
Dan. ^{on} friend.
Job

Ez. says that the plagues would be so
great that no one could save himself or
his children even if he were N., D., or J.,
all of whom saved their sons & daughters.

whole poem { 3, —
42 1-6 is end of poem

42 7-9 adaptation of old story by poet

42 10 clearly part of old story with Ez. 14
and myth of Aghat.

Nov 25

God himself is author (1, 13)

3rd stage is affliction by disease through influence of Satan. This is highest evidence of disinterested piety - he did not curse God. Matter of fact he prayed for his friend 42, 10 and thereby achieved his own restoration. This power of intercessory prayer brought salvation in Ez 14 to the men & their families.

Bishop Cheyne:-

God seems displeased with the talk of the friends 42: 7-9. This is surprising, for they have supported God all through poem, while Job has been the accuser.

C. says that in original story the friends spoke in similar vein as wife of Job, uttering some words of condemnation. Job rebutted them and thus God came to his judgment about them.

Prof. Boyle - of Göttingen tries to find voices in 42, 26, 27 to put into mouth of friends in order to support Cheyne's theory of a speaking portion.

Cheyne

This cannot be accepted because:

- ① Job 42: 23-25 - did not speak to me sincerely, ^{must mean to God, not about God.} God detects subtle fraud in friends' arguments. Sincere doubter more acceptable to God than hypocritical orthodox.

The poet, knowing the end ^{the narrative} wherein the hero prays for a friend, also makes his hero of the same stature wherein he shows up his friends who fear to speak in honesty before the powerful magnet God. Thus poet works in the spirit of 42, 10 into 7-9.

- ② It is proper for the wife to raise up her voice, when Job is undergoing disease, and she sees

his intense suffering, and tell him to denounce God. But what right have the friends to condemn God and risk incurring wrath. 2:12 by performing such things as tearing clothes, pouring dust, etc. (3) What does it mean to throw dust 2:11-12? (cf. Ex. 9,8; Acts 22,22 This was in order to disassociate self from the sinner. The friends, in order to ward off the danger afflicting Job, perform this rite of throwing dust heavenward. This is implied in 6,21.

Thus 7-9 is not as Cheyne says - but is an adaptation of the older story by the poet. Job is more acceptable to God in his honest blasphemy than the timid white-washing of the friends. Honest heresy is better than timorous piety.

Poet ends his sophisticated story with the old primitive story of Job's intercessory prayer. After a whole poem of blasphemy against dogma and organized prayer and God, there is a return to prayer as the ending.

Chap. 3- tense beginning, due to preceding silence of friends. 7 days they have sat silently viewing his great pain.

3:1-2 are transitions to poem beginning in v. 3

3:2 - 10:1 - he cried out (This is not "he answered" because none has spoken)

Friends' silence is possibly occasioned by suspicion that Jdt might deserve such affliction - and he cries out in final reaction vs. This last misfortune. Their suspicion might even include accusation - so that instead of getting help he is getting 7 days of dark looks.

3:3- every word has penultimate stress. same in 1:1a

"10 That The day when I was born had perished"
(There was only one tense in ancient poetic Hebrew - The Vav Consecutive gives a past, but there is only one tense, which we today call future. The Chinese also only have one tense.) It must be called a timeless tense including all three.

3:4a, c "Had That day remained dark"

"And had no light shined on it"

(It must all be put in the past - The whole sequence - if you are to get the idea that he curses the day of his death, and is not cursing some repeated day or some day in the future.)
Formula is: "would that... had"

No intimation of suicide, but next to it in intensity of despair is cursing of day of birth.

3:4 b "Had God on High not remembered it,
not summoned it"

3:5 p'12' - moons, i.e. months
let not that night enter into the
cycle of moons.

3:7 slak stone, barren, childless

3:8 If God is impotent to wipe out that
day from the cycle of years, let the
Canaanite gods do it. (cf 7:12; 9:13
change p'1 to p'. Those who challenge
primordial monster p'1/d can surely
conquer one day and wipe it out. (This
is Spiegel.)

3:9 "Had the stars stayed dark
Had the night (before my birth) never seen the dawn"
As it waited for the light
sls - early morning breezes and late evening also.

3:10 Had the night closed the dome of conception
It would have hidden travail from my eyes
ET = Yd

Yd'1 - The Var is apodaxis - Yd'1's
conditional.

Chap 3. - ICC

His very life from the day of his birth now seems to have been mere wretchedness & pain (3-10)

Shed itself is, by comparison with his misery, to be longed for and welcomed (11-19)

Why then is life thrust upon him and others wretched like himself? (11-26) Wider question is put (20-22) and followed by particular (23-26): why must the wretched live and Job in particular?

Why are men allowed to be wretched? Why are they born at all, if to live is to suffer? This question ultimately raises the question of God's responsibility: what does God mean by creating and maintaining such lives? But God doesn't come up yet in ch. 3.

3, 3 - $\text{N/K} \rightarrow \text{'N/K}$
 $\text{N/K} \rightarrow \text{'N/K}$
 $\text{N/K} \rightarrow \text{'N/K}$ (Jer. 20, 14)

verse probably refers to the night during which some men made his mother conceive.

4 Insert 4a in middle of 5, or remove 5b, place it after 4a. (p. Job 2, 2.

5 $\text{N/K} = \text{'N/K}$ in 8a.

8 N/K - something wretched or wicked.

The crocodile is here an imaginary serpent-like monster, represented as stirred up by the incantations of the professional cursers to produce eclipses.

9 morning stars - Venus & Mercury
96 gloss.

10 $\text{וְהָיוּ} \rightarrow \text{וְהָיוּ}$
 $\text{וְהָיוּ} \text{ וְהָיוּ} =$ closing doors of womb to egress of the
embryos into the world.

11 begins asking "why birth?" v. 16 should
follow v. 11.

14 $\text{וְהָיוּ} \rightarrow$ and haram = pyramids
 $\rightarrow \text{וְהָיוּ}$ or וְהָיוּ

17 $\text{וְהָיוּ} \rightarrow \text{וְהָיוּ}$

17-19 He dwells on peacefulness of Sheol

20-26 Why does God prolong life to those who
in general (20-22) and like Job in particular (23-26),
in their misery, long only for death?

Genesis

Dec. 2

R. Pfeiffer - Intro. to O.T. - first 5 chaps

chap. 12, 13 - J (9th C.)

chap. 14 - special sonar (Pfeiffer calls S - southern)

chap. 15 - E (in spite of use of עבד)

J anthropomorphic

E more remote, appearing only in visions, lightning, etc.

J southern Beersheba

differences of terminology

אנש , אנש

E northern Bethel, Ai, Shechem אנש , אנש

12, 1 - אנש - your birthplace, your family

He sets out from Haran - only later

(chap 15) is he mentioned. In Greek he is Eer, which might simply mean "city" of the Chaldees and might be same as Haran.

12, 2 - אנש - not Hebrew word

אנש - אנש

אנש - portion, as well as blessing.

12, 3 - chiasmic order

verb, part, part, verb

a, b, b', a'

Chi = X

12, 4 - 75 years - theory that Patriarchs special class even physically.

12, 5 - אנש - Amorit spelling of name which becomes אנש

אנש - early spelling without later addition of אנש - אנש

might also mean "exalted father."

12,5 - יִצְחָק - they acquired. M. says This word brought in - since Canaanite verb "to do" is עָשָׂה.

12,6 - אֶרֶץ כְּנָעַן - terebinth of rock-given - residence of local Beel.

עָשָׂה אֵל כְּנָעַן - This would be surprising if they weren't there. - Anachronism

12,8 עֵשָׂו - eastwards, towards Bethel

אֵל עֵשָׂו - In Ex 6, it would seem that אֵל not known to the patriarchs - but in this verse in Gen the J writer says the name was known to Abraham.

In early periods, no hesitation in speaking God's name - probably around Ezra, theory arose that אֵל too sacred to pronounce. This was rabbinic conception. J, as early uninhibited writer, uses אֵל.

12,9 עָרָב - caravan journey, or chief leads caravan.

12,10 Bedouins always going down to Egypt for grain.

12,11 This story told 3 times - once more of Abraham + once of Isaac (which is secondary). This version is J, simple, naive. E is more sophisticated.

12,15 Egyptian King not called מֶלֶךְ in 2000. Meant first "great house" - court - finally meant

monarch himself. But this was later.

12, 9- This suggests that if Pharaoh had known she was A's wife, he wouldn't have taken her. But Thers' imbuing him with Hebrew morality.

13- Describes break between Hebrew nomads and other tribes, Moabites, etc.

13, 8 Hb. deprecates a quarrel, says They're brothers. This is remarkable on part of 9th C. writer, who still willing to acknowledge that present-day enemies were once allies.

13, 9 $\begin{matrix} \text{p'ar} - \text{south} \\ \text{f'ar} - \text{north} \end{matrix} \left. \begin{matrix} \text{from point of view of} \\ \text{facing east} \end{matrix} \right\}$
In Egyptian, the f'ar is east and p'ar is west, facing south.

13, 10 $\begin{matrix} \text{p'ar} & \text{p'ar} & - & \text{S \& SE of Dead Sea} \end{matrix}$

14- p'ar - Thought to be Hammurabi - but wrong spelling (should be p'ar). If it was Haman - This would locate Abraham 1800 B.C. This is doubtful.

14, 2 - names look like deliberate mock-names to taunt

14, 3 - p'ar , p'ar - territory S. of Dead Sea.
Four Kings of east were fighting five Kings of SE Palestine. There was chain of fortified cities, which crumbled around 1900 -

Therefore this chap. is historical, otherwise how would 9th C. writer know about it.

14,5 p'kəṣ, p'ṣlṣ, p'n'lc - peoples living early in land of Transjordan - before Ammonites, Moabites, etc.

14,6 'ṣḥ - indigenous Hurrians, driven southward.

14,10 ṣḥḥ - bituminous pitch

14,12 Abram brought back in - what is transaction?

14,13 'ṣḥṣ p'ṣḥ - called Abram The Hebrew.

'ṣḥ name applied to them by outsiders.

They selves call selves ṣḥḥ 'ṣḥ.

ḥḥḥ ṣḥ - This is in Hebron

ṣḥḥ ḥḥ - Schochem

} might be same.

14,14

ḥḥḥ

- Egyptian word applied to ^{Pharaoh} chiefs and their followers. This indicates existence of early written sources. c. 1800

ḥḥ ḥḥ - This is anachronism, because ḥḥ did not move up north till much later.

v. 18

p'ḥḥḥ

- the God Shalem (Tehom) has given an oracle. This changed to p'ḥḥḥ.

14,18

ḥḥḥ ḥḥ

- ḥḥ is highest Canaanite god - but ḥḥḥ doesn't appear in early texts. Does appear in Church Fathers however, who are usually reliable.

14,19 - DJP - to create

14,20 - |EN - make a gift. old anchor.
and - This whole chap. may be even
older than Song of Deborah.
Giving of Vithu was Can. custom.

14,23 pk - goes with swearing oath in
previous v. I will not. Negative
oath.

15,1 E. ^{less anthropomorphic} God appears in wisdom.

15,2 pBN3 is ^{repetition} breakdown of pBN-12
his steward as an adopted son will
inherit him. Nuzzi documents show prepon-
derance of adoption.

15,5 J said his descendants would be as
dust - here they are compared to stars
in number.

15,6 p33 in Arabic means to tell the truth,
be trustworthy.

15,9 ^{re}sen - Three-year old right age
for best sacrifice.

15,13 - 7 prophesy of future Egyptian experience
of ~~slavery~~ slavery & Exodus.

J = Yahwist or Judean, ca 8th C.

E = Elohist or Ephraimite, ca 8th C.

D = Deuteronomist writer ca 7th C. and later

P = Priestly writer - strata of various dates, latest ca 5th C.

Ch. 16, JP -

Sarai - is Amorite form; also Abram

Sarah - Canaanite; also Abraham

1. סָרַי - word of J, P
 סָרָה " " E } no difference

אֲבְרָם - might mean with Arabian instead of Egyptian proper.

פָּרָע - is Arabic root - "to flee" - Hejira.

This may describe rise of Ishmaelites, who fled from their tribal brothers, The Hebrews.

3. sign of P - interest in chronology.

4.5 foreshadowing of Sarah's treatment of Hagar. Such punishment is valid in Hammurabi's code.

7 even in J, naive, predisposed to anthropomorphism, there is still a str. cushion between God and man - i.e. מַלְאָכִים ~~plur~~ ~~plur~~, which is either a representative or God self. מַלְאָכִים is simply a messenger (etymologically מַלְאָכִים) and later came to mean angel.

In early sources, it is simply a cushion. Similar to " לִבְיָנוֹ " of The Targum ("word of God").

13 corrupted badly, attempt to explain place name in next verse probably.

15 P source attributes naming of son to father.

J " " " " " mother (Gen 11)

16 P interested in chronology.

ch. 17 - P

1- '38 $\int$ traditional explanation: '38 - who is powerful.

This proba incorrect; other explanations:

338 - destroy; 338 - cast, throw Thunders

138 - mountain, elevated (Babyl.)

Prob. old Canaanite name.

'38 $\int$ 38 - worship me.

2. P. says 4 covenants - Adam, Noah, Abc, Moses.

Unique circumcision among Hebrews - at birth; other tribes practiced it at puberty. This change probably made deliberately to differentiate from others who practiced it and from whom they learned it. They desired to remove its pagan associations.

Cir. used to purport devious jealous of sex power of man.

6-10 God, land and people. Here is essentially

The basis of national religion. However much the prophets stressed universalism, still Judaism has national confines. Jehovah is 'god of Hebrews, and god of Palestine. The contribution of the Israelites was that they rose to the conception of a universal god, but at first their religion was national, like the Amorites, the Babylonians, etc.

10 full covenant not here revealed. This reserved for Moses at Sinai - here only circumcision is the covenant.

14 ancient $\int$ really was excommunication - later this mitigated by rabbis to mean merely that man will be punished in afterworld by God.

17 first explanation of name of $\int$ 38.

18 another etymology of name. ^{here.} Previous it is derived from God's having heard ^{to}ger - here it is attributed to Abraham's plea which is heard by God.

23 very day when God spoke of The covenant.

1st covenant-	Adam -	man shall rule earth
2nd	Noah -	god shall not destroy man
3rd	Abe -	circumcision
4th	Moses -	Torah at Sinai - complete.

This idea of a progressive revelation is quite an advanced idea. Not fact that Jews were chosen, for this is a universal claim - but fact that god slowly unfolds himself to man - shows sense of history and evolution. The 1st writer's account of creation shows a sense of evolution -

Ch 18- J (naiveté, vocabulary)

~~The~~ Folklore generally found - but taken & moralized by Hebrew writer. Also later writer attempts to erase polytheism of earlier stories by calling three men messengers of God. Narrative alternates singular & plural. May be God & two angels.

1. כְּנָח - Hebron (same place where Abraham wanted to circumcise his family)

בִּינָה - expresses time when

2. פֶּלֶאֱסִי ^{גוד} - characteristic J

יִלְנָא - prob. orig. root: full fest should be

יִלְנָא - shatened in jussive to יִלְנָע!

3. יִלְנָא - another characteristic J

4 $\text{h}^{\text{p}} \text{!}$ - passive Kal ($\text{h}^{\text{p}} \text{!}$)

5 $\text{h}^{\text{p}} \text{!}$ $\text{h}^{\text{p}} \text{!}$ - inasmuch as (you've passed by)

6 $\text{p}^{\text{h}} \text{h}^{\text{p}} \text{!}$ - very large amount
 $\text{h}^{\text{p}} \text{!}$ $\text{h}^{\text{p}} \text{!}$ - very fine flour

8 $\text{h}^{\text{p}} \text{h}^{\text{p}} \text{!}$ - sour, fermented milk

$\text{h}^{\text{p}} \text{!}$ - ordinary, sweet milk

only passage in Bible where divine beings said to eat.

10 Either God speaks in singular, or one angel speaks, or all speak in one chorus. Or angel whose special task was to announce birth of Isaac. Each angel had special job.

This belongs to folk-tradition of gods cohabiting with people. Same type of Divine Annunciation in New Testament.

12 $\text{h}^{\text{p}} \text{!}$ - worn-out (often used of garment)

[v. 17 - later addition]

Zeus, Hermes, Poseidon in Greek myth appeared to a man & promised him a son. Cycle of folk-stories universal in ancient world, concerning desolation of certain cities, repopulation of certain other areas (ch. 18) - where only one family is left (Noah + sons) (Lot + daughters), incest is committed. Also Noah may have been seen attacked by moon, or vice versa.

v. 17 - 33 moralistic story

17 $\text{h}^{\text{p}} \text{!}$ $\text{h}^{\text{p}} \text{!}$ $\text{h}^{\text{p}} \text{!}$ - That which I am going to do prophetic - (not simple present)

18 why this repetition? either justify God's killing Abraham, or point contrast between fate of Abraham and that of these people.

19 Deuter. expression (Gen 17:33)

20 וַיִּזְעַק - is transcribed in Greek with a ζ
 זָעַק - is cry of indignation evoked by conduct of two cities.

וַיִּזְעַק - surely

21 God goes down for himself - naive

וַיִּזְעַק - cohabitation

וַיִּזְעַק - completely degenerate.

22 b may explain difference between God and the other two messengers.

28 וַיִּזְעַק - to take on, to presume
"are you gonna call me a liar for a nickel?"

Ch. 19 - J

1. Angels, two, appear to Lot, same as Abraham.
2. He offers same hospitality. They refuse at first - then accept. (Contrast with A., whom they accepted gladly.)

5. וַיִּזְעַק - Know in sexual sense.

8 he offers daughters as substitutes.

(same story told in Judges)

וַיִּזְעַק should be וַיִּזְעַק

10 angels rescued Lot from mob.

- 11 לֹא יָרָא - magical blindness due to
dazzling light. prob. temporary.
- 14 $\text{וְהָיוּ$ - who were about to take in marriage.
- 17 וַיִּקְרָא - used several times - suggests name
of קָיִן .
- 20 וַיֵּלֶךְ - small distance. Lot asks indulgence,
says mountains too far - This city nearer.
Story to explain name of city.
- 22 rival explanation of name of city.
 וַיִּשְׁבֶּה - reverse to וַיִּשְׁבֵּן , which means
held back, restrained. God restrained from destroying
Sodom until Lot got to Zoar.
- 24 $\text{וַיִּשְׁבֶּה$ - pitch, bitumen, petroleum (very explosive) -
near Dead Sea
logical to assume that some natural
explosion destroyed surrounding towns.
- 26 some natural formation of rock ^{in neighborhood} which had to
be explained. Tied up with ancient superstition
not to look back when you leave a place.
- 29 This ties up Abe. story with Lot story. Lot is
individual righteous man saved, even though cities burned.
- 30 Lot goes up to hill country E. of Jordan
- 32 וַיִּהְיֶה - conceive
- 31-38
attempt to account for repopulation of desolated
areas.

- 37 $\text{אֶלֶּיָּךְ} \text{אֵלֶּיךָ}$ - from the father
 38 בְּנֵי־אֶמֶת - son of my people (my father's kin)

20-E

- 1 בְּנֵי־אֶמֶת - movement of group or caravan, not merely individual - semi-nomadic connotation
- 2 בְּנֵי־אֶמֶת - concerning Sarah.
- 3 God appeared in dream - characteristic E.
 $\text{אֵלֶּיךְ} \text{אֵלֶּיךְ}$ - imminent, about to - prophetic use.
- 4 אֵלֶּיךְ - whole people, or individual King.
- 7 אֵלֶּיךְ - rarely applied to patriarchs - here in sense of being under particular divine protection.
- 9 b - coincidence of English & Hebrew idiom.
- 10 $\text{אֵלֶּיךְ} \text{אֵלֶּיךְ}$ - what did you have in mind? ^{break idiom.}
- 11 אֵלֶּיךְ - reassertive - verily, surely
 אֵלֶּיךְ modifies אֵלֶּיךְ .
 $\text{אֵלֶּיךְ} \text{אֵלֶּיךְ}$ - reverence, respect, awe (fear)
- 12 $\text{אֵלֶּיךְ} \text{אֵלֶּיךְ}$ - as a matter of fact
- 13 אֵלֶּיךְ - why plural? prob. original error
 אֵלֶּיךְ - physical wandering
 אֵלֶּיךְ - figurative " - to see } pairs of roots - one intense, other less so.
- אֵלֶּיךְ - say about me

16 $\gamma^h k^d$ - paragon?

$\pi^j s^h \pi / o$ - compensation for humiliation.

$\pi \pi o \pi \delta \pi \pi$ - compensation before everyone before whom you were disgraced

$\gamma^h k^d \pi \pi \delta$ may have been written into the margin to explain last three words, then kept into text. Or last three words may be the corrupt ones.

18 belated explanation of plague which had fallen on Abimelech's house. Marcus Drieff 298 is a key word referring to something else earlier in chapter which has been lost, and we are left with the last sentence hanging.

21

5- P, interested in chronology

$\gamma^h s^h \pi k$ - retained accusative - of passive verb.

7 - $\delta \pi \pi$ - Aramaic "to speak" - rather "to believe"
(Hebrew "millah"; Targum)

8 $\gamma^h s^h \pi k$ - another retained accusative

9 Third explanation of $\gamma^h s^h$ as name - second expl. in v. 6 - first expl. in ch. 18 v. 12.

12 E writes wishes to exculpate Abraham - so puts onus on God.

13 concession to Ishmael.

14 note after a vision - characteristic E.

19 God opened her eyes - This made that particular place an oracle place.

וַיִּהְיֶה לָּהּ חֹזֶן - except וַיִּהְיֶה.

22 חֹזֶן - assumed to be Egyptian, but Marcus says no.

23 חֹזֶן - after oath means "That not"

28 etymological explanation of Beer Sheva.

31 ~~Two~~ ^{Three} reasons - seven sheep
swearing of covenant there
seven wells

32 פְּלִשְׁטִי - clear anachronism - Philistines
didn't land on coast till 600 yrs. after Ab.

33 פְּלִשְׁטִי - tamarisk, uncertain.

22 1 וַיִּהְיֶה - test, trial of obedience.
Call to Abraham like call to Samuel.

2 אֱהִיָּה - connotation of "dearly beloved"

אֱהִיָּה - only case of אֱהִיָּה after Divine command.

וַיִּהְיֶה - Jerusalem or Shechem (acc. to Samaritans)

3 This command was vision of night.

5 Abraham doesn't tell servants - This is a nicety.

Jan. 13

4 Many things happen on Third day - seems to be conventional time-limit

6 skillful touch - Isaac carries wood for own sacrifice. Aba carries instruments.

N.T. said to be "testimonia" to prove fulfillment in Jesus of O.T. which is divine. As Jesus carried cross so Isaac carried wood.

(And Nazis make victims dig own graves.) Also Jesus entering Jerusalem on ass is fulfillment of Zechariah. (Crucifixion was Assyrian, Phoenician, Carthaginian, Roman)

8 לִפְנֵי - provide for himself. Etymological.

9 וַיִּקְרָב - to tie up - esp. animal, by tying legs.

10 וַיִּפְּדֵם - to cut throat

11 וַיִּשְׁלַח - ^{very} apparent substitution for God

12 וַיִּקְרָב - another etymological pun

13 וַיִּקְרָב ? should be prob. וַיִּקְרָב

on ancient seals, favorite motif is ram caught by horns in thicket. This is on Babylonian, Syrian coins, etc. - indicating wider circulation of same story.

substitution of animal for human sacrifice is moral & religious climax

14 Etymological climax - Cult place named

וַיִּקְרָב

16 Sounds like later prophetic writing.
"-p/k) - unique in Bible.

20-24 Aramean city and tribal names - in
v. 22 $\text{p}^{\cdot}\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$ ($\text{p}^{\cdot}\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$) = $\text{p}^{\cdot}\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$
who invaded Babylonia - Chaldeans.

21 $\text{g}^{\cdot}\text{l}^{\cdot}\text{o}$ - unknown

$\text{z}^{\cdot}\text{l}^{\cdot}\text{a}$ - mentioned in Arabic source of 7th C.

$\text{h}^{\cdot}\text{k}^{\cdot}\text{l}^{\cdot}\text{h}^{\cdot}\text{p}$ - unknown, sounds Arabic

22 $\text{e}^{\cdot}\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$ - unsemitic
 $\text{p}^{\cdot}\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$ - also

23 $\text{h}^{\cdot}\text{k}^{\cdot}\text{l}^{\cdot}\text{a}$ - grandniece of Abraham
and cousin to Isaac.

24 $\text{h}^{\cdot}\text{a}^{\cdot}\text{l}$ - city

$\text{h}^{\cdot}\text{a}^{\cdot}\text{l}$ $\text{a}^{\cdot}\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$ - city associated with Damascus.

23

P - perhaps written post-exilic, when Arameans
were invading. This may have been written
to prove Israelites had legal claim to
territory in Hebron.

4 Pairs supposed to be buried there - Abe and
Sarah, Isaac & Rebecca, Jacob & Leah, Adam & Eve -
This in order to satisfy - $\text{h}^{\cdot}\text{a}^{\cdot}\text{l}$ $\text{a}^{\cdot}\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$.

1 $\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$ "h" $\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$ is variance for plain $\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$

2 $\text{a}^{\cdot}\text{h}^{\cdot}\text{p}^{\cdot}\text{a}^{\cdot}\text{z}^{\cdot}\text{e}^{\cdot}\text{z}$ - (z) prob. left out - then
remained in smaller letter.

3 what were Hittites doing here? $\text{h}^{\cdot}\text{a}^{\cdot}\text{l}$ may

be general name for pre-Jerusalem
inhabitants which P uses (Emori used
by Eliah and Karnaani by J)

- 4 אֲנִי אֶבְרָכְךָ that I may bury, cohortative
 אֶבְרָכְךָ - temporary alien ^{later means "proselyte"} taking protection, n
 אֶבְרָכְךָ - resident alien

- 6 $\text{פֶּדְיָהּ לְיְהוָה}$ - specially favored of God.

- 7 repeated in v. 12 Abe literally prostrated
self before natives - why this subservience?
of course there is typical bargaining procedure
and this may be part of exaggerated politeness

- 8 $\text{וַיִּתְּנֵם לְיָדָיו}$ - intercede for me with -

- 9 וַיִּשְׁמַע - Justice. That he may give me.
 וַיִּשְׁמַע - double, perhaps two parts to cure.

- 15 They finally get down to settle the price.

- 16 וַיִּחְשְׁבֵם - current value with the merchant.

- 17 וַיִּשְׁמַע - remained as possession (to Abraham).
legal language probably taken from contract and
deed, drawn up at purchase

- 18 וַיִּשְׁמַע - also legal phrase - witnesses

24 J

1 פָּדָה - perfect - had blessed.

2 פָּס / 326 - steward - indicates wealth - uncommon among nomads
 put hands on genitalia to seal covenant
 'נ (Heb. life) in Arabic means womb, sex organs.

3 serious form of oath may be D redactor.
 Servant is not to take Canaanite woman;
 no intermarriage.

4 'אֶלְכָּן - Kin

8 אֶלְכָּן - Niphal - you shall be cleared
 why does Ab repeat that he doesn't want
 Isaac to go back? Afraid that he would
 desert Palestine.

10 Ten camels is quite a caravan
 Not "all-wealth" but a goodly portion.

11 קָדָה - literal meaning - "to kneel".

12 קָדָה - Hiph - cause to happen

15 קָדָה - This Pual form may be a
 survival of the Kal passive, because
 קָדָה not used in Piel as "to bear" -
 only "to assist at birth".

According to one source she is niece of Ab, hence
 first cousin to Ike - other source she is granddaughter, hence
 second " " "

- 16 descended steps to the well
- 17 לנק - to take a sip
- 18 שאל - to drink abundantly.
- 19 פל 38 - until
- 28 ³one source her father is dead & Laban takes over
P source her father Bethuel is in charge. Hence
two stories merged and both women are represented
as directing negotiations.
- 36 assumption that Abe is dead or dying and has
handed over inheritance to Ske.
- 38 קל-פל - but rather
- 41 קל-פל - if not
- 43 פפ- repetition of narrative is unsophisticated style.
- 47 $\frac{2}{3}$ - wrists & lower arm as well as hand.
- 48 'שק 'הק נא - here R. is designated as
niece of Abe, with Bethuel left out (which
would make her granddaughter)
- 50 שכלא - afterthought after Laban.
- 53 These gifts represent the שו"ק, purchase price.
אל שכלא - some sort of gifts to brother
and mother - father doesn't appear here at all.

- 55 לפני 10 ימים - year or 10 months (traditionally)
 prob. means "a few days, say about ten" -
 because servant wishes to hasten her back to
 dying Abe.
- 58 in two versions - she is first consulted and asked
 if she wanted to go; secondly she is not
 consulted & arrangements made without her.
- 60 farewell blessing is semi-poetic couplet.
- 62 לפני should be בבית
- 63 לפני - found only here - to walk?
 to talk? (to bow) - hence, meditate.
- 65 - Servant called the master - perhaps she had died
 and he knew it, or perhaps he customarily called
 the master too.
- 67 - Sarah's death or Abe's death?

25

Supposed notions of affiliations of tribes, etc.
 Tantalizing genealogy - can't be strictly confirmed.
 1-12, J; 12-95 - P.

1. Keturah = Hagar, possibly.
2. Zimran - unknown
 Yokshan - north Arabia
 Medan - unknown
 Midian - head of Gulf of Akabah
 Shubak - north Arabia

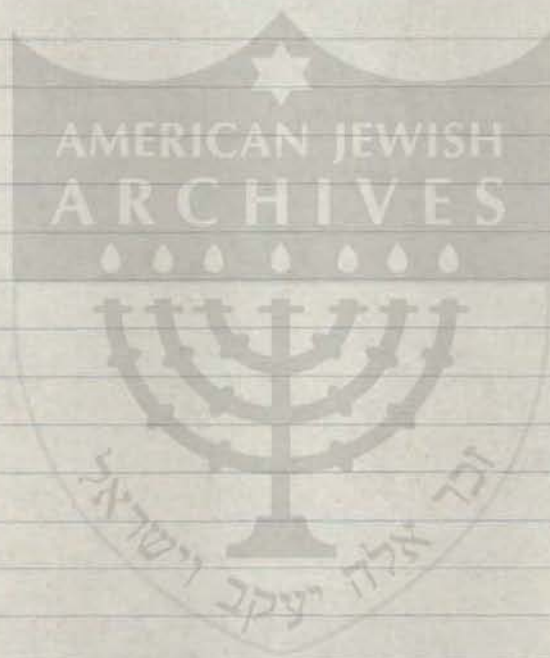
2. Shuah - unknown
3. Sheba - Sabaeans, migrated far south
 Dedan - north Arabia
 Letushim, Laumim - proper names?
- 4 These found as personal names in Arabic inscriptions.
- 6 p37 - Arabian desert.
- 11 p8 - near
- 12 PP Priestly genealogy.
- 13 Heberish - north Arabic, ^{prob} unrelated to Nabekorn,
 who migrated north as far as Damascus
 י'ק'ד' descent equal ג'ר'ד
- Kedar - collective name for several tribes
 Mibsan, Mishman, etc. - place names. In both
 lists, there are first tribal names, then place names.
- 15 י'ל'ג' - like י'א'ס migrated north and in
 first century are found in Lebanon.
- 16 p2'3'n, ^{nomadic camps} p1'3'G - ^{nomadic circuit}
- 18 Shur - is N.E. Arabia near Egypt ^{Kauklab - S. Arabia}
 י'ל'ג' is either same as Shur or is
 Asshurian as in v.3.
- ד'ו' - dwell, settle.
- 19 י'ל'ג' - char. of P writer.
- 20 p2'k / 30 d'p = p'3'3' p2'k

- 21 זֶה־בֵּי - pray with sacrifice-entreat - P char.
all these women barren - seems
to be folklore of houses that they were born
with difficulty.
- 22 confused text. meaning plain, however.
- 23 must have been written after David, after
Hebrew conquests of neighboring tribes.
- 25 זֶה־בֵּי - all red, or only red hair?
Had chosen to save root of פֶּזֶז
 זֶה־בֵּי - hairy, also root of place name
 פֶּזֶז - arabic root "thick-haired", mature, ^{fully} made
Thus several etymological roots.
- 26 זֶה־בֵּי - looks like shortened version. Most
Hebrew names are sentences - "God will
hear", etc. Full name is prob.
 זֶה־בֵּי - God will trick, will reward,
will protect, will follow, etc. Aramean name.
- 27 פֶּזֶז - ? What did he do at home?
Prob. means he was more civilized or
urbanized than man of field. Or may
mean "perfect" in ethical sense to counter-
act effect of זֶה־בֵּי as tricky.
Jacob is composite character - both wily and
cunning and noble & kind. Prob. two versions.
- 29 זֶה־בֵּי - to boil, be effervescent (presumptuous)
- 30 זֶה־בֵּי - give me a little taste (זֶה־בֵּי)
 פֶּזֶז - red stuff, red again - פֶּזֶז etymologia

31.

pl. 2 - first of all, before anything
else.

Jacob was calculating - Esau was impulsive.



Bible Seminar - 3/10/02 - Puchanes - 3/17/02

Yecheriel
Kaufman - attempt to account for birth
of monotheism in scientific manner,
with consideration for Torah also.

He is student of Tchernovitz - believes that
Jews will always be aliens unless they
attempt a full territorial solution, outside of
Palestine. This is positive Thesis. Negative is
Emancipation.

Write an essay on parasitic quality of
Jewish economic life in Palestine.

Traditional - God revealed self to patriarchs
+ formed covenants with them.

Scientific - ^{19th} c. However, degeneration led to paganism.
Progress is from lower form to
higher form - and paganism came
first. St. Augustine opposes this -
he has traditional view of degeneration
of mankind.

Mono. adopted from Egypt. solar monotheism,
or from Babylonia. Wellhausen doesn't believe
mono. taken from outside sources - but
believes in internal Jewish development from
pag. to mono. This implies that pag. was
earliest view and lasted till destruction of
Temple.

Earlier pag. not necessarily polytheistic.
They believed in one God also believed
that other nations had their own gods.

W. says mono. introduced by
prophets - who broke down pag. and taught
mono. Torah itself is later development
out of preachings of prophets.

Thus, what is relationship between literature of Torah & That of prophets? If W. is correct, then thesis of intro. of mono. by prophets is correct. If Torah came before prophets, then there was earlier mono. and prophets simply emphasized from it.

Bible divided into 3 - Torah & earlier historical books, literary prophets & Hagiographa. In 1stst, prophets in Kings are seen, etc. but not ethical mono. Further Amos, etc. not mentioned but only such as Samuel.

~~Prophets came before Torah.~~ 2nd, Acc. to the D Theory The lapses are religious and the punishment is for religious lapses - not moral & ethical. First catastrophe was golden calf - religious. Prophets castigated and attributed catastrophe to social & ethical errors. 3rd, Another difference is attitude towards ethical conduct vs. religious observance. Prophets stressed former.

→ Thus, W. Theory that Torah influenced by prophets is incorrect, acc. to Kaufman. Not a book of ~~Torah~~ literary prophets but a book of Torah (D) aroused Jewish to reform.

Each of three layers in Bible is separate layer uninfluenced by others, acc. Hag. Torah precedes prophets or is contemporaneous on independent or parallel level, since prophets did not influence Torah but did influence Hagiog.

Since Torah came first, and since mono. mentioned first in Torah, necessary to

W. says to look at stories and history, but this is not proper source, says K. Rather look at the laws

examine development of Torah. K. divides law into 3 sections: 1) J+E mainly in Exodus; 2) P (Ex. Lev. Num.); 3) D.

In J+E God speaks to Moses, as though He is talking to Israel; in D Moses speaks to Israel in name of God. In 10 places D enjoins love of God - not mentioned once in P. Conclusion: 3 sections have separate origins + development. W. places 3 in straight line of historical devel. - each including the previous. Thus K. differs again with W.

Idea of one God is common to all 3, true, but K. says these ideas are varied, and three codes are parallel + independent.

Chronological order of books of Pentateuch:

Period of development ended with Josiah - D. last book, written in that period. D is first book to be crystallized and this process ended in Ezra + Nehem. D is last book as is shown by fact that it is only book to talk about centralized worship - earlier books condone *avodah*. Also D must have been book to influence Josiah's reform, because reforms made are on basis of laws in D.

K. thesis is that P preceded the D or at least was parallel. This is contrary to W who places P in earlier times. Proof: P presupposes many places of worship, is silent on point of centralization of worship. Laws of holiday in P do not mention the pilgrimage to one place - not yet known to P. (This is an argument of silence.)

J+E
P
D

W. puts P as latest as critic. the.

Another proof: relationship of priesthood to state. P does not regard priesthood as highest ruling body - not above King but at side of King. Two functions: ① oracle, God reveals self to King thru Urim & Thummim of priest ② give God's sanction to wars of Israel.

P. 111 did not exist (acc. to Michman), also priest did not bless war. ∴ P reflects an earlier condition when these functions did belong to the priesthood. This acc. to Kaufman, who then places P before D. Wellhausen places P after D.

$$p_w = p$$

Monotheism is present from beginning of Israelite history - Moses.

paganism
↓
prophetic teaching 750-621
↓
monotheism
↓
J + E - Kingdom before 621
→ D - 621
→ P - exilic and post exilic

as being fairly late in the 6- or 7 thousand years of recorded history. Also time was ripe - Sennacherib, etc. A century ago 6-10, knowing nothing of present archeological discovery, assumed that desert barbarians could not possibly have been of high spiritual stature. But world was old at time of Moses.

The Israelites would have been an insignificant Canaanite tribe had it not been for this event of historical importance, namely Moses at Sinai. There is no archeological parallel to the letters אלהים which became the center of the Israelite religion.

Magnificent progress in last 20 years, with documents and archeology proving more things than ever known before, in re Bible and Biblical structure. We know now so much that we are no longer as certain as previous generations of scholars.

Bible is dialogue between monotheism of Sinai and paganism of Canaanite environment.

Raufman is not the latest either. Alt has two categories I: C - conflict between traditions of Israel with its monotheistic impulses and Canaanite paganism. This is perennial theme running through Jewish life, even today in America. History of Bible becomes significant because Israel prevailed against the current temptations of the day in Canaan. Every tired civilization will always revert in crises to Sinai.

Bible Seminar - Kaufman - Goldfarb 9/24/42

Thesis: Biblical religion not outgrowth of idolatry, ^{rather reaction vs. idolatry in Canaan beginning} but is monotheistic from without idolatrous elements (except for fragments of pre-mono. environment). Judaism springs into mono. from inception & since - is not laborious growth from idolatry.

This doctrine proven by excavation - no images or idols found in biblical layers.

Two theories in re mono. - 1) result of developing poly. in Baby. - Hebrews must have gotten idea of mono. from Egypt, etc. - but Kaufman refutes this. Says Bible does not think of idols as poly, but as fetiches.

2) outgrowth of idea of moral & social unity which nationhood gives to a people. K. says this inconclusive. Even in poly. religions there was unified idea of morality which did not lead to mono.

Israel freed God from destiny of eternal law by making Him The Cause, etc. Idolatry did not thus free its gods. Israel's God is will absolute (except as circumscribed by man's free will) which is really only the fulfilling of God's will and all aspects of man's will which are evil against the fight against God in history.

Bible did not know idolatry - people did not make covenant with new god of golden calf. The calf was the God, was not a symbol of any other God - and worship of it was fetish worship. There was no conflict between YHWH and the calf.

Writers of Bible knew nothing of battle for mono. which had taken place very late.

What is idolatry? a being pre-God. (Baby. story of Tiamat) God, acc. to idolatry, is The

coming into being of a God - into The 2nd/3rd.
God is limited by powers outside of him -
In Greek pantheon gods are ruled by Fate.
Zeus does not know how to judge Achilles and
Hector - has to consult fate.

a diviner is one who receives
inspiration + wisdom from god, and is thereafter
independent of The god.

God had to be strengthened annually
by sacrifice - very often the killing of The God
himself, whereupon he is reborn. Osiris. Men
by learning and acting these ceremonies can control
the gods.

K. of idolatry + Judaism.

Jew. religion did not develop in
vacuum - has remnants ^{of} idolatry - but
mainly it came to all Jews as an intuitive
flash, not only to prophets.

Use of varying names of God does not
imply idolatry - but is inheritance from past.

Main diff. - God is one, has no
family, is Absolute, obtains no authority from
any other god. No Theogony in Bible. No
pre-creation battle. No progeny from Him.

As for matter, secret of life, 2nd/3rd,
it was created 2nd/3rd. Also 1st/2nd, 1st/3rd,
etc. all created 2nd/3rd. God may create
use of forces of nature - 1st/2nd, etc. but he is
not dependent on them - They bend to his will.

Did God create evil? Battle in
Bible over this. K. says man has free choice of
freely will of God or rebelling and sinning. God
hardens the heart but does not cause man to
sin. God withholds repentance of man as this

"History is continual disturbance of the 'mosaic' by the mischief of men."

Punishment - Thus sin itself does not bring punishment.

Relation of man & God: Elijah revives child by god's help - not by sorcery.
Men of god not priests but prophets.
Magic considered a wisdom - as in idolatry - and practised by specially trained men.

As regards divination, most forms forbidden - except 5) Urim, Tummim, Ephod, Boral, Prophecy. Res Shamma tablets

substantiate that Ephod & Urim were garments worn by god priests while lots were being cast. They were removed of idolatrous content, i.e. of being able in themselves to draw forth secrets. In prophecy also - in Deutic mode, comes word of God; prophet merely speaks words which cloak the ideas of God.

Prophet not possession of special words to prophecy at any time - nor does he write for with God. This is mono. concept - God reveals self at own will - prophet waits to hear. This is not so in idolatry.

K. says Three layers:

אורח - changing idolatrous content

אורח

אורח

In sacrifices, people of Israel ate before God and not with him, as in idolatry.

In holidays, There are traces of idolatrous holiday - but no mythological elements.

THESIS

Mono. began with Moses and people accepted this in a flash.

Culture of Israel even in early days was non-idolatrious - lack of pantheon, magic, etc.

Thus K. rejects that Isr. religion has Canaanite roots; That pre-exilic Israel practiced idolatry.

He believes Isr. existed as nation before entrance into Pal. They came as military nation intent on conquest. All Canaan. were destroyed. But here is inconsistency - because later prophets exhorted a. traffic with the Canaan. But K. says only Can. on borders (like Edomites, etc.) exerted influence on Jews. Canaan. living within real Eretz Yisrael were all destroyed.

When pottery degenerated, culture of war lowered and buildings became crude at the time the Isr. came into land - K., supported by archeology, feels this indicates a complete destruction of indigenous people and failure on part of conquerors to absorb their culture.

All things deemed to be abominations (sacrificing to God or using name God) were really not - but were all dedicated to God - simply different means to a proper end.

Idolatry had no effect on literary culture of Israel - songs, poems, legends, etc. all centered around God.

Use of 1234 and 5678 were part of Isr. worship. Origin was idolatrous, but practice was for sake of God. (cf. Mexicans taking Aztec ^{acts to} worship and using it in worship of Madonna.)

W. believes Theocracy was post-exilic, when priests preached that monarchy was sinful.

K. believes Theocracy was only pre-exilic, and that monarchy after exile was considered ideal.

Prophet is vehicle which brought about Isr. belief. Early prophets called *shofets* or *sofets*. Vision came to individual, away from society (*sofets*).

W. believes priest and prophet were once same, then functions separated. (Moses orig. performed sacrifices also.)

K. disagrees with this - attributes of prophet are that he doesn't belong to groups, not subject to special schooling, no family inheritance of his position, etc.

Also prophecy has no connection with sanctuary or sex (Deborah).

Isrl. prophecy was cleavage with God.

Isrl. prophecy was will of God, expressed through the prophet as the messenger (*mal'ak*). This begins with Moses - typical of men specifically sent by God to deliver message to people. Hope and expectation for new such man every generation. Moses proved his prophethood by signs - thereafter unnecessary for others to do so. Burning-bush was first revelation of God to *mal'ak* *isrl.* - first to man in world.

Three Things at Sinai:

- 1) Inspired prophecy
- 2) Belief in God
- 3) Nationhood.

The appearance of the first inspired prophet was the beginning of belief in the word.

Egypt and Israel - Stern - 4/14/42

E. rule in Palest. ended in 950. An E.-Can. culture existed until 1380 - but influence lasted until 1200 (Merneptah stela). E. garrison at Beisan 1160. By 1100 E. prestige had fallen: Ben-Amnon received scant courtesy.

A.S. Yehuda: Heb. language influenced by E. from Joseph to Moses. Patriarchs brought Aramaic dialect to Egypt - went back with strong E. influence. And in Can they found Can. lang. also Egyptified.

Yehuda places Joseph before Hyksos - i.e. c. 1700 B.C.

Some scholars (Dorn) combat this thesis and offer Akkadian analogies for Hebrew terms, so Heb. need not necessarily only be influenced by Egp. E. in Heb. called p's Sr - indicating upper & lower E. This is parallel to E. name for the land.

Yehuda and Spiegelberg fought it out for 10 rounds. S. (acc. to Spiegel) is an Egyptologist and a good one, and the argument should prob. be on S. side. (what, argues?)

In regard to early Ben. stories, Y. finds only one genuine Akk. influence - The word plow. All other he says is E. - The snake, The flood, etc. Heb.-Eg. parallels in etymology of names and in loan-words.

Y. says שָׂרָא (Sarai) is from E. - Dorn says sarai is Akk. word meaning "to enclose". Also שָׂרָא is pure Hebrew.

Thus, Y. falls short in proving his Theory. But he is right in provoking discussion vs. The traditional acceptance that all influence is merely Can. and Akk. There is no doubt that there was prehistoric interaction of E. and Semitic lang. - but Yehuda labors his point badly.

In Vulgate, 25% associated with Jeremiah. At one point they may have been combined.

Josephus says Jer. composed dirge for Josiah's funeral. But this is too early. Written after 586 and before 538.

With exception of ch. 5, no hope for end of Galut.

Objections to Jer. authorship:

- 1.) Lacks prophetic spirit of hope
- 2.) Contra. between Lam. & Jer.
- 3.) Had Jer. written it, wouldn't have referred so well to wicked Hezekiah.

4.) Occurrence of quotations from Ezek.

L. 2, 4 24, 16 ff E.

L. 2, 14 13, 6 ff E.

L. 2, 15 27, 3 E.

L. 4, 6 16, 46-56 E.

L. 4, 20 19, 4+8 E.

- 5.) Entire work of Lam. could not have been written by one author. Ch. 1 has 2 following ^{as today}; 2 ^{ch. 5 not alphabetic} ~~and~~ have reverse. opening verse analogous to Is. 1, 21. No logical development of thought in first ch. - very logical in 2nd ch. Ch. 3 has char. of own - similar to Ps. 88. Chap. 4 similar to 2. Ch. 5 is prayer.

Pp 25, 111, 112, 114, 145 - omit letters in alphabetic psalms.

Subject of book is capture of city
by Nebuchadnezzar.

Ch. 1 - describes solitary condition of Jeru.

" 2 - repeats - trouble befell people
who had turned vs. God.

" 3 - old man speaks that punishment
is from hand of God.

" 4 - repeats 2

" 5 - prayer for deliverance - diff. from others.

Rabbi^{all} said Jer. wrote the Book.
They disagree about time, however.

" No similar book in lit. of non-jews" ^{Steinthal}

Song of Songs - Schnitzer

4/21/42

Morris Jastrow, Jr. holds that book is series of independent songs all dealing with sexual love, brought together in an anthology. Attempt to unify them spoils their beauty and destroys meaning. They are folk songs with simple thoughts.

They are included ^{in Bible} by force of popular appeal to which scholars had to yield at the time.

Some means had to be found to merge these songs into a religious work - so they were given allegoric interpretation of God & Israel as lovers.

Jastrow says that only three references to Solomon are real: 1, 5 : 8, 11+12. He is synonymous with royal estate. As grand monarch, he becomes symbol of richness. Legends about Solomon as great lover would also bring about association of him with the book by later editors.

23 love lyrics. Jas. eliminates Solomonic influence - term King only used as term of glorified lover.

Ch. 1 vv. 2-4 form separate song

vv. 5-6 new song introduced, sharply different - no comparison except saucy tone of sex.

vv. 7-8, 9-11

Ch. 2 - entirely new song

vv. 1-7

vv. 8-14 another change, in metrical system

{ If whole book one unit, why two dreams:

3, vv. 1-4 ; 5, vv. 2-8

why 4 descriptions of lover?

4, 1-7 5, 10-14
6, 6-7
7, 2-10

- ch. 1, 5-6 "The Sancy Maiden"
 ch. 2, 15 "The Fox is in the Vineyard"
 just a snatch, something missing
 ch. 3, 6-11 "Wedding Song" - white bride being
 carried to home of bridegroom.

Spiegel vs. Jastrow

- Antiquated point of view of Jastrow - horrible
1. Allegory secularity and cynicism. Delitzsch called it
 2. Drama a drama with five acts, etc. - divided chapters
 3. Anthology into coherent unity of drama. Then the critics who believed in this anthology idea won the day.
 4. Mimos - idyllic song staged by few actors - singing interspersed with dramatic parts. (Gebhart)
 5. Reversion to #1, ^{but different.} It is sacred play of love of gods, played in honor of bride & groom. In Jer. 22 form of funeral are taken from the gods and honor done to the deceased as a god. Paralleled in simple wedding - distinction given to couple who enact the love of the gods - They are no longer plain villagers but have divine nobility, representatives of divinity on earth.

Story of development of ideas on this book is story of human mind.

Marriage of Ruth & Boaz, and its relation to the levirate marriage.

Deut. 25 contains law of lev. Mar. to insure progeny, and perpetuation of name of dead husband.

In Ruth, she acts in loyalty to her husband, even though he and his brothers are all dead. Naomi is bitter. There is one Kinsman sufficiently close, but he refuses - then Boaz steps in and takes his place. Son Ruth bears to Boaz is called 3:15. Naomi gets credit for marriage, becomes nurse of child, and is said to have continued the house.

While object of lev. Mar. is to insure progeny - it also refers to taking over property. Action of brother represents sacrifice because he would have gotten property for self.

Boaz buys Elimelech's property, ^{from Naomi} after announcing to recalcitrant relative this intention. He bought Ruth along with it, which is part of bargain which first redeemer did not want to undertake.

But problems: 1) How did Naomi come to be in possession of dead husband's field? Wife does not inherit husband. 2) Next of Kin is ordinary inheritor - why does redeemer have to buy the land?

Peterson says book is not historical - written long ex post facto, and far removed from old law of property. Burroughs says book is valid expression of Jewish law, representing one stage in development. Marriage of Boaz & Ruth is step in folk custom pre-Pent. : between time when whole clan was responsible to see that women got new husband and time when only brother-in-law was responsible.

No answer to first question. Other question (why did Ruth & Naomi have to glean in someone else's field if they had one of own?) answered by saying that their field too small. Second question answered by saying that difficulty exists only for those who hold that book is solely concerned with Lev. man. If book also concerned with redemption of land to prevent loss to clan, then that is ^{answer} ~~question~~ here. Ruth's position is that of a dependent who also happens to be marriageable. If the question is only one of redemption, then why does Boaz have obligation to raise son in name of dead husband as in Lev. man.?

Lev. man. is family affair while redemption-man. is clan affair. Thus Book of Ruth is transitional state between these two.

Burroughs attacks view that book is unhistorical - holds that book typifies this transition period. Author of book was interested in all details of custom.

Verification of custom of pulling off shoe found in Nuzi tablets (1500-1200) (found near Nineveh - written in Assyria). Ordinary manner of testimony at exchanges or redemptions was to pull off shoe. In N. tablets, man, at sale of land, would lift up his foot and place foot of other man on it. Pulling off shoe was simply extension of this.

Purpose of Book and Date:

- 1.) Cahana - book written because of interest in genealogy of David, who was discredited as having a Moabite ancestor. Author (Patrik say Samuel because of his support of David) wants to portray Ruth as wonderful woman.
- 2.) Druce says date ~~post~~^{pre}-exilic, also believes primary purpose is genealogy of David. Against this is offered language, which is late - but D. says purity & simplicity is old.
- 3.) Plea for toleration in re intermarriage. Argued ~~that~~^{against} this is ~~not~~^{there} brought out very clearly or prominently. If this was aim, it is concealed. But perhaps people

Conclusion: at that time understood it. Thus impossible to ascertain possible to decide. Date in this case would be latter half of 5th c.

S.S. - If we accept Bunn. That book is between period of tribal responsibility and later individual responsibility of leaders in Deut. 25 (terminus ad quem 621), how can this be equivocated with conclusion that it is exilic or post-exilic?

? - 621

Daniel - Lipman -

5/12/42

1. question of authorship
2. question of Darius & 4 Kingdoms.

1. Scholars now hold dual authorship
1st 6 chapters deal with Daniel's life.
2nd 6 " " " " " visions.
Latter half considered Macc. and former considered earlier.

2. Darius Mede in ch. 2 & 7
4 Kingdoms - Three views
a.) Baby., Median, Persian, Greek
b.) " Medo-Persian, " of Alex, ^{Alex's} Successor
c.) " " " " Roman
Thus prob. in essence is who is '4th Kingdom'?

Author of Daniel confused fall of Baby. in 538 with second fall in 520. First one brought about fall of Kingdom under Belshazzar. Second was Darius.

Darius The Mede was a fictitious character - unhistorical - doesn't fit in the roll between Cyrus and Cambyses.

Ch. 2 & 7 spoke of 4 kingdoms which will be followed by an enduring Kingdom of heaven. The ideas in both chaps. are identical.

What was 4th? Traditional view is Roman - some say Greek, which would allow 2nd to be Median, and would make author Macc.

In ch. 2 4th King. is of iron and clay,
which emphasizes nature of duality of
Seleucid empires after Alexander. There
was some intermarriage between Ptolemies
and Seleucids. Ch. 11, 6^(Barnes) - 11, 17 (Cleopatra).
This is mingling of iron and clay.

Other proofs that authorship & date are
Marc. Turrey on basis of ch. 2, v. 33 holds it is
ca. 245.

Ten ^{7:7} horns are held to be line of
Seleucid monarchs.

15 Persian words found in book,
which also speaks for later authorship.

3 Greek words (names of musical
instruments.) - also late.

Spiegel

Who is 4th King. is of extreme importance
in Hebrew messianology. 1st Ezra felt 4th was
Meslem, hence 3rd was Roman, etc.

Christianism fascinated by this doctrine.

Jonah learns lesson of repentance from his experience with the gourd - and thus the book is written by prophet who criticizes own conduct

- II. Trumbull tries to make historicity of miracle possible. Baby would regard him as a reincarnation of fish-god Dagon - and would listen to him more. This sounds reasonable - except that Yahweh would not want to send his message through representative of another god (hence no Hebrew writer could have intended this.)

Many maritime peoples have narratives of fisherman swallowed and then miraculously disgorged. Common story. But here story has religious connotation.

- III. How about ps. in chap. II? Better say ps. was in margin, and if at all should be after v. 11, when Jonah is spewed up - then he could say words of thanks for deliverance. Instead it kept in after v. 2.

Was the ps. written by author of Jonah? Although ps. is general, that doesn't mean anything.

- IV. Dating between 800 and 200 - cannot be more specific. If in II Kings 14:25, then it was period of Jer. II.

S.S. - Problem of prophet who is ashamed by failure to happen of events he prophesied - he promised destruction - it doesn't happen. So Jonah leaves God and escapes. Answer of book

Frank - Jonah

5/18/42

1) Purpose of creation of book? Not record of events, but story with moral. Benveniste says author tries to reach Jews love of God. Kimchi supports theory that Jonah story nationalists.

Conception of God as universal (Isr., Jer.) not believed by Jews, who wanted God to strike their enemies. Author of Jonah wanted to call people back to wide concept of God.

Jonah 4, 2 is high point.

2) Some scholars regard book as allegory - Jonah is Israel - fish is Babel - exile - after praying, it was destroyed - and restored. Then people prayed for God to take vengeance on enemies. Against theory of allegory is fact that enemy is defined 3 ways - Nineveh, sea, fish.

Jesus spoke words "sign of Jonah" - This interpreted ^{in Matt.} to mean 3 days Jonah was in fish (like 3 days Jesus was in earth.) Benveniste does not believe this. And critics consider this v. in Matt. a gloss.

F.D.S. Goitein - Journ. Pale. Oriental Soc. - 1937 -
Jonah is miracle tale in tradition of prophets. J. flees service of God - but God's agents resist him. Wind reminds him, but he sleeps; Then the throwing of lots, but J. is indifferent (Throw me into the sea); Then the fish. All the signs are obedience of nature in contrast to disobedience of man.

Jonah is hurt that God spares Nineveh - and God has to show him that He is merciful (parable of ground.) (chap. IV)

is magnificent. Does Jonah want destruction to come, so that he shall be vindicated, or would he rather see mercy and repentance prevail? This is love. Nineveh is picked deliberately as a wicked city - That makes the choice for mercy even more God-like. This is a chiding against personal temper getting the best of a man.



Troy - Exile + Restoration

5/19/42

Torrey says B. exile is pure fiction of Greek period. Before exile life of people was prophetic - after it, legal. Exile draws sharp line.

T. says Jews in B. never exercised influence over Jews in Judea, and probably never returned, as Ezra + Neh. said. Census of 4,600 exiles return as 42,000 within 50 years. How can this be?

Chronicles task was to establish authority of Palestine cultus, which had been challenged. Jews of Second Temple had to prove that they, in distinction from Jews elsewhere, had true tradition from Moses.

Samaritans, z.b., offered competition at Shechem.

Necessary to have a formal restoration and they chose agency of return from Babylon with return of priests, etc. Chronicler wrote 7/3 Ezra + Nehemiah besides his own books. Nothing known about Persian period - so he could fill in as he wished. In 2 Chron. he says true tradition is in south - and so in Ezra + Neh. T. claims Chron. has created character of Ezra, modeled after himself - concerned with temple cultus and genealogy of priests, against intermarriage.

Albright completely disagrees with Torrey. Excavations disprove T.

T. explains II Isaiiah

T. explains Ezekiel in three strata, each of different origin. Bulk of book is "original prophecy" composed about 330, is historical novel of wicked day of Menezech. Orig. proph. is pseudopigraph. T. cites old tradition against reading 1st and last part before 30 years old. Uses old tradition.

Spiegel - Chananin has reasons why immature students should not read beginning & end.

Question - will God survive destruction of Temple in 586? answered by the Chariot, which carried God away where He could be served by the angels, removed from scene of destruction.

Book of Ezekiel questioned Palestine's authority - it was prophecy from outside land.

SS- Toney has some validity. Great bulk of Hebrew literature born on Hebrew soil, not in exile. How many were exiled? Several Thousand? Bulk of Jewish pop. remained on its soil - and major cleavage of exile is distorted picture. Group of refugees in Babyl. were minute and unknown. And Babyl. administrators of Palestine could not change the depths of Jewish life.

So far as Ezek is concerned, S.S. cannot accept Toney's decision that because there was no exile, there is no exilic prophet.

Pfeiffer says name Kohelet for Solomon was suggested by 1 Kings 8:1

Jastrow divides Ecc into two books - one he will reconstruct, other is traditional. He calls K. a "gentle cynic" - which describes character of reconstruction. K. has sympathy for man's struggle, but smiles at reformers trying to change human nature. K. is "easy-going dilettante" - does not solve problems of life - he sees no solution - because he sees no aim. Main conclusion is that life is paradox - life is made to be enjoyed, yet enjoyment is vanity. This is way old book was say Jastrow.

But it offended the pious, and could not be permitted as it was. Book corrected 1) to make utterances conform to Solomon; 2) make teachings more palatable.

1. How could anyone conceive of making these changes? Pious had "no willing heart".

Authorship in modern ~~age~~ was unknown - all was anonymous, and titles were absent. Book was composition of collective authors. Editors of K. had perfect right and no sense of guilt in adding changes.

2. What were the changes & additions?

K. original remark is in 3, 12-13. Pious remark is v. 14. 9.9 is K. advice - 11:9 is warning of pious commentator. This is one type - namely, warnings against Job's cynicism - pious ²⁵ commentaries.

Second type of addition is introduction of maxims to strengthen Solomonic authorship, and to counteract cynical attitude. There are proverb - 40 verses. Eg. - ^{chap 1} v. 14 says one thing. Then maxim in v. 15 is altogether different.

4:4 talks of one thing, 4:6 continues - but
4:5 is proverbial in Hebrew. These interruptions
take up 1/6 of entire book.

Third type of addition is "apologetic
statements" in ch. 12. 12:12 seems to apologize
for whole book. Purpose of these is to suggest
that even if there are still doubts, after all a book
is only a book, and not to be taken too seriously.

Why book could not have been written
by Solomon (see. to McNeil)

- 1) Language is late - Aramaic - impossible to be 10th c.
- 2) Subject matter is unsuitable to be 10th c.
influenced by late Greek & Egyptian thought
- 3) Chap. 3,



Friedman, A. Psalms
Friedman, H.
Menachem - Proverbs

5/19/42
5/20/42
5/20/42

Book is collection of collections - 8 are discernible, and even these have smaller subdivisions.

Some collections are pre-exilic + some post-600-200.

Nature of Hebrew wisdom - what is nature of חכמה? In early OT - it meant native intelligence - 2 Sam 14, 2 - Gen 41, 39 - special skill. In Proverbs, it means more - it is product of experience in the light of reason. Wise men were teachers of rules of conduct - of how to live practically. Main object was not to teach abstract knowledge but rules of daily life - love was not supernatural but combination of experience & reason directed toward manners.

Advice given to young men - 1:1. If the advice is followed, wealth & long life are gained.

24:4 wealth to be acquired by intelligence

10:4 diligence

27:23 reward for diligence

24:30 against laziness, which results in poverty

23:21 against drunkenness

Pleasures not to be shunned, but moderated - Law of Golden Mean.

31:6 - permit wine

Two groups - acceptance of Retribution - and rejection of this doctrine

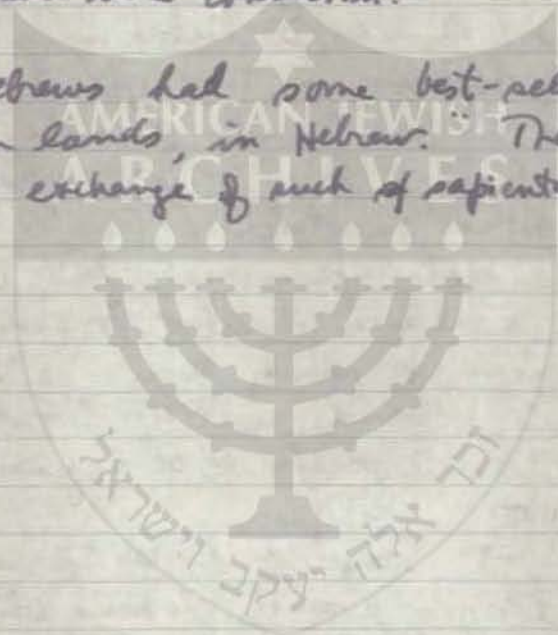
Pragmatic morality is basis of utilitarian comfort. Are proverbs merely secular? To the pages ethics and religion are inseparable.

In first collection ch. 1-9 wisdom is personified as transcendent, but subordinate to God.

Oesterley lists 100 comparisons between Hebrew proverbs and various wisdom books of Egypt + Babylonia - all part of general world-wisdom literature. The general similarities are part of ordinary common human experiences. But there is a special collection 22:17-23:14 which is so strikingly close to a Babylonian book Amon-Euegi, that there must be a connection.

SS

"Hebrews had some best-sellers of foreign lands, in Hebrew." There was always exchange of such of sapiential literature.



Amos

time of Jeroboam II (Uzziah in Judah) c. 750
cf. Morgenstern, Amos Studies.

Kittel system

prob. add. - probably added

but resp. post - perhaps should be transposed after

de c. 6 - deleted in accordance with Greek text.

2! - shall we read?

Three parts of book of Amos:

1. Oracles

ch. 1, 2

2. Sermons

ch. 3-6

3. Visions

ch. 7-9

Amos first of literary prophets. Since he is easily dated, he can serve as a basis of comparison. Wrote in poetry.

Hebrew poetry is stress - rather than Latin and Greek which is quantity, i.e. exact number of feet, regardless of where stress falls. Heb. poetry resembles early Anglo-Saxon, in that stress determines the length of a line - not the number of syllables. The stress is natural, corresponding to prose pronunciation of word. There is also dividing of lines into half. Strophe is a group of verses - 4-6 lines, which has organic connection with other strophes. Parallelism is common feature of Heb. poetry, may be synonymous or may be antithetic or may be synthetic (carrying idea further).

Two outstanding features: stress with uneven number of syllables - and parallelism.

Jerome, usually good commentator, called Amos "inde in aspectu". This is probably because of the simple thing described - yet Amos had quite good literary style. We appreciate his turn of phrase.

Ch. I

1. 375 - may refer to spotted sheep -
^{Arabic} Akkadian word means "shepherd"

Refers to specialized shepherd probably

7175 - 12 m. S. Jerusalem. 2700 ft. high
good sheep country.

7571 - old Israelite word - given up for later
word 7671. 7571 retained sense of
seeing visions.

7671 76 - prophecy primarily directed to Israel

7571 76 - prob. glori?

Jeroboam reigned from 780-745. Assyrians
began with Armenians and Damascus, so Judah
& Israel enjoyed prosperity. In 745 Tiglath-
Pileser came to Palestine & demanded tribute. Acc. to
II Kings 14, 23ff. Jeroboam conquered all territory from
Damascus to Dead Sea.

7571 76 - which earthquake? possibly
the same as mentioned in Zechariah.

2. Verse seems to be later addition, because
after superscription one expects prophecy begin.
This verse seems to be extraneous. Also this
verse found in Joel 4, 16 - connection may
be word 7571, which ^{editn} ~~Amos~~ wants to remind
people of - Thus inserted. This assumes that
Joel was known at time ^{editn} ~~Amos~~ was writing.
Joel prob. written about 400. Thus editing of Amos

was late. Even end of v.1 sounds like later editor placing the date. Of course, any superscription is added later.

3. begins prophecy - genuine words of Amos.
main beat is 3 stresses per half line
with $\text{וְיִשְׂרָאֵל} \text{ וְיִשְׂרָאֵל}$ outside the metrical scheme.

3b. - either half the verse is lost (acc. to metre) or וְיִשְׂרָאֵל is to be removed as later gloss explaining וְיִשְׂרָאֵל , then beat is exactly three.

On three on four - common figures (for each & every, 2.12.) not contradictory.

$\text{וְיִשְׂרָאֵל} \text{ וְיִשְׂרָאֵל}$ - I will not permit him to return to my favor - exact meaning unclear. God angry with Syria. Why?

וְיִשְׂרָאֵל - Threshing flails or sledges. Because these torture instruments were applied to the captives of Gilead.

4. Therefore He will send fire on the dynasty of Hazael, which will devour the palaces of וְיִשְׂרָאֵל - again a dynastic term.

5. Amos may have foreseen eventual doom of Assyrians, due to their inhumanity of Gileadite prisoners.

וְיִשְׂרָאֵל - sin, vanity, folly, iniquity. May be וְיִשְׂרָאֵל , referring to Heliopolis (sun-city), in a pun, disfiguring the name.

וְיִשְׂרָאֵל - holder of scepter.

וְיִשְׂרָאֵל - north of Orontes.

וְיִשְׂרָאֵל - unknown - somewhere in Assyrian territory. Captured populations transported usually.

3

Don't know whether this chap. continues prophesy of chap. 2 or is start of new one - at any rate 2232 1k 1500 marks a panel - prob. further development of same thought.

1 either God is speaking or Amos, not much difference so far as meaning goes.
2 H/C - outside the meter.

2 "motto of book of Amos" - Wellhausen.

national God expected to protect his people - Amos asserts this and says that He will punish them instead of protecting them. This was stunning blow to people. Amos was first man ever to say this. Elijah + Elisha didn't say that.

'153' - to know best of all, to choose.

'153' - use for in comparative sense, not in exclusive sense.

3. 11-9; where there is cause there is effect - where Israel has sinned, she will be punished. Metaphors are taken from life. v. 7 seems to be later, since it destroys the mood of the passage by virtue of being prosaic and employing late words (13/10 25E). In v. 4 153 is metrically superfluous and in v. 5 the first 153 is also met. super. - should be '153 or better left out altogether.

All these things are inevitable, if one condition is true.

3. God & Israel have willed their association.

4. Lion is Assyria.

5. If conditions are ripe for destruction of Israel it is sure to fall.

9ff-- some say similar to Ezek. 5 where other nations called to witness disgrace of Israel.

3/32/c should be 2/2/c (LXX)

1/c instead of 2/c

p'p'le's - pressed, panic-stricken, not oppressed.

10 321 ONH - Those who accumulate wealth which is the result of violence & robbery.

11 220' 23 - trouble encompasses.

32' 1/2 - Paul

12 b very corrupt - first part clean, Israel's destruction will be practically complete; second part refers vaguely to comforts & luxuries or furniture.

13 13' 6' - to warn
Full name & titles of each

14 Again, theme of v. 2

15 2/c - together with summer house is roof of winter house, not two different houses.

1/c '12 - houses inlaid with ivory panels actually have been found.

p'12 p'12 - also ivory, instead of p'12 p'12, to be synonymous with 1/c '12.

4

begins again 232 222 16 12 - attack against inhuman nobles of Samaria. Bashan is volcanic territory where soil is rich and fine

your fast. Refers to fast ladies of licentiousness.

- 2 לעצמך - by his holiness, not sanctuary
 ב'לעצמך - imminent future

26 - different ב'לעצמך $\rightarrow$ לעצמך
 ל'לעצמך - looks

ל'לעצמך - also looks

Corpses fastened looks to lips of captives and dragged them that way. This is threat to these fine ladies that they will be dragged thusly.

- 3 ל'לעצמך - harems, or ^{Armenia} place name - obscure

4. turns to religious aspects of Samaritan life.

ל'לעצמך - near Jaicho

ל'לעצמך - morning after arrival bring sacrifices,
next day bring tithes.

People bring sacrifices yet still sin in hearts.

- 5 ל'לעצמך - all, Var

ל'לעצמך - thank offering

ל'לעצמך - later forbidden by Priestly legislation,
because it was part of pagan ritual. In
Amos's time ל'לעצמך still OK.

Five chastisements go unheeded. W 6-11

- 6 ל'לעצמך - in spite of fact, whereas

ל'לעצמך - cleanness of teeth, famine, nothing
to eat

- 7 withheld rain at time it was expected

ל'לעצמך should be ל'לעצמך .

- 8 drought.

9 /1032 - mildew, blight

10 $\begin{matrix} 7732 & \rightarrow & 7732 \\ & 773 & \end{matrix}$ (death of first-born)
 77321 - omit vav

11 ^{Terrible earthquake}
barely snatched from complete destruction. People have not learned from all above punishments, and have not returned.

12 Therefore, The warning comes, prepare to meet thy God O Israel. Future threatened but left in terrible doubt.

13 Doxology, one of 4 or 5 in Amos. These prob. later additions belonging to religious philosophy developed in 5th and 4th c.

$7732 \rightarrow 77321$
 77321 is 773 - old Canaanite phrase in Ugarit texts, God represented as striding the heights of the earth.

5

7732 meter is in measure 3, 2. Each stichos so divided. Effect of such beat is pathos-second part trails off plaintively. Begins in v. 2 - v. 1 merely introduction. 7732 can also be used in taunting - Is. 21

3 $7732 \dots 7732$ interrupts the meter
 7732 - amounted to
v. 3 considered possible gloss - post-critic

4.5 varied pattern of 2's and 3's. Parallelism usually brings out a 3-beat pattern - this,

alternating with the וְיִשְׁרָאֵל , indicates the mood of various parts of the prophecy. Prophecy usually extempore to extent that it is unwritten at first - the general idea is present and there were established forms into which their expressions would fall - then they started speaking and utilized patterns.

Doesn't Beer-sheba seem to be out of place as being too far south? Rather strange - also in parallelism it is lacking one section. Lf. later gloss.

וְיִשְׁרָאֵל וְיִשְׁרָאֵל וְיִשְׁרָאֵל - play
It וְיִשְׁרָאֵל becomes וְיִשְׁרָאֵל , vocalized וְיִשְׁרָאֵל
Beth-on place near Beth-el.

5b also discarded as later post-critic, but R.M. doesn't think this is justified. Amos would have seen the coming destruction and exile.

6 corrupted text. What does וְיִשְׁרָאֵל mean? Suggested:

וְיִשְׁרָאֵל or וְיִשְׁרָאֵל

and as for וְיִשְׁרָאֵל at end, should be וְיִשְׁרָאֵל in parallelism to וְיִשְׁרָאֵל

7 sugg. That this go with 10 and 11 - in other words put moral things and natural things together - don't split them.

וְיִשְׁרָאֵל - wounded, bitter, spit out.

וְיִשְׁרָאֵל - throw it away, cast it to ground

graphic figure to show pervasion of justice.

They treat it as if it were something loathsome.

8

וֹרִיִּים - Orion - also means fat, thick
(comes to mean thick-headed fool)
כִּנּוֹס - cluster, heap, Pleiades

וְיִשְׁלֹשׁ - (root פִּלֵּשׁ with abstract ending יֵשׁ)
doesn't mean "shadow of death" - but rather
dark valley or darkness.

RM suggests insert וְיִשְׁלֹשׁ betw. 7
and 8 and 8 is a definition of the God
whom they are to seek. 7 refers to those
who don't seek God. In 2:15 RM feels should
stay at end of v. Others suggest putting it at
beginning and then again rest of verse is definition.

9

וְיִשְׁלֹשׁ - in Aram. it means "be cheerful" -
to cause to flesh.

3:2 is commonplace word after brilliant figure וְיִשְׁלֹשׁ
Also note that 3:2 used twice in two sections.

Suggests - 3:2 → 2:12 : 5:8 → 5:8
Bull Ram

another planetary figure as Orion: Pleiades.

Thus 9 would follow 8 as an astronomical
analogy figure.

10 Back to moral problem - again refers to
objects of God's wrath.
3-3 meter

11

פְּוֹרֵיִם - strange form. O is sort of
orthographic mark to indicate Q should
be read 'e. Root is פִּלֵּשׁ - to tread.

1. לֵבֶנֶן - tribute
 2. אֶבֶן - heavy stones represented expensive permanent investment of rich, which they would enjoy anyhow.
 3. אֶבֶן - selected grapes, choice fruits perhaps for export.

12 כֶּסֶף - hube, not ransom

- 13 אִישׁ - will man keeps silent out of discretion.
 14 אִישׁ - almost always refers to future. But what does it mean? Punishment will be so bad in that future day that even a decent man will be afraid to say anything and be glad if he can escape scot-free.

- 14 אִישׁ - if you want to live - seek good
 15 אִישׁ - sometimes means "sincere" if people really reform then God will be אִישׁ with them.

- 15 אִישׁ - refers to those left in Israel after the first Egyptian attacks against Gilead and Belshazzar. It may refer to chosen few who will be left after general debacle to come.

- 16 אִישׁ → אִישׁ (shouters)
 17 אִישׁ - wailing cry. אִישׁ is Greek.
 18 אִישׁ - proph. temp. It before אִישׁ
 19 אִישׁ - indicates mourning will take place in country

18 dualism of light & darkness.

19 Hindu legend - man blocked on ~~the~~ ^{both} sides by lion & tiger - jumps into well wherein is cobra - sees honey on wall & licks it. Hindu moral is that even in danger man takes pleasure of moment. Hebrew moral is different but strange coincidence between stories - same animals named.

20 לול - extreme darkness
זלז - brightness of rising sun at dawn.

21 ליל - holiday ליל - to dance in circles
ליל - less literal meaning than "well"
ליל - to approve; take pleasure in, enjoy.
ליל - closing days of festivals.

22 one 3-beat phrase missing, after ויל

24 great moral & ethical saying
ליל - perennial stream, not drying up in summer.

25 ליל - "ו" indefinite - either זלז or זלז.

26 ויל - ליל - stars worshipped - mentioned also in Amarna letters.

27 Because you have worshipped these stars, I shall exile you. But this couldn't also refer to sacrifices in desert in v.25, because that wouldn't be wrong, except if accompanied by later backsliding.

6

- 1) Hoi - cry of warning
 /1.3 - refers to Judah as well as Israel
 225 - to designate, be called
 '2 pof /ka/ - should be farrelled to
 א'ו/12 '225
- 2) p'2/6 p'k2 - are you better
- 3) א22 → א22 par. to p/1
- 4) 222 - fatted
- 5) p'622 - ^{RM}crumble food, break bread
 to accompaniment of music
 - (regularly) to chatter, chant,
 3/32 - gloss - disturbs meter & sense
- 6) 225N - sprinkling vessel - if blood on altar.
 impudence to drink from cult vessel
 62 - sometimes placed as 13 b.
- 7) p'n/20 p'52N 20 - play - "revelry of
 roisterers will be routed" - RM.
- 8) 2/2' + p'k2 - put it back to v.7 or drop it.

9-10 difficult - p'p's. gloss - or very confused
 description of plague & destruction. Simply a
 great disaster with hardly any survivors.

9. Is it reference to Sodom & Gomorrah?

10. Who is the burner?

Very obscure - seems fragmentary

- 11) p'o'o - complete shattering
p'e,p'a - splitting

12) p' 3p22

indicating the unnatural order of things which these nations are introducing by their vices - i.e. turning justice upside down, etc.

13) 223 k f - of no-value

13 b - introduce p'p'o. b.c.

p' 122 - strength, power

14) 3 - but, however, in app. to idea of 13 that
222 with p'o'p'a indicating imminent future - common usage.

Three visions, interrupted by historical episode between Amos & Amaziah, then visions continue. Prob. the Am. episode is interjected at the particular point.

Will not assume naively that each prophecy was delivered at various seasons of nature. That he waited for fitting season - but must assume that he preached continuously.

1) 25/ instead of 25/1, meaning brood or swarm. But this is strained. Must be 25/1 after 222.

Amos had vision of God creating locusts. e p d - grass, after-growth in early summer - word occurs on begin calendar.

$\text{עָלְיוֹם} \rightarrow \text{עָלְיוֹם} - \text{large locusts}$
 $\text{יָמֵי} \text{ 'SE} - \text{moving of King} \rightarrow \text{steering}$
 $\text{of sheep. yet no point here in}$
 mentioning sheep.

Whole verse confused - prob. only a means
 of dating time of locusts, from creation to state
 of full-grown.

- 2) $\text{אֲכָלוּ} \text{ (to) } \text{אֲכָלוּ} - \text{simply rearrangement of}$
 $\text{letters - but makes sense.}$
 $\text{To eat up completely - to finish eating.}$

$\text{'u} - \text{is it possible that?}$

- 3) abrupt beginning of verse. God repents.
 Is this literal? Or are locusts a symbol
 of devouring usurpation.

- 4) Second $\text{אֲכָלוּ} \text{ may be dropped}$
 $\text{עָלְיוֹם אֲכָלוּ קִיץ} - \text{taken lit. - summer to a}$
 trial by fire
 $\text{עָלְיוֹם אֲכָלוּ קִיץ} - \text{one of suggested emendations.}$
 Idea, however, is clear.

$\text{פִּלְטָה} - \text{early mythological word - Tiamat}$
 $\text{פִּלְטָה} \rightarrow \text{"} \text{פִּלְטָה} - \text{The territory of God.}$

- 5) parallel to v. 2
 6) par. to v. 3

- 7) Did God show Amos himself standing with plumbline? or did he show him a man standing with plumbline? In Greek text and in Zechariah, he sees an E'ik holding the line.

וְעַתָּה אֵלֶיךָ יָשׁוּבָה → וְעַתָּה לֵךְ and leave
וְעַתָּה לֵךְ to next part.

- 8) וְעַתָּה לֵךְ 3/8 - no longer forgive, pass over

- 9) 9a may be concluding part of some other vision - and from here to end of ch. prob. an introduction. Visions to be continued in ch. 8, v. 1.

וְעַתָּה - strange use of name & strange spelling.
וְעַתָּה - symbol of Assyrians

- 10) Amaziah - high priest - This is in prose.
accuses Amos of conspiracy against royal family
וְעַתָּה - to endure, suffer, bear

- 11) either וְעַתָּה לֵךְ or לֵךְ וְעַתָּה is superfluous metrically. Some say Amos would not have dared mention word "evile". Others say "evile" makes last two words extra.

- 12) וְעַתָּה - indicates disapproval prob. Some say it's neutral term.

Eating bread p.p. indicates that וְעַתָּה means professional sooth-sayer who tells fortunes for a living - thus derogatory.

13) Don't stay at Beth-El anymore because
it is seat of King (prob. a palace there -
although it was not capital.)

14) many MSS omit בְּיָמָיו . This may
indicate that originally he may have been speaking
to the King - and this would be more fitting.
 לְיָמָיו - number of prophetic guild.
 $\text{בְּיָמָיו} \rightarrow \text{בְּיָמָיו}$ as Greek text has it. Easy
 בְּיָמָיו is a guess; kinder or dresser of shoes. even.

15) בְּיָמָיו - "to" my people, "against" my people

16) still speaking to Jer. rather than Amaz.
 $\text{בְּיָמָיו} \leftrightarrow \text{בְּיָמָיו}$ to drip, drip either
words or foam from mouth.

17) Queen will become harlot.
 בְּיָמָיו - your (King's) land will be divided.
 בְּיָמָיו - unclear because no priests of
Yahweh will be there.

8
Vigors continue, after interruption of Amaziah.
1 $\text{בְּיָמָיו} \rightarrow \text{בְּיָמָיו}$ in v. 2 - pun.

3 בְּיָמָיו (root בְּיָמָיו) usually refers to
human beings, not songs.
 בְּיָמָיו could be read as בְּיָמָיו ,
women singers or mourners of the palace
will wail on that day, etc.

שַׁדְּדַי — interesting history of word.
 Sumerian 𒂗𒅗 - big house and also temple.
 Assyrian 𒂗𒅗 - palace
 Hebrew שַׁדְּדַי - applied first to part of temple
 which Solomon built, large part
 in front of דָּבָר .

Otherwise used in sense of palace.

V.3 suggested to come in after v. 9.

יִשְׁלַח - 3rd. m. sing. impersonal - There will be a throwing of....

cf. וַיִּשְׁלַח , ch. 6, 10. וַיִּשְׁלַח may have been marginal annotation to refer back to ch. 6 - since in those days there was no sign (cf.)

5) יָמֵי means grain meal in general. reference here to Sabbath. In Meso. The first day of month and middle day were considered unlucky because they were important phases of moon. Then also the quarter days became unlucky too and no business was done at all on these days.

Israelites took this over and gradually these 8 days per month were given religious connotation. At first, the humanitarians of Deut. requested that animals and servants also be freed from work - finally the P writers at time of Exile gave it a connection with Genesis story in order to have people observe it more closely.

15th is still important day in calendar. Succoth, Pnimon, etc.

So originally the Sabbath was a phase of moon on which day it was unlucky to work.

Israelites took this historical superstition and gave it first humanitarian then religious interpretation. At time of Amos, v. 5 indicates the superstition - because P. had not yet been written, and later interpretations not yet popularized.

6) cf. ch. 2, 6
end of v. 6 should be attached to end of v. 5 as part of series.

7) p's' / l'k - glory of Jacob here means God.

8) p'k' → p'k'
 p'k' misunderstood - glossed by p'k' , which then got into text by mistake.
also cf. 9, 5 - where p'k' is omitted.

9) refers to eclipse of 763, with which Amos was familiar.

10) cutting off one of hair was sign of mourning.
 p'k' - refers to the land, the people.

11 & 12) at time of judgment people will be looking for enlightenment and there will be none. These 2 verses considered much later miscegenation - p' 36 p' 11 found in Ec. 72. R.M. accepts them as they stand.

14) p'k' - name of goddess of Samaria, or may be p'k' .

p'k' → p'k' - name of God - Tammuz

9

1) $\text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}} -$ doubtful, one of pillars
standing outside temple at Bethel.
 $\text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}} \rightarrow \text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}} \text{ to agree with}$
 $\text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}}$

3) omit $\text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}}$

5) $\text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}} -$ more than "to mourn" - to
with or be destroyed - strong.

7-10

11-15

last authentic prophecy of Amos.
some later addition in tradition
of 2nd Isaiah, to end on note
of happiness or optimism. But this
is not Amos.

8

$\text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}} -$ on the contrary, There is
no way out of it, inevitably.
This is only sensible translation.

9

$\text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}} \text{p}^{\text{h}} \text{d}^{\text{h}} \text{d}^{\text{h}} -$ in other words, it
will all be chaff and blown away, and
not one clump of good grain will
be removed out and fall to the
~~earth~~ ^{earth} to be saved.

Imagine audacity of Amos to propose
this picture of gloom at time of
prosperity of Jerusalem, and to attribute
this coming ruin to the moral and
ethical degradation of aristocracy and
priesthood! He was pioneer - before D code
and before P code.

These last verses break the gloom
and end on optimistic note. Very
clearly a picture of someone comforting the
people in exile that life would be
better for them. Written anytime after 586.



Hosea

March 24, '42

Difference in temperament and methods of Hosea from Amos, altho' contemporaneous. Amos rather more objective, dispassionate - Hosea subjective, expresses love and hate. Also differ in objects of denunciation - Amos against social injustices of rich, Hosea against cult practices and also more political. Amos - moral + sociological; Hosea - Theological + political. But obviously they overlap.

Hosea seems more conscious of past than Amos - also more interested in international situation.

Inevitable to compare Amos and Hosea - both lived same time in Israel, both were most important of minor prophets (which is tian usage, strictly a literary term referring to length of prophecies).

Jeremiah influenced by Hosea - cf. Ray-und 2011.

Hosea is obscure textually - places where ancient versions differ. Masoretic text differs from Greek, Syriac, etc. Secondly, in re additions, glosses, etc. at end of Amos there was addition which was hope for better times to come. All through 12 prophets we find such an optimistic editor, who adds here and there. In Hosea, some are in first few and last few chapters. Thus, good deal of Hosea is gloss, i.e. commentary on Hosea which should have stayed in margin but didn't. They are noticeable by being ① unsymmetrical ② prosaic ③ use of late terms.

Thus in a sense more difficult to read Hosea than Amos - ① he is more complex ② text is poorer ③ glosses are more numerous.

How about problem of Hosea's wife?
 Literal or symbolical? R.M. doesn't believe that
 it is literal - That God would have told him
 to marry adulteress and have his children be those
 of another man. Nor would Hosea have condoned
 such an act even for sake of prophetic zeal.
 Also birth of 2 boys and a girl, which is offered
 as realistic detail, could be symbolical - all
 through book Hosea uses masc. & fem. interchangeably -
 Israel and Judah and the land; children of the
 land, etc.

AMERICAN JEWISH ARCHIVES

1. Superscription - long period of time indicated.

Prob. not written by Hosea himself - did he
 prophesy as late as Hezekiah? Nothing to indicate.

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי - used in case of prophet - divine
 communication

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי - pages

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי - priests - oral
 instruction.

These three technical words

2. וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי → וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי - deliverance - root וְהָיָה - probably incomplete
 name, with ending וְהָיָה left off a וְהָיָה.

Very unusual - chapter written in third person, not
 first.

3. Plunge right into middle of controversy.

Does הָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי mean prostitute woman?

How does he know that הָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹלִי will be
 illegit? Perhaps after he marries her she will reform,
 granting she was where at beginning. And how will
 he know, excepting by obtaining from interview with her,
 that the children are someone else's?

Is it psychologically conceivable that God would have told Hosea (acc. to his own imagination) to marry in adultery, even for sake of proving a prophetic point. Or even after his marriage turned out unhappily, did he retroactively ascribe God's will to it.

p's 1/15 refers to model of age - marriage as well as all other institutions were mockery. It is abstract term, carrying the quality of adultery, not necessarily the primary meaning of the strong term 1/15. Simply means he had a wife + children and the whole process was a mockery - marriage had once meant family, son, etc. all good things; now it has lost sanctity; why? Because the foundation on which marriage rested was shaky, namely society.

This was new note of Hosea - he changes Eastern concept of master-slave relationship of God-man to one of family with God as husband and father. Hosea now trying to point out that his own marriage, which was unhappy, symbolizes unhappiness between Israel and God - and that is all he was trying to prove by calling his wife p's 1/15. Of course he probably had an unhappy marriage - no denying that - but no reason textually or otherwise to demand that she was prostitute, and no reason to decide psychologically that Hosea had to use such figure of speech.

4 1/15 and 1/15 complete into completed term 1/15.

Reflects excessive penalty visited on house of Jeru as result of its murder of ^{hope of} ~~that~~ ^{of} ~~that~~.

which took place in valley of Jezreel.
Reason for this was Ahab's treatment of Naboth.
But Jehu was unjustly cruel in disciplining house
of Ahab. Killed 700 men, including King Achaziah + Jehoash of Judah

5 possible misaction -- referring to final destruction
of Israel.

6 $\pi\eta$ - usually means pity - in Aramaic it is
regular word for love. This in Israel,
where Aramaic wide-spread. In Judah, it
perhaps only means pity.

$\pi\eta$ $\pi\eta$ $\pi\eta$'s - I would continue to love
them so much that I will continue to bear
and endure them.

Others take it to mean, acc. to
Greek text, $\pi\eta$ should be $\pi\eta$ and 's
is adverbial.

7. full of conflicts. later addition and clumsy, esp.
obviously studied attempt of $\pi\eta$ $\pi\eta$ $\pi\eta$.

8 continues v. 6

$\pi\eta$ - in π Macc. takes 2 years to wean.

In Talmud also says 2-3 years.

Three children would thus take 6-9 years.

Could Hosea be expected to put up with where all this
time? Or not have found out about it?

9 clearly symbolical names: $\pi\eta$ $\pi\eta$ $\pi\eta$
and $\pi\eta$ $\pi\eta$

2 whole chapter probably not Hosea. Later messianic prediction.

4 mother is nation Israel

וְהָיָה! - in order that she may remove (jussive)
וְהָיָה לָהּ - not literal, but indicating "before", "in front of" וְהָיָה - same meaning.

5 This stripping of land is to teach that not Baalim alone have power over land, but that Yahweh can also have a hand in it.

6 out of place both in context and strophe.
Continuity between 5 and 7 smoother without 6.

7 וְהָיָה לָהּ - other gods who gave food, wine, etc.
וְהָיָה לָהּ - one who bore them - their mother.

8 Israel will be forced in to restrain her from running after Baalim.

Some suggest that 8, 9 be put after 15.

וְהָיָה → וְהָיָה Third person.

9 Putting up a barrier vs. Baal will force Israel to return to her first husband Yahweh. Hosea idealized simple past (which, of course, was not so smooth as now seems in retrospect)

10 וְהָיָה לָהּ - unfemented wine | וְהָיָה לָהּ - grain
וְהָיָה לָהּ - pure oil, diff. from /וְהָיָה
Gold & silver were media of trade, brought in from outside, commonly used.
Prob. late gloss.

11 I will take back my wool (which I had given her) to cover herself with.

12 ~~וְיָבִין יִבֹּס~~ - may be deleted as extra.

14 ~~וְיָבִין~~ → ~~וְיָבִין~~ dairy which Israel brought from Baal when she was married to idolatry. God is going to destroy these things.

15 ~~וְיָבִין~~ - various pagan holidays.
~~וְיָבִין~~ - to make burnt offering, or incense.
One is early, one later - Thus able to ascertain what word meant acc. to time of context.

16 after castration he says he will soothe her and speak to her heart. This is post-exilic insertion to cancel the devastating gloom up to now.
From here to end of chap. seems post-exilic in language and thought and content.

18 ~~וְיָבִין~~ - how translate?
~~וְיָבִין~~ = ~~וְיָבִין~~ = ~~וְיָבִין~~ = to enrich, produce abundantly, etc.

21, 22 - Messianic belief. But language here is after pattern of Hosea - using symbolism of "beloved," etc.

23-25 insertion by later scribe to reverse dark picture of Hosea still uses Hosea's metaphors.

3

This chapter indubitably Horeca.

1. God spoke to me again. (Same contrary to p'ssG)

ג'לכ - woman indefinite. Not necessarily Gomer. How did she become a slave which he had to buy back. This woman positively not Gomer.

ג' - paramour

p'g'g/c - raisin cake, pressed fruit cake

2. ג'ג'ג' - to buy
ג'ג' - 1/2 dinar

3. I would go in and have relations with you either, as well as not letting you go into any other man. So will Israel sit without a husband.

5. post-exilic Messianic - p'n'ss n'ss/c

4

1. p'ss/c - God

ג'ג' - Yahweh, The Lord

g. ג'ג' - Kind of loyal affection or affectionate loyalty of one deep friend for another

n'c - truth, and also faithfulness, fidelity.

p'ss/c n'ss - Knowledge of God's law - more properly, knowledge of heart of God.

2) ענן / אש - taking an oath, then lying, or denying this.

אש / אש - another pair of sins

אש / אש - They have transgressed, broken bounds, in re the above

אש / אש אש - bloodshed follows bloodshed, prob. refers to anarchy following Ten Commandments.

Decalogue may have already existed at this time, or a framework thereof - as indicated by list of sins.

3) אש / אש - including the animals of the field - This is called אש / אש, inclusive 2.

(f. Amos 8.8
אש / אש)

Verse prob. not reference to historical fact but nature herself revolted by conduct of Israelites.
Severe drought

4) "stinking passage" אש - but now, the way things now
אש / אש אש! - with thee is my quarrel, O priest. Let's not argue with the common man, or reprove him. Let's take the matter up with the priests.

5.) why אש - is it the day, this day? or is it by night and therefore why not אש? Change the A under אש. "I shall kill thy mother at night" - thy mother being thy stock.

אש אש - prob. exp. - no sense.

6) אש - prophetic future - imminent.
אש - and just as you have forgotten, I will forget, etc.

שָׁלַח - verbal root means "to send"
 orig. meaning was an oracle, an
 instruction sent from God through
 proper people (i.e. priest consulting
 the Urim & Tummim.) Down to Hosea
 This was meaning of word.

Perhaps Hosea & Amos were first to
 challenge authority of priests - accuse them of
 misleading people.

In this v., Hosea gives a moral
 meaning to Torah, to mean not only divine
 will revealed in oracles, but also to include
 man's moral conduct. Thus prophetic teaching
 is included and when Deut. speaks of
 Torah it (being itself a prophetic law book)
 refers to the Torah as containing both
 strains of priest and prophet.

Thus this verse is historic moment -
 when Hosea speaks of Torah in new sense.

7.) שָׁנִיָּה → יִשְׁנִיָּה They changed.
 3/2 > - honor (heaviness) all abstract
 1/5 > - disgrace (lightness) terms rise from ^{concrete}

8.) שִׁנְיָה - sin, and not sin-offering. Of course
 priests do get some of the sacrifices -
 but meaning is not literal exactly.
 The priests undone sin instead of
 reproving it, as long as their position
 isn't endangered.

9.) שָׁנִיָּה שָׁנִיָּה שָׁנִיָּה (and then include 14d).
 This is incomplete half-verse, and so is 14d.
 Trans. second half first - The priest is like the people.

- 10) $\text{לִבְּךָ} \rightarrow \text{לִבְּךָ} \text{ (to be satisfied)}$
 parallel to first half of verse.
 $\text{יִשְׁלַח} - \text{to go with } \text{וְיָלֵךְ} \text{ in v. 11}$
- 12) $\text{כִּי} - \text{circumstantial} - \text{"while"}$
- 13) $\text{לְכָל-עַד} - \text{to such an extent, do your daughters, etc.}$
- 14) Hosea had strict concept of sexual morality.
- 15) Later insertion - what Hosea paid for benefit of north, applies equally to south. But not necessary to feel this is gloss - possible he could have been talking in an aside to Judah.

$\text{לִי לֵאמֹר} \rightarrow \text{לֵאמֹר} \text{ Amos makes same pun}$

- 16) second וְיָלֵךְ unnecessary and stylistic might be justified to retain it metrically.
 v. is question - should the Lord pasture them?

- 17.) $\text{וְיָלֵךְ} - \text{should it be joined to following?}$
 it is $\text{וְיָלֵךְ} ? \text{ Crp.}$
 $\text{כָּל-עַד} \rightarrow \text{כָּל-עַד} = \text{company of drinkers}$

- 18) very crp.

- 19) also crp. $\text{וְיָלֵךְ} \rightarrow \text{וְיָלֵךְ}$
 $\text{וְיָלֵךְ} \rightarrow \text{וְיָלֵךְ}$
 $\text{וְיָלֵךְ} \rightarrow \text{וְיָלֵךְ}$
 They have loved disgrace more than - something.
 (Their honor - וְיָלֵךְ)

5. In Soviet id $\Rightarrow$ Soviet kids just
he addresses three categories of higher
officials, leaving out people.

COLN = either sentence to be wrought on them,
a the justice which they should have
maintained and didn't.

2. H_2 , H_2^{inv} → should call for a new
 O_2/H < O_2 Education is associated with
 chastisement.

$\frac{1}{2}$ might be $\frac{1}{2}$ = There is no punishment.

3. God speaks

$\Rightarrow \frac{1}{4}x$ is generally used only to introduce a consequence, and that doesn't obtain here, $\therefore$ change this to etc. But cf. 10,3: $\Rightarrow \frac{1}{4}x$ not always temporal - may express indignation.

4 $\text{pr}'\text{ss} \text{ l} \text{ x} \text{ k} \text{ s} \rightarrow \text{pr}'\text{ss} \text{ p} \text{ l} \text{ x} \text{ k} \text{ s}$
 Their pins do not permit them - one Mem
 probably dropped by haplography.

v. Joe. jkt cf. Amos 8,7 - where term used as God. Then it cannot be paralleled with p₁'s. Sense ^{& verse} sort of demands that it be used in bad sense.

22/2 pt Se $\rightarrow \frac{1}{T}$ - glass, unmetrical

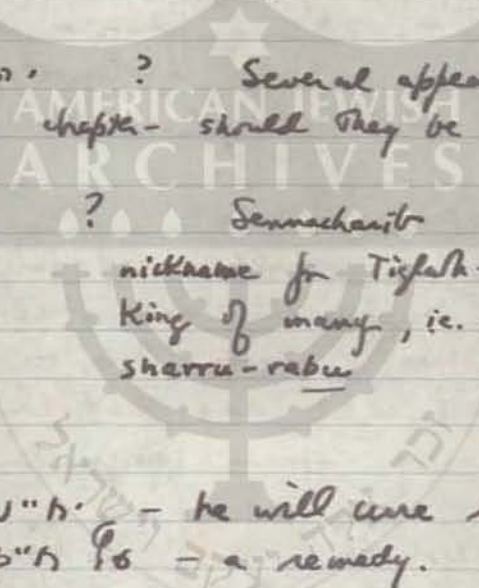
6 $\mathcal{G} \mathcal{H}$ - used transitively - here intransitive.
also here material scheme requires
connection between prior $\mathcal{G} \mathcal{H}$ and "1342"2

1362 "a p'n'li - is materially sound.

p'n'li → p'n'li Their ^{seers} dreamers
have deceived God, for They have
begotten strange children.

83h? → 07h - sun ; 27h - sword
87h - lowest

8 p'n'li - Beth El
p'n'li → 137h S. Amos 3, 6

10 237h? Several appearances in rest of
chapters - should They be 127h? 

13 27h? Sennacherib
nickname for Tiglath-Pileser
King of many, i.e. - King of Assyria
sharru-rabu

6 2 77h - he will cure us
p'n'li - a remedy.

3 He can be counted on as surely as the dawn?
When we seek him we will find him?

123h 127h 127h → 127h 127h 127h

4 p'n'li → element of loyalty + devotion

5 I have been myself in the pulpits, who
have been God's victims to bring His message
to the people - and do the people think that
by a few sacrifices They can repent? No!

$7:3$

• /h n'e' →

·/h e' n' (anointed)

4 $\text{p} \ddot{\text{O}} / \text{N} \rightarrow \text{p} \ddot{\text{O}} / \text{N} \text{ } \text{like a broken}$
 $\text{N} \rightarrow \text{N} \text{ heating}$

$$2 \text{H}_2\text{N} \rightarrow 2 \text{H}_2\text{N} \quad \text{heating}$$

③ may refer to taking rest between orgies.

whole verse may be gloss, repetitions of v. 6.

③ may refer to a banquet at which conspiracies take place

5 part of conspiracy - make King (or princes) sick with wine. p's & s are other banqueters who come to conspire.

6 קרבה → קרבתם and קרבת is synonymous
 אהבתם - lying in wait
 אהבתם → אהבתם their anger

לִּיגָה - lying in wait

פֶּתַח → פֶּתַח Mein anger

7 Fig. of speech of something brewing, something being heated - There's trouble brewing, for the rulers too whose folly is contributory.

8 1/2 s. - mixed up with Canaanites, but only half baked. Different meter.

10 1.502 ... 208 - to be self-evident (almost)

11 $\frac{2\pi}{\tau} \omega$ - silly, simple : ω / τ - no sense
They are caught between Egypt & Assyria.

They are caught between Egypt & Assyria.

12 But says God - wherever they go, I'll catch them.

ה'תש"ו י"ב

$\rho \wedge \sigma \geq \int \rho \sigma \rho \geq 0$ 11

hopeless crap.

I will bind them because of their evil.

13 $\text{p} \dot{\text{a}} \text{d} \text{'l} \text{k}$ $\text{p} \dot{\text{a}} \text{f} \text{ } \dot{\text{a}} \text{l} : \dot{\text{a}} \text{l}$ is like $\text{'l} \text{k}$
 ! $\text{p} \dot{\text{a}} \text{d} \text{l}$ - shall I redeem them when
 they have lied to me?

14 $\text{p} \dot{\text{a}} \text{p} \dot{\text{a}} \text{d} \text{h}$ → $\text{p} \dot{\text{a}} \text{p} \dot{\text{a}} \text{d} \text{s} \text{h}$
 $\text{l} \dot{\text{a}} \text{d} \text{h}$ → $\text{l} \dot{\text{a}} \text{d} \text{h}$ (eat selves)
 Can. practice of slashing selves over sacrifices.
 ? $\text{l} \dot{\text{a}} \text{d} \text{h}$ - They rebel vs. Me.

15 $\text{'l} \dot{\text{a}} \text{d} \text{h}$ - superfluous, as later explanation of
 lam. familiar $\text{p} \dot{\text{a}} \text{d} \text{h} \text{'l} \dot{\text{a}} \text{d} \text{h}$.
 $\text{d} \dot{\text{a}} \text{-l} \dot{\text{a}} \text{d} \text{h}$ - counted it as evil, resented it.

16 $\text{d} \dot{\text{a}}$ - Our High - difficult
 $\text{d} \dot{\text{a}}$ might be "not worthwhile" - make it
 $\text{d} \dot{\text{a}}$ - They return to something without value, idol

$\text{p} \dot{\text{a}} \text{d} \text{h} \text{p} \dot{\text{a}} \text{d} \text{h}$? $\text{p} \dot{\text{a}} \text{d} \text{h} \text{p} \dot{\text{a}} \text{d} \text{h} \text{p} \dot{\text{a}} \text{d} \text{h}$?

8

1 $\text{d} \dot{\text{a}}$ = whole land of Israel
 $\text{l} \dot{\text{a}} \text{d} \text{h} \text{p} \dot{\text{a}} \text{d} \text{h}$ - later: ^{past} prosaic and ^{tone} late
 language - $\text{d} \dot{\text{a}}$

2 $\text{p} \dot{\text{a}} \text{d} \text{h} \text{p} \dot{\text{a}} \text{d} \text{h}$ - we know Thee, O God
 of Israel.
 must gain $\text{'l} \dot{\text{a}} \text{d} \text{h}$ to $\text{l} \dot{\text{a}} \text{d} \text{h}$ by
 ignoring Est. Trach. "They have cried
 to me, O God" (But) we [plural majesties]
 know Thee, O Israel."

3. לֹא־יָדָע = לֹא־יָדָע־יָדָע

4. לֹא־יָדָע - לֹא־יָדָע (root ידע)
 לֹא־יָדָע - to approve of of.
 לֹא־יָדָע / לֹא־יָדָע - gloss.

5. לֹא־יָדָע → לֹא־יָדָע (to stick, reject with loathing)
- God speaking
not necessary to rearrange sb
" " consider sc as gloss.

6. לֹא־יָדָע - var not necessarily intrusive. Ugaritic
parallels show var as strengthening
particle surely, verily, etc.

לֹא־יָדָע → לֹא־יָדָע
 לֹא־יָדָע = splinters

לֹא־יָדָע - exactly what were they? Image of
Baal or of Yehwah? God rode on
back of calf (bull) invisibly. But in
northern kingdom these idols actually
worshipped as Yehwah.

7. לֹא־יָדָע = lengthened form (old, poetic) of לֹא־יָדָע
 לֹא־יָדָע → לֹא־יָדָע

לֹא־יָדָע is repetitive gloss of first phrase:
a stalk which has no blossom (i.e.
unable to produce grain)

לֹא־יָדָע / לֹא־יָדָע - and supposing it does produce,
then strangers will eat it.

8. לֹא־יָדָע - prophetic future - either means
They will be swallowed up (hence will
be of no account and this לֹא־יָדָע is
this later expl.) or as Hosen more
probly meant - They were going abroad

to Assyria & Egypt for alliances. This was not understood, and later editors (using first possibility) added above gloss to explain.

9 11 33/2 122 - wild ass is stubborn - goes
if alone

122 (from root 122 as in Mishna? -
to make a condition?) to hire?

poss. insert 122 122: p'sa 122 in v.9 after
122 11 33/2 122. And last 2 words doubtful.

10 RM doesn't think this is gloss - but still confused.
Sounds like someone in later times speaking - when
does 122 refer to?

122 → 122 shall cease

122 → 122 from anointing

Or if preserved intact - "They shall humble in
a little while under the burden of The
King of Assyria (King of princes - King of Kings)."

11 Line orig. read with 122 under 122, "Whenever
Ephr. built alters, they were for sin". Later editor
wanted to warn reader to take 122 122
together - so he added this marginal note of the
two words together. Actually he was wrong in his
sense.

12 Implies that in Homan's time there was written
body of 122. Tentatively to find what it
might have been. At Homan's time 122
was still partially unclear. Or might refer
to vague mosaic laws (no reason to suppose
that Decalogue was not already in writing) -
thus need not need in narrow sense of

rules but already used more broadly.
He considers Moses a reviser - hence here
prob. referring to Mosaic laws - parts not
The whole as we know it now, but parts of it.

13

אֲכָלֶנָּה ? - burnt offerings - eat. not
אֲכָל - something to do with burn.

Grammatical fight over bi- or tri-consonantal roots.

Either they don't give proper share to God (i.e. eat
it themselves), or offer sacrifices mechanically.

In either case God doesn't want them.

אֲכָל - Then as a consequence

late: אֲכָלֶנָּה אֲכָל - may either be misplaced and
belong in v. 9 - or may be referring to flesh-
pots of Egypt.

14

Sounds like Amos - who is brought in to
support conception of "remembering sin and punishment
therefor". Sort of a cf. Amos.

9

1. אֲכָלֶנָּה - gifts made to Temple prostitute: technical.
Injunction vs. practicing orgies like other nations on
the harvest holidays - sexual orgies of Canaanites.

2.

אֲכָלֶנָּה → אֲכָלֶנָּה People will not
benefit from produce of vineyard, because v. 3
They shall not dwell in land of Israel.

3

not referring to forced deportation, but means
the people go to other countries for help, and use
their products instead of אֲכָלֶנָּה - אֲכָלֶנָּה (satisfy
them). Our god & products don't satisfy them.

4 לֶחֶם - to be acceptable, make pleasing
פֶּלֶא פֶּלֶא - mourner's bread

פֶּלֶא → פֶּלֶא = Their bread
יִתְּנוּ = יִתְּנוּ - They selves have become ^{unpleasant}
They don't bring proper portion to House of God,
but bread is ^{only} for themselves פֶּלֶא.

5 Referring to absence of temples in future so it
will be impossible to sacrifice? Or referring to
present abuses of sacrificial rites? Why do you
do what you do? - יִתְּנוּ.

6 שֶׁנָּא פֶּלֶא - They go because of robbery?
They go from destruction?

They flee to Egypt and shall die in Memphis,
which is famous buying place.

פֶּלֶא שֶׁנָּא → ? houses, pleasant
places, bought with money shall
be taken over by the Thorns.
Whole verse refers to deportation.

7 At time of judgment, even the highest will
be a fool unable to give advice or help - Thorns
will be so terrible.

יִתְּנוּ - hatred between God & people.

8

"The Psalms" - W.E. Barnes
"Intro. to Lit. of O.T." - Pfeiffer
"Privity Psalmists" - F. James
"Icc" - C.A. Briggs
"The Psalmen" - B. Duham
"The Psalms" - M. Rattenstein
"Origin of The Psalter" - Cheyne
"Intro. to P.T." - Driver

Cheyne -

15

47

89

4155 - read first.

Burth.

10



Oldest Davidic Collection 3-41
Elohistic Psalter - 42-83

Songs of Korah 42-49

Psalms of Asaph 50; 73-83

Second Davidic Collection 51-72

Book II

42-71

Book III (part)

72-83

Book III (rest)

~~84-89~~

4 of Korah 84, 85, 86

1 of David 86

1 of Ethan 89

First 11 books are first edition - to
which other 11 later added.

Macc. in date: 44, 71, 79, 83, but these
probably go back to 1st half of 2nd C.

The collection 2-89 existed before 100 BC
when we find 79:2f. quoted as Scripture
in I Mac. 7:16 f.

Last 11 books 90-150 were in process of being assembled out of existing collections and scattered compositions during final completion of first 3 books. Whole thing prob. compiled by 100 BC.

Certain That one of editors of 90-150 knew and used Elshistic Psalter 42 & 53 because he took from it 108 which consists of 57:7-11 (8-12) and 60:5-12 (17-14) in their Elshistic redaction.

Book IV 90-106 + 107

90+91 overture (prayer of Moses)

92-107 praise to God (Vol + 103 Davidic)

Book V 105-107 final doxology

108-110 Davidic, part of spec. coll. with Hallelujah

Psalm 111-118

113-118 great Hallel at Passover & other festivals

120-134 Song of Ascent, pilgrimage songs

122, 124, 131, 133 Davidic

135-136 supplemental Hallelujah psalms

138-145 last Davidic collection

146-150 final Hallel - constitutes Doxology for Psalter as whole

119, 137 stood beyond limits of these collections and were added in course of Psalter's editorial growth before final Editor appended Ps 1 at beginning.

It seems clear that a number of such lamentations were composed during persecutions of Epiphanius 164-165 : 44, 74 (74:8 refers to burning of synagogues), 79, 83 ; also perhaps 12, 28, 36, 60 (=108) 80, 85, 108, 123, 102 (in part the lament of a sick man (vv. 1-11, 23-24a : 1-12, 24-25) and next a lament for Zion that lies in ruins). Military successes of Judas M. may have inspired 118 and 149 ; other congregational songs of Thanksgiving and praise to God (46-48, 66-68, 76, 87, 113, 124-126, 129, 144) may likewise reflect the revival of nationalism and religion during the Macc. struggles.

I shall attempt to do three things in this paper; one, mention the latest scheme of classification of the book of Psalms; two, present the views of several men on the general question of Maccabean psalms; and finally, to discuss several specific psalms from the point of view of possible Macc. origin.

Many attempts have been made to classify the Psalms according to some sort of organized fashion, and in the past various kinds of systems have prevailed. The psalms have been arranged 1) in regard to the situations in which they would be appropriate; 2) in regard to the soul-moods they express (Baethgen); 3) according to topics (McFayden); and 4) according to the nature of their contents (Barnes). Now there is a new system offered - one heartily supported by Fleming James - who calls it the "prevailing view", and lists its advocates as including Staerk and Kittel in Germany, Oesterley & Robinson in England, and Leslie of Boston University in America.

It is the view of Herman Gunkel, who starts from the premise that originally every sacred poem in Israel's liturgy religion was composed to be sung as an accompaniment of a religious act. In other words, the pss. took their rise from the various occasions of Israel's worship. Since these occasions were of different sorts, such as the feast, the thank-offering, the sin-offering, the public fast, etc, the pss. composed for them would fall into natural groups according to the ritual acts they accompanied.

Gunkel divides the pss. into the following types (Gattungen):

Hymns
Songs of Yahweh's Enthronement
Laments of the People
Royal Psalms
Laments of the Individual
Thanksgivings of the Individual
Minor Types

Prophetic Psalms

Wisdom Poetry (the only group not originating from worship.)

Special attention must be paid to those occasions on which words were spoken or poems were sung. There is abundant evidence, says Gunkel, that acts of worship were accompanied by words. One instance offered is that of the priestly blessing. In Lev. 9:22 we are told that Aaron "lifted up his hands toward the people and blessed them." That was the act. The words of the blessing are given in Num. 6:23f.

יְהוָה בְּרִכְּךָ יִשְׂרָאֵל
יְהוָה בְּרִכְּךָ יִשְׂרָאֵל
יְהוָה בְּרִכְּךָ יִשְׂרָאֵל
יְהוָה בְּרִכְּךָ יִשְׂרָאֵל
יְהוָה בְּרִכְּךָ יִשְׂרָאֵל
יְהוָה בְּרִכְּךָ יִשְׂרָאֵל
יְהוָה בְּרִכְּךָ יִשְׂרָאֵל
יְהוָה בְּרִכְּךָ יִשְׂרָאֵל

And so in regard to the thanksgiving-songs of the Psalter which are to be connected with the law concerning thank-offerings. Ps. 118 is an example "where the voices of all the participants, the individual and his friends, together with the blessings of the priests, resound antiphonally." (James). Or again, groups of thankful persons could be assembled to sing a mass thanksgiving in which group after group utters ^{its} ~~their~~ gratitude for various deliverances from trouble, as in Ps. 107. The point is, then, that the original ps., according to Gunkel, consisted of words composed to be sung when an act of worship was being carried out.

This does not deny the individual element in the pss. Gunkel feels that while the individual at first perhaps counted little in psalm-making, he more and more made himself master of the various Types and used them to express his own personal religious life. This Type-study makes no claim to explain everything-it is not the key that will unlock all doors to the understanding of the pss. Its chief service is to put a given ps. in its setting and to throw some general light upon its component parts and the forms of expression and ideas used. It furnishes in a broad way the pattern. But as to the individual poets who used this pattern as a vehicle through which to utter their soul's experience with

God, it can tell us little.

Pfeiffer, who calls Gunkel's "the most elaborate and minute analysis of the Psalter", still feels that no scheme of classification can do full justice to the "wealth of literary forms and religious contents of the Psalter". Many pss. fit badly into any of the various types of arrangement which have been devised. Therefore, he says, in order to obtain a bird's eye view he will simply divide the book into two main groups: those pss. that describe primarily the character and activity of the Deity, and those that present the religious emotions of the congregation or the individual. And he farther adds that there is, of course, no clear line of demarcation even between these two broad groups.

As for the second question, that of the general issue of Macc. pss., there are three opinions we shall note, chosen obviously out of many times that number which are available. Bittenweiser does not believe that any pss. are Macc. "The real problem connected with the prevailing belief in Macc. pss. is not, as Gesenius over a century ago formulated it, whether the close or final redactions of the various collections making up the Psalter and the conclusion of the OT canon in general, can be placed as late as the Macc. period, but whether a Macc. date for any of the pss. is reconcilable with the fact that during the second quarter of the 3rd BCE, the Hebrew language entered on a stage of rapid decadence, which ended in its dying out altogether as a spoken language."

He proves from Ben Sira and the Book of Daniel that at the time of the Macc., Aramaic was the spoken language of the Jewish people. Is the belief in Macc. pss. compatible with these findings? He says no.

He admits that the question is often raised: Why could good Hebrew not have been written even after Hebrew ceased to be a spoken language? Jehuda ha-Levi's poems are offered as an example that this is possible. But he feels that these poems, "considered from the point of view of rules of style and syntax governing Biblical Hebrew, are for the greater part unnatural Hebrew. Moreover, they are void of warmth and feeling - being artificial in the extreme; and above all they lack the most essential element of literary creation, spontaneity. There is nothing in the least surprising about this, for language, being organic, is capable of growth and development only so long as it is part and parcel of the life and soul of a people."

For an opinion centering about the opposite pole we go to Cheyne, who asks, "Are there any group of pss. which are most easily explained on the theory of a Macc. origin?" There are strong reasons for expecting to find such. The influence of the Macc. period was morally so great that even if no pss., clearly Macc., had been preserved, we should be compelled to presume that they once had existed. What should be our criteria for Macc. pss.? He explains, "I should not lay any great stress on the cogency of ^{linguistic} ~~literary~~ criteria" - which seems at once to anticipate and refute judgments such as Battenwieser's. Cheyne feels that in "typical Macc. pss. there should be some fairly distinct allusions to Macc. circumstances....And above all we expect to find an uniquely strong church feeling, an intensity of monotheistic faith, and an arder of gratitude" for the intervention of God. Cheyne assigns Macc. origin to 27 pss., and in addition has another large list of possible or doubtful ones. Between this point of view and that of Battenwieser the truth lies somewhere.

It is interesting to note in passing the view of Prof. Albright, who confessed that he once held that most of the pss. were of the Macc. period - or at least were post-exilic and many were very late, but who now believes that the majority display Canaanitish influence which would tend to place them early. Ps. 29 has been discovered practically verbatim in the Ugaritic texts; and he holds with Battenwieser that Ps. 68 is to be compared with the Song of Deborah (Judges 5) which would date it in the 11th or 10th BCE. He concludes, however, that the fact that the Psalter has Can. origins and sources does not destroy the genius of the Israelites, who adapted the best of Can. work. "To look for pure originality" he says, "one must go to insane asylums." The gift of selection is real genius. The singers of Israel chose the best that went before, added of their own creations, refined and improved that which they selected, and gave the world the Psalter, "without which the Judaeo-Christian tradition would be a dead thing."

So, having offered these several points of view in general, let us pass on to examine in particular the question of Macc. pss. - whether there are any, if so which, and what discussion ranges around each. We shall discuss particularly pss. 44, 74, 79, and 83, which seem most prominently Macc, according to many critics, but which also have equally distinguished opponents.

In regard to ps. 44, although Briggs in the ICC happens to feel that the ps. is late Persian (i.e. 400-330 BCE), he lists many scholars who assent to the Macc. date, including Graetz and Wellhausen, and Pfeiffer agrees with this. Pfeiffer says that it seems clear that a number of Lamentations were composed during the persecutions of Epiphanes in the years 168-165 BCE, including pss. 44, 74, 79, and 83. On the matter of these Lamentations, Gunkel's classification is worthy of notice.

There are two classes, Laments of the People, and Laments of the Individual, which latter he calls, incidentally, the Grundstock, the core of the Psalter. The Laments of the People, of which 44 is one of the few examples, had as their "seat in life", the act of religious worship from which they sprang, the great public fasts of Israel, which did not recur regularly, as a rule, but came as a response to a particular need. The Laments on the whole are concerned with what may be called the political situation of the people, their oppression by foreign overlords.

This ps. 44 came into being at an hour of great suffering and humiliation for Israel. Her hosts have been defeated in battle, and the victorious enemy is using his advantage with outrageous cruelty. Property is being seized, people are being killed or sold into slavery among the Gentiles. James says that all these features appear at first sight to fit in with the Macc. age. Then for the first time in centuries Israel had an army, and religious persecution was also making its first appearance. And many scholars at first sight agree, as indicated above, - but Barnes is by no means certain that the time is necessarily Macc.

He feels that it is a national ps. with a historical background, but that there is no suggestion in it of injury to Jerusalem or profanation of the Temple. It is true that this ps. refers to a persecution of the Jews for their religion. The words of v. 22,

כִּי עַל־שְׁמֶךָ יְיָ אֱלֹהֵינוּ הָרַגְתָּנוּ כָּל־הַיּוֹם
 כי על שםך יהוה אלהינו הרגתנו כל היום

"for Thy sake are we killed all the day long" find ample illustration in many passages in the Book of Macc. In I Macc. 1:57 it

says, וְכָל־הַיּוֹם הָרַגְתָּנוּ עַל־שְׁמֶךָ יְיָ אֱלֹהֵינוּ
 וכל היום הרגתנו על שםך יהוה אלהינו

וְכָל־הַיּוֹם הָרַגְתָּנוּ עַל־שְׁמֶךָ יְיָ אֱלֹהֵינוּ
 וכל היום הרגתנו על שםך יהוה אלהינו

"And wheresoever was found with any the book of the testament, or if any consented to the Law, the king's commandment was, that they should put him to death." Similar examples are offered in I Macc.

2:29-38; and 7:10-17. But it cannot be said that the Jews never submitted to persecution for their faith before the time of Antiochus Epiphanes - there was religious trouble between the Jews and Samaritans for example. The ps. may possibly be Macc. but the evidence is too slight to prove it, concludes Barnes.

Cheyne feels that the only possible background for this ps. is Macc., and that if many circumstances of the Macc. rebellion are not alluded to, it is because the psalmists are not chroniclers.

Duhm, becoming even more particular, assigns it to the occasion of the disastrous fight in which Judas Macc fell at Eleasa in April 160. (I Macc. 9:1-22.)

Edoard König feels that it is apparent that this "heaven-thunderous prayer for God's help (vv. 23-26 at end of ps.) is directed against external enemies", as appears from the tone of many parts of the ps., but does not believe that it stems necessarily from the Macc. period. Taking the vv. 18-22, which are a general affirmation of faith containing the above-quoted "for Thy sake are we killed all the day", he says that this *Bundesstreue* merely states that the speakers have stood under the punishments attendant upon their true Yahweh-belief, but that it was not actually a "religious persecution" in the sense that the persecutors had wanted to seduce Israel to another religion. Thus the Ps. ends with a ringing call to God to awaken and help His people from external attacks, for they suffer to remain true to Him, but not necessarily are those attacks Seleucid.

And so it is difficult to decide. General consensus agrees that it was a time of national distress, that Israel was suffering or had suffered attack, which had involved *לעז עזר*, that some sort of fighting back had taken place with God's aid (vv. 5-9), and that Israel was now crying out for God to redeem her completely.

It could be Macc. - it could possibly refer to other periods in Israel's history. Briggs, Barnes, König, Bittenwieser, Gunkel and James for the negative - Graetz, Wellhausen, Pfeiffer, Cheyne, and Duhm for the positive. What shall be the decision?

In regard to ps. 74, Briggs calls it a "prayer of the exilic community." Apart from the glosses, the ps. shows no evidences of a very late date. The reference to the capture of the Temple, the setting it on fire and profaning it to the ground, contained in vv. 3-7, best suit the destruction of the Temple by the Babylonians. A Macc. editor later enlarged upon this description of the destruction of the temple to make it more appropriate to the desecration by Antiochus.

Thus vv. 4b-6 in this passage are Macc. glosses - in particular the line "They have set up their own signs for signs", which Briggs admits refers probably to the religious symbols of the Greeks as a supplanting of the Jewish religion. Also, the further gloss in v. 6, the אֲנִי־בָרָאִם, which is best translated "doors" (and not "carved work"), these have been broken open - which compares with I Macc. 4:38, "and they found the sanctuary desolated and the altar polluted and the doors burned up." Again, v.9, with its reference to the absence of miracle and prophecy אֲנִי־בָרָאִם אֲנִי־בָרָאִם אֲנִי־בָרָאִם אֲנִי־בָרָאִם אֲנִי־בָרָאִם which is usually regarded as evidence of Macc. times (I Macc. 4:46, 9:27, 14:41), is considered a gloss. So Briggs dates the ps. in the vicinity of 586 BCE, with the hand of a Macc. editor showing through in several places.

Barnes says that the content of the ps. is too indefinite to justify the confident statement of Duhm, who asserts that in ps. 74 we have "quite firm ground under our feet" in the search for Macc. pss. Duhm thinks 74 is the earliest of them, before even the Macc.

had gained their victories, as witness the plea for protection in v. 19 "deliver not the soul of Thy turtle-dove unto the wild beast" - but after the initial outrages of the enemy had taken place.

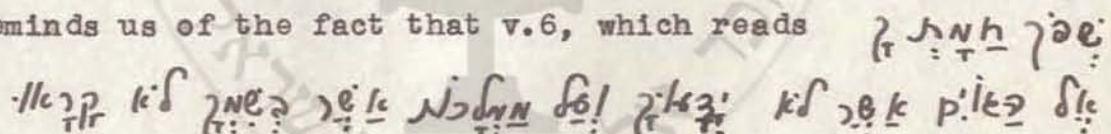
Barnes, however, observes that the psalmist has just two complaints to make. There has been a great slaughter of the congregations of God in the land, v.8, $\int_k - '3_{11} \int_7 \cdot 10 \int_7$ $\int_7 \int_7$; and (a greater calamity) the Temple has been injured and profaned. But profanation happened to the Temple on other occasions than when Antiochus entered it. Josephus tells the story of Bagoses (Bagoas) the governor of Judah under Artaxerxes II (404-358 BCE), who profaned the Temple by forcing his way into it after a case of fratricide by the high priest Johannes. The Elephantine papyri confirm this story and suggest a date early in the reign of Artaxerxes - somewhere around 400.

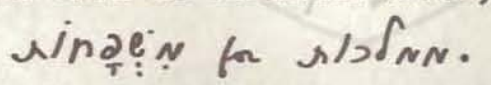
What was distinctive about the action of Antiochus was not profanation per se, but that he endeavored to compel the Jews to take part in worship of Zeus. And Barnes says that in ps. 74 there is no clear indication of the coercion of the Jews to idolatry. He concludes that "the ps. may possibly be Macc., but it may equally well belong to some earlier period at which the Temple was entered by an enemy, but no religious persecution in the literal sense was carried out."

As to who the enemy was, is not clear. The word Goyim does appear in ps. 79 but not here. The most definite description given of the enemy is $\int_7 \int_7$, foolish man, or fool, in v.22, and $\int_7 \int_7 - \int_7$, foolishness, in v.18, a term used in Ecclus. 50:26 of those who dwell in Shechem, the Samaritans. "It is therefore at least possible that the enemy who profaned the sanctuary were the Samaritans."

Around Ps. 79 there does not seem to be any greater unanimity of opinion. W.R. Smith finds difficulty in accepting a Macc. date for pss. 44, 74, 79 on account of their position in the Elohistie Psalter (pss. 42-83), which is one of the oldest collections and the compilation of which he believes must have been completed before the Macc. age. He is disposed to refer these three pss. under consideration to the occasion of the great revolt under Artaxerxes III Ochus (359-339 BCE) which was suppressed in 348-344 with much bloodshed - during which Jerusalem and the Temple may have suffered in the manner described in 74 and 79. Cheyne, incidentally, in spite of his predilection for Macc. dates, agrees with the 4th century date for 74 and 79, as does Battenwieser. Driver quotes Smith, however, as placing Books IV and V (pss. 90-150) in the early years of the Macc. sovereignty, with many of the pss. in this collection belonging to the Greek period, and some (113-118, 149) clearly springing out of the enthusiasm evoked by the great military victories of the Mcc.

Driver himself tends to accept the Macc. date for this ps. but reminds us of the fact that v. 6, which reads



is exactly the same as Jeremiah 10:25, with the one change of the word . This either means identity of authorship, i.e. that Jeremiah had a hand in the authorship of this ps., hence the desecrations spoken of refer to the Babylonian destruction of 586, and the ps. could not possibly be Macc.; or it might merely mean that the author of the ps. was quoting an earlier master, and it might still be considered Macc. Driver concludes "when we bear in mind how apt Hebrew writers are to borrow expressions from their predecessors, we cannot feel

the requisite assurance that these similarities are due to identity of authorship."

The objection referred to above in ps. 74 in relation to the lack of purely religious persecution, such as Antiochus is known to have instituted, is met to a certain extent here in ps. 79 in the first verse - "O God, the heathen (*גוים*) are come into Thine inheritance" - which seems to suggest that the invaders were felt to be of a completely different religious stock.

Offered for the Macc. date is the fact that in I Macc. 7:16-17 we find a verse from this ps. 79 quoted as Scriptures. Verse 2 is introduced with the word *והוא*, and then quoted. Pfeiffer cautiously concludes that the least this indicates is that the collection (pss. 2-89) existed before 100 BCE in order for it to have been quoted in the Book of Macc.

Barnes is uncertain, tending to his previous opinion (in re ps. 74) that the language and content are too indefinite to pin down ps. 79 - that it might depict an unrecorded Samaritan invasion, or either of the two recorded violations of the Temple - Bagoses ca. 400 and Ptolemy I of Egypt in 320.

And Briggs repeats his previous belief in a 6th century date for the original ps., which was later subjected to the influence of the Macc. glossator.

The last ps. under consideration is 83. This seems to be a public prayer against invasion. The people are pleading with God not to be silent in this hour when Israel's enemies are conspiring to attack her. Israel is in danger of physical extinction, v.5, but there is no complaint of profanation of the Temple or of the sufferings of martyrs for the sake of God's religion. This tends to make several scholars suspicious of the Macc. setting.

Dahm, however, speaking of this ps., says with striking simplicity, "Ps. 83, the contents of which are perfectly compatible with I Macc. 5, must have been composed soon after 165, but before the successes of Judas Macc." In I Macc. 5 we find many parallels with the ps. In v.2 it is said that the gentiles took counsel to destroy the race of Jacob - in the ps., v.4, it says "they hold crafty converse against Thy people." V.3 of the Macc. says, "And Judas fought against the sons of Esau in Idumea", while the psalmist lists many peoples as the enemy, viz., in v.7 are mentioned "the tents of Edom and the Ishmaelites, Moab and the Hagrites." Such similarities continue all the way through the chapter and the psalm.

Barnes, still in disagreement, says that these parallels do not point conclusively to a Macc. date. For example, four very significant names, listed in the ps., are absent from Macc. 5. These are Moab, Gebal, Assyria, and Amalek. These names taken together suggest an earlier date than the Macc, he says. Again, he reminds the reader that while he admits the occasion of the ps. to be some sort of invasion, he need not accept any particular date, because - "history may have repeated itself frequently on the eastern and southern borders of Palestine. Palestine, though not a rich country, was yet a land of corn and wine and oil; such food supplies must have been a perpetual temptation to the hungry dwellers in the desert-lands to the east and south."

Buttenwieser sums up his discussion of ps. 83 by saying that even in tone does the ps. differ radically from the Macc. record of the campaigns of 165-163, as described in I Macc. 5. Judas and Simon are filled with such confidence in their own prowess that they defy all opposition and defeat one enemy after another -

while in the ps. the attitude is cringing, the people are described as the helpless prey of the enemies, and can seek no other recourse than to implore God "not to look on in silence." v.2.

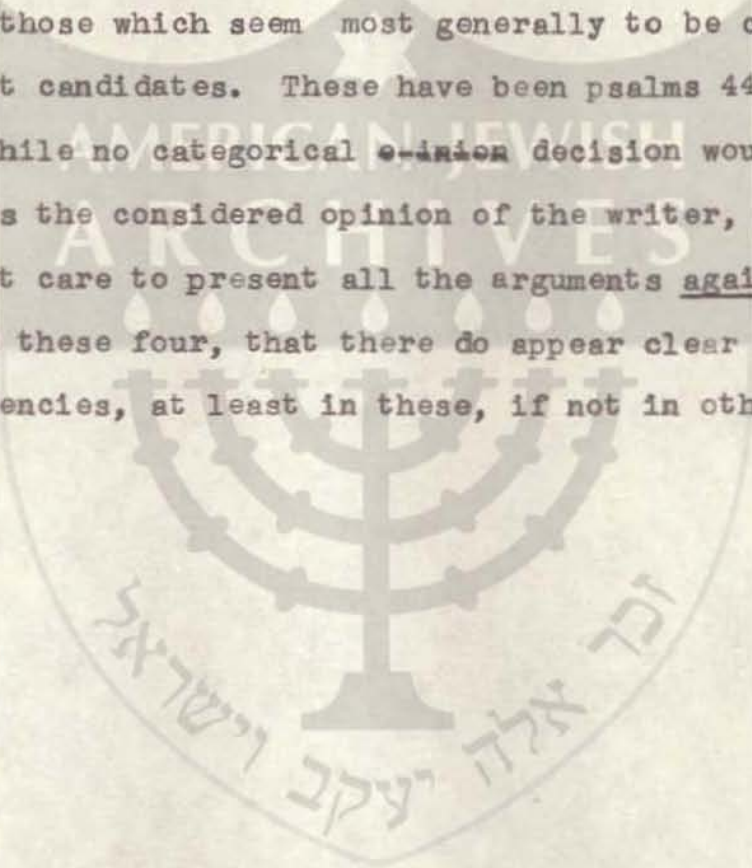
Aside from the four main ones which we have considered, there are several other pss. to be noted in passing. Pfeiffer offers two very interesting examples of how acrostics have been discovered as a means of dating pss. In ps. 2, vv.1-10, the acrostic reads *יְהוֹשֻׁעַ* ; "to Janneus A(lexander) and his wife" - and is in honor of the marriage of Alex. Jann. to Alexandra in the year 103 BCE. This ps. was written last and was placed at the beginning of the collection Pss. 2-89, which comprise the first three books, considered by Pfeiffer to be the first edition, later followed by the remaining two books. The collection 2-89 must have existed before 100 BCE, when we find Ps. 79:2ff quoted as Scripture in I Macc. 7:16 ff, as mentioned above.

The other acrostic, in ps. 110, vv.1-4, reads *שִׁמְעוֹן* (Simeon), and this, conjointly with the contents of the ps., shows the poem to have been the oracle by which Simon Maccabeus was solemnly confirmed in the office of leader and high priest in 141 BCE. (Cf. I Macc. 14:41.)

Then there are 118 and 149, which are thanksgiving pss. that may have been inspired by the military successes of Judas.

And lastly Pfeiffer gives a rather long list of 14 pss. which may possibly reflect the revival of nationalism and religion during the Macc. struggles - such as 46-48, in which Jehovah is lauded as the deliverer of Israel; and 66-68, wherein Jehovah displays His providence over the people.

So far as coming to any general, or even specific conclusions is concerned, it is clear from all the foregoing that this is impossible. We have offered the views of men ranging from one extreme to another; from Cheyne, who considers huge portions of the psalter Macc., to Battenwieser, who considers none of it to be. The best we can do, and that is the method which has been followed in this paper, is to gather a consensus of opinion on particular psalms, then investigate those which seem most generally to be considered as at least candidates. These have been psalms 44, 74, 79, and 83. While no categorical ~~e-ision~~ decision would mean very much, it is the considered opinion of the writer, who has taken great care to present all the arguments against a Macc. dating for these four, that there do appear clear and definite Macc. tendencies, at least in these, if not in other of the psalms.



Macc. Psalms

Briggs:

33, 102 b, 109 b, 118, 137 c

147, 149 (Hallel)

129 (Pilgrim collection)

Pfeiffer:

44, 74, 79, 83

118, 149 (inspired by military success of ^{Judas} Macc.)

Pf. 12, 28, 36, 60 (= 108), 80, 85, 108, 123, 102

46 ~~48~~, 66-68, 76, 87, 113, 124-126, 129, 144 (revival of nationalism)

James:

44

Barnes:

not this one
(44, 74, 79, 83)

Cheyne:

20, 21, 33, 44, 60, 61, 63, 74, 79, 83, 101, 108, 115-118,
135-138, 145-147?, 148-150.

Grätz - 30, 44, 74, 83, 115-118, 144, 148-150.