

# Creation to Pontius Pilate: Gaining Historical Perspective

- 1A. Insight from select texts: facts and verses for reference (cf. NT texts looking back)
  - 1B. Early Beginnings to the time of Moses
    - Background of Abraham, Gen. 11.27
    - Birth of Isaac, Gen. 21.1-3
    - Birth of Jacob and Esau, 25.24-26
    - Jacob also called Israel, 32.28
    - Twelve sons of Jacob, 35.23-26
    - The move to Egypt, 47.5-6
    - A king who does not know Joseph, Ex. 1.8
  - 2B. Moses to Joshua
    - Birth of Moses, Ex. 2:1-2 (naming of Moses, 2.10)
    - The Exodus after 430 years, 12:40-41
    - Death of Moses, Deu. 34:4-6
  - 3B. Joshua to the Monarchy
    - The summons to cross the Jordan, Jos 1.1-2
    - Death of Joshua and disobedience, Jdg 2.8-10
    - A summary of Judges, Jdg 2.13-16
    - Samuel and the end of the judges, 1 Sa 7.15
    - Asking for a king, 1 Sa 8.19-22
  - 4B. Monarchy to Divided Kingdom (1 Sa 9.1 - 2 Sa to 1 Ki 11.43 w/ 1 Ch 1.1 to 2 Ch 9.31)
    - Saul shall rule my people, 1 Sa 9.17
    - David anointed king over Judah, 2 Sa 2.4
    - David becomes king of all Israel, 2 Sa 5.1-5
    - Death of David and Solomon becomes king, 1 Ki 2.10-12 (1 Ch 29.28)
    - Death of Solomon, 1 Ki. 11.43 (2 Ch 9.31)
  - 5B. Divided Kingdom to the Assyrian Exile in 722 (1 Ki 12.1-2 Ki 18.12 w/ 2 Ch 10-28)
    - The kingdom divided, 1 Ki 12.16-20
    - Assyrian exile of Israel, 2 Ki 17.6; 18.9-12 (time of Hoshea, Hezekiah, cf. chart of kings)
  - 6B. Judaic Kingdom to the Babylonian Exile in 586 (2 Ki 18.13-25.30 w/ 2 Ch 29-36.21)
    - Capture of Zedekiah, 2 Ki 25.1-7 (cf. the chart of kings)
    - Judah led into exile, 2 Ki. 25:21b (2 Ch 36.11-21)
  - 7B. Babylonian exile to the return in 539
    - Judah has gone into exile, Lamentations 1:1-3
    - In the land of the Chaldeans, Ezekiel 1:1-3
    - Under Babylonian and Persian rule, Daniel 1:1-2; 5:30; 10:1
  - 8B. Return to the end of the OT (539-)
  - 2A. Insight from the status of vassalage from 586 BC to 66 AD
    - The land of Israel was predominately a vassal state from the time of Babylon to Rome.
    - Cyrus, king of Persia, initiated the return, 2 Ch 36.22-23 (cf. vassalage chart below); there is no return of the northern kingdom (hence the phrase, “the lost ten tribes”; the southern kingdom was composed of Judah and Benjamin).
- Israel predominately a vassal state (586 BC to 66 AD)
- Babylonia (586-539; Judah was a vassal state but Zedekiah rebelled)
  - Persia (539-331; the return takes place under Persian rule)
  - Greece: Alexander the Great (331-323)
  - Egypt: Greek Ptolemies (323-198)
  - Syria: Greek Seleucids (198-135)
  - Independence (Maccabean Era, 135-63)
  - Rome: General Pompey (63)
    - Roman Rulers (of Judea within larger geographical territory)
    - King Herod (37-4 BC; cf. Mat. 2.1; Israel divided into four “realms” upon his death)
    - The Tetrarch of Judea: Archelaus (4 BC - AD 6; cf. Mat. 2.22)
    - The Procurators of Judea (AD 6-66; Pontius Pilatus 26-36)

### 3A. Highlights

- 1) 8 point outline gives a helpful historical framework of OT history
- 2) Facts and references regarding births, deaths, and major events aid pinpointing things
- 3) Coordinating the books of Samuel, Kings, and Chronicles is a challenge but beneficial for perspective to follow the flow of history and to understand the setting of most of the prophets.

### 4A. Observations

1) It seems intuitively important that we *read the NT summaries of OT history* as we try to get our feet on the ground in reading the OT. These are especially Hebrews 11.3-32, Acts 7.2-50, Acts 13.19-23 along with 1 Corinthians 10.11, “Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.”

2) The *final authority for Christians* on the authority of Christ is the entire Bible of sixty-six books (cf. the graph showing the relationship between the 24 OT Hebrew books and our 39 OT books)

3) Both testaments indicate without question that Christianity is fundamentally and essentially historical in nature.

4) God is active in history in a redemptive way and He gives interpretation to His actions in the writings of Scripture. These writings and all the events they contain are for our instruction as we live in the end of the ages. This means at the least that *we must understand the OT as an unfolding history of redemption and we must read it from our place in the history of redemption*. For short, this means that we must read the OT as Christians without losing sight of its historically rooted context. We thereby conclude that the overarching model of promise (OT) lunging forward toward fulfillment (NT) is a very important principle to keep in mind in all study of the old covenant.

5) Biblical revelation follows the historical unfolding of God’s eternal purpose that takes account of the fall of man and anticipates the coming of the kingdom realized now *and* still to come. Thus every part of Scripture, every scroll to use the words of Schnittjer, reeks with interrelations “to a network of previous and later biblical texts, which necessarily impose on the rhetorical effect of the scroll itself.” Interpreting Scripture we must “consider multiple contexts simultaneously” to develop “reader competency” that involves “thinking outside of the boundaries of the scroll.” In this way we do justice to the divine authorship of the sixty-six books of the Bible as a contextual unit; and we are guided here in large measure by the restless dialogue of the biblical texts with one another that is indicated by allusions and echoes.” However, we must interpret with patience and thoughtfulness avoiding “parallelomania.” Still we must at times cross the scroll’s edge “to read the narrative in relation to other biblical writings which can be ‘heard’ in it” (Schnittjer, “Narrative Multiverse,” *WTJ*, Fall 2002, 231-252).

Suggested Reading (cf. the “harmony” of these texts on the Web page; note: any problems with PDF files?)

1 Corinthians 10.1-12

Hebrews 11.3-32

Acts 7.2-50

Acts 13.19-23

### Discussion Questions

1. Where do the “looking back” texts of the NT end their accounting? What does this fact highlight in the movement from OT to NT in the history of redemption (cf. the “sudden” message of John and Jesus)?
2. What does it mean for our interpretation of the OT to say that we must read with full recognition of the fact that we are Christians (that we must read the OT as Christians)?

## The Kings of the Divided Kingdom

Based on E.H. Merrill, *Kingdom of Priests: A History of OT Israel*, 320

Jeroboam	931-910	Rehoboam	931-913
Nadab	910-909	Abijah	913-911
Baasha	909-886	Asa	911-870
Elah	886-885		
Zimri	885		
Omri	885-874		
Ahab	874-853	Jehoshaphat	873-848
Ahaziah	853-852		
Joram	852-841	Jehoram	848-841
Jehu	841-814	Ahaziah	841
		Athaliah	841-835
Jehoahaz	814-798	Joash	835-796
Jehoash	798-782	Amaziah	796-767
Jeroboam II	793-753	Uzziah	792-740
Zechariah	753		
Shallum	752		
Menahem	752-742	Jotham	750-731
Pekahiah	742-740		
Pekah	752-732	Ahaz	735-715
Hoshea	732-722	Hezekiah	729-686
[Assyrian Captivity in 722]		Manasseh	696-642
		Amon	642-640
		Josiah	640-609
		Jehoahaz	609
		Jehoiakim	608-598
		Jehoiachin	598-597
		Zedekiah	597-586
		[Babylonian Captivity in 586]	

## The 24-book arrangement of the Hebrew Bible

Note how the 39 books of our English OT match exactly with the 24 (or sometimes 22) books of the Hebrew Bible. The three divisions of Law, Prophets, and Writings correspond with the reference by Jesus (Lk. 24.44) to the Law, Prophets, and the Psalms (the Psalms represent part for the whole of the Writings probably because it was the largest section of the Writings). A Christian is bound to exactly the 39 books of the OT because of his submission to the authority of Christ. We know that the Lord's reference to the 3 divisions of the OT speaks specifically of the 24 (or 22) books that unpack from various units (i.e. the single book of the minor prophets unpacks to 12 books, the single Ezra-Nehemiah becomes two books, and so forth) to the 39 of our English Bibles.

LAW: <sup>1</sup>Genesis <sup>2</sup>Exodus <sup>3</sup>Leviticus <sup>4</sup>Numbers <sup>5</sup>Deuteronomy

### PROPHETS

Former: <sup>6</sup>Joshua <sup>7</sup>(Judges) <sup>8</sup>Samuel <sup>9</sup>Kings

Latter: <sup>10</sup>Isaiah <sup>11</sup>[Jeremiah] <sup>12</sup>Ezekiel <sup>13</sup>12 Minor

### WRITINGS

Poetry/Wisdom: <sup>14</sup>Psalms <sup>15</sup>Job <sup>16</sup>Proverbs

Rolls:

<sup>17</sup>(Ruth)

<sup>18</sup>Song of Songs

<sup>19</sup>Ecclesiastes

<sup>20</sup>[Lamentations]

<sup>21</sup>Esther

History: <sup>22</sup>Daniel <sup>23</sup>Ezra-Nehemiah <sup>24</sup>Chronicles

For 22 books, combine (Judges-Ruth) & [Jeremiah-Lamentations]