

ANALYTICAL OUTLINE TEMPLATE

Title of Document: 2 Maccabees **Insert the Title of the Document Here**

Please, do not delete any of the questions or prompts from this template! Use this template as provided and simply add your answers/responses in the spaces following the questions/prompts.

This assignment is intended to help you develop skills in reading historical documents closely and critically, identifying strategies for how to analyze documents effectively from the different eras of crises (or between crises). You may not be able to answer all these questions, but as you pick and choose which ones best help you to unpack the source's significance, remember to push yourself to make well-informed connections. Do not leave anything blank! Provide a brief statement as to why you were unable to answer the question/respond to the prompt.

You will be using the Bible and scholarly, academic sources in this Analytical Outline. Your required textbooks provide bibliographies of modern, well-researched and documented resources for you to use, and you should also make use of electronic versions of such works available online through the Nyack Library.

Preferred Resources:

- **Course Texts**
- Evans, Craig A. *Ancient Texts for New Testament Studies: A Guide to the Background Literature*. Grand Rapids: Baker Academic, 2011. **(I have created pdfs of chapters 1, 2, 4, and 5 and placed them in Resources within our E360 course page).**
- Helyer, Larry R. *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students*. Downers Grove: IVP, 2002.
- Nickelsburg, George W. E., and Michael E. Stone, eds. *Early Judaism: Text and Documents on Faith and Piety, Revised Edition*. Revised. Minneapolis, MN: Fortress Press, 2009.
- Nickelsburg, George W.E. *Jewish Literature Between The Bible And The Mishnah*. 2nd ed. Minneapolis: Fortress Press, 2005.

You will not be making use of other online, public-domain commentaries and/or teaching/preaching websites, such as, but not limited to, the following:

1. Barnes' Notes, Matthew Henry's Commentary, Adam Clarke's Commentary, Jamieson-Fausset-Brown (JFB) Bible Commentary, etc.
2. Other similar commentaries from the 1700s, 1800s, and early 1900s
3. Online Sermon, Preaching, Teaching, or Bible-reference websites.

If you have any doubt about whether you should or should not use a source, please contact me before using it, and I will be happy to provide you with some guidance. In general, if you cannot determine the author, the date, and/or the publisher, then the source is not appropriate for your use in this Analytical Outline.

For all information that you include from another source, such as your textbooks, the *New Oxford Annotated Bible with the Apocrypha*, a modern commentary, a modern Bible dictionary, etc., **you will cite the source using footnotes, not parenthetical citations such as the Author-Date format, in accordance with the Turabian style manual. For guidance about how to do this properly, please see the following video: <https://youtu.be/n6OK3tcC8wM>**

Here are what the footnotes for your required texts should look like, with ### representing the page number(s) you would insert (feel free to cut and paste them into your footnotes when needed):

Notes (Appear as Footnotes at bottom of page in which the material is quoted/paraphrased or referred to, **but NOT in the footer!**)—The ### should be replaced with the proper page number in the source.

Michael D. Coogan et al., eds., *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, 5th ed. (Oxford University Press, 2018), ###.

Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Grand Rapids: Baker Academic, 2011), ###.

Lester L. Grabbe, *An Introduction to Second Temple Judaism: History And Religion Of The Jews In The Time Of Nehemiah, The Maccabees, Hillel, And Jesus* (New York: T&T Clark, 2010), ###.

Joel B. Green and Lee Martin McDonald, eds., *The World of the New Testament* (Grand Rapids: Baker Academic, 2017), ###.

Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), ###.

George W.E. Nickelsburg, *Jewish Literature Between The Bible And The Mishnah*, 2nd ed. (Minneapolis: Fortress Press, 2005), ###.

George W. E. Nickelsburg and Michael E. Stone, eds., *Early Judaism: Text and Documents on Faith and Piety, Revised Edition*, Revised. (Minneapolis, MN: Fortress Press, 2009), ###.

More Notes for chapters/sections within a book, such as the chapters within *The World of the New Testament* or in the *New Oxford Annotated Bible with Apocrypha*.

(These appear as Footnotes at bottom of page **but NOT in footer!**)
The ### should be replaced with the proper page number in the source:

C.D. Elledge, “The Dead Sea Scrolls,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Matthew Goff, “Baruch,” in *New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, ed. Michael Coogan et al., 5th ed. (Oxford University Press, 2018), ###.

Daniel Gurtner, “Noncanonical Jewish Writings,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Michelle Lee-Barnewall, “Pharisees, Sadducees, and Essenes,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Nathan MacDonald, “Monotheism,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Amy C. Merrill Willis, “Susanna,” in *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, ed. Michael Coogan et al., 5th ed. (Oxford University Press, 2018), ###.

Archie T. Wright, “Jewish Identity, Beliefs, and Practices,” in *The World of the New Testament*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2017), ###.

Hypothesized Dating of the Original Document, the Author of the Original Document, the Audience, and the Original Context:

(The answers may include a range of dates hypothesized by other historians, and/or some different authors or a group of authors that your sources identify as having written/composed this document. You will need to cite your sources here, and identify where you obtained this information. For example, “According to Larry Helyer, this dating of this document is approximately...” You would then provide a footnote citing where in Helyer’s book or article you found that dating.

What do we know about the author and the time when this original text was written? In the New Oxford Annotated Bible, Daniel Schwartz explained that 2 Maccabees was written by Jason of Cyrene who is otherwise unknown and probably wrote in the mid-second century BCE.¹ According to George Nickelsburg 2 Maccabees was written during the period where the temple was attacked and defended.²

Do not just put a date or put an author in without telling where you obtained this information.

A. Dating of Document:

- **Approximate Date:** _____ **based on...**

According to Larry Helyer....³ George Nickelsburg states that second Maccabees is a condensation of a five-volume history of Israel during the years 180-161 B.C.E.⁴ Scholar X in the NOAB states that the likely dating is....

B. Author(s)/Editor(s) of Document: based on:

According to Larry Helyer....⁵ George Nickelsburg states that 2 Maccabees was composed by one Jason Cyrene.⁶ Scholar X in the NOAB states that the author/editor is....

What was going on in the Jewish world and the locality when this text was created? **(Cite your sources!)**

A. List major events such as Greek/Roman invasion or Seleucid/Ptolemaic rule:

- In the New Oxford Annotated Bible, Carol Newsom explained that things going on in the Jewish world when the text was created included persecution by the Seleucid.⁷
- Hellenizing of the Jews and

¹ Daniel R. Schwartz, *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, 5th ed. (Oxford University Press, 2018), 1625.

² George W. E. Nickelsburg and Michael E. Stone, eds., *Early Judaism: Text and Documents on Faith and Piety, Revised Edition*, Revised. (Minneapolis, MN: Fortress Press, 2009), 69.

³ Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), ###.

⁴ George W.E. Nickelsburg, *Jewish Literature Between The Bible And The Mishnah*, 2nd ed. (Minneapolis: Fortress Press, 2005), 106.

⁵ Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), ###.

⁶ Nickelsburg, *Jewish Literature*, 106.

- The Jewish community in Egypt under the Ptolemaic rulers.⁸
- B.** List key historic figures such as Alexander the Great or Judas Maccabeus:
- In the New Oxford Annotated Bible, Daniel Schwartz explained that some historical figures included King Antiochus IV
 - The Seleucid general Nicanor and
 - Judas Maccabeus the leader of the Jewish revolt that the story narrates is a historic figure.⁹

Identify the Audience

- A. Who was the **Intended Audience**? (Was it for the faithful, the powerful, the everyday person, women, men, etc.? Make an informed guess (hypothesis) about who the intended audience might be and be ready to support your answer.
1. **Identity/Description of the Intended Audience:** In the New Oxford Annotated Bible, Daniel Schwartz explained that the text also bears witness to Judaism in the Hellenistic Diaspora.¹⁰ I believe that the Israelites were the intended audience of the text to remind them of who there were and the God that they believed in.
 2. **What specific evidence found in this document leads you to this conclusion? Provide chapter and verse or other appropriate references to identify where this information may be found. One specific evidence is found in 2 Maccabees 6:1-11 regarding the suppression of Judaism.**

Are the contents of this text **prescriptive** or **descriptive**?

- A. **Descriptive historical data:** Provides a description of event, people, and knowledge from the past. The author may include speeches, letters, or other sources to describe the events. It is not primarily intended to suggest or command a course of action, adherence to a belief, loyalty to people, practices, etc. It is primarily intended to document happenings/events and inform readers/hearers.
- B. **Prescriptive:** May provide all of the sorts of information that a descriptive document would, but also intends to persuade, direct, or otherwise influence the readers/hearers to believe something, pursue or keep from pursuing a course of action, maintain loyalty to a person, a cause, a believe, a nation, etc., and/or resist a person, an inside or outside influence, etc. Whether the text is a narrative, poem, wisdom, law, etc., it can provide a rich source of information, but it requires extra critical-thinking efforts to determine what it can teach us about the past. Prescriptive is designed to regulate behavior either through correction or encouragement.

⁷ Carol A. Newsom, *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, 5th ed. (Oxford University Press, 2018), 1383.

⁸ Newsom, *The New Oxford Annotated Bible with Apocrypha*, 1383.

⁹ Michael D. Coogan et al., eds., *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, 5th ed. (Oxford University Press, 2018), 1625.

¹⁰ Coogan, *The New Oxford Annotated Bible with Apocrypha*, 1626.

- C. **Prescriptive or Descriptive? In my opinion the text is descriptive. In the New Oxford Annotated Bible, Carol Newsom explained that in a sense, 2 Maccabees are histories.**¹¹._____
- D. **What particular things do you see in the document that support this view? What specific evidence found in this document leads you to this conclusion? Provide chapter and verse or other appropriate references to identify where this information may be found. The text seems like a detailed retelling of events.**
- 2 Maccabees 2:19-32 is historical about the story of Judas Maccabeus and his brothers
 - 2 Maccabees 3:1-12 is another historical example about arrival of the Heliodorus in Jerusalem
 - 2 Maccabees 9:1-12 Last Campaign of Antiochus Epiphanes

Structural Divisions

Detailed Analytical Outline, including Structural Divisions and/or Main Portions found within the primary document.

Describe in detail what you see (use an outline format). Your outline should begin with the first chapter:verse (CC:VV) of the reading/document, and end with the last verse of your reading. Each portion that you identify should have a verse range noted, such as (1:1-5), (1:6-20), all the way through the outline with the last portion identified ending with the last verse of the reading/document.

Identify the main divisions (focus on change of themes, characters, events, etc.)

It should end up looking something like this:

- A. Informative title and description of this Division (Chapter CC: Verse VV-Chapter CC: Verse VV through CC:VV) 2 Maccabees 2 (for example, 2:19-32)
 1. First Portion The Compiler's Preface (C:V-C:V) (2:19-32)
- B. Next Main Division 2 Maccabees 3 (Chapter CC: Verse VV-Chapter CC: Verse VV (3:1-40)
 1. First Portion Arrival of Heliodorus in Jerusalem (3:1-3:12)
 2. Section Portion Heliodorus Plans to Rob The Temple (3:13-3:21)
 3. Third Portion The Lord Protects His Temple (3:22-3:28)
 4. Fourth Portion Onisa Prays For Heliodorus (3:29-3:34)
 5. Fifth Portion Conversion of Heliodorus (3:35-3:40)
 6. Etc.
- C. Next Main Division 2 Maccabees 4 (4:1-50)
 1. First Portion Simon Accuses Onias (4:1-4:6)
 2. Second Portion Jason's Reforms (4:7-4:17)
 3. Third Portion Jason Introduces Greek Customs (4:18-4:22)
 4. Fourth Portion Menelaus Becomes High Priest (4:23-4:32)
 5. Fifth Portion The Murder of Onias (4:33-4:34)
 6. Sixth Portion Andronicus is Punished (4:35-4:38)
 7. Seventh Portion Unpopularity of Lysimachus and Menelaus (4:39-4:50)
- D. Next Main Division 2 Maccabees 5 (5:1-27)
 1. First Portion Jason Tries to Regain Control (5:1-5:14)
 2. Second Portion Pillaging of The Temple (5:15-5:27)
- E. Next Main Division 2 Maccabees 6 (6:1-31)
 1. First Portion Suppression of Judaism (6:1-6:11)

¹¹ Newsom, 1383.

2. Providential Significance of the Persecution (6:12-6:17)
3. Martyrdom of the scribe of Eleazar (6:18-6:31)
- F. Next Main Division 2 Maccabees 7 (7:1-42)
 1. First Portion Martyrdom of 7 Brothers (7:1-7:42)
- G. Next Main Division 2 Maccabees 8 (8:1-36)
 1. First Portion Revolt of Judas Maccabeus (8:1-8:11)
 2. Second Portion Preparation for Battle (8:12-8:20)
 3. Third Portion Judas Defeats Nicanor (8:21-8:29)
 4. Fourth Portion Judas Defeats Timothy and Bacchides (8:30-8:36)
- H. Next Main Division 2 Maccabees 9 (9:1-29)
 1. First Portion Last Campaign of Antiochus Epiphanes (9:1-9:12)
 2. Second Portion Antiochus Makes a Promise to God (9:13-9:18)
 3. Third Portion Antiochus's Letter and Death (9:19-9:29)
- I. Next Main Division 2 Maccabees 10 (10:1-9)
 1. First Portion Purification of the Temple (10:1-10:9)

Key Theological Themes/Topics

- A. Is there a detectable theological point of view?
- According to Craig Evans, the purpose of 2 Maccabees is to enhance the theological dimensions of the Jerusalem temple and the Jewish struggle for independence.¹² There is a detectable theological point of view in 2 Maccabees 10:1-9 regarding purity, worshipping God, and the consequences of sin.
- B. What do you see that you did not expect?
- I was surprised to see in 2 Maccabees 5:15-27 about the pillaging of the temple. I was also surprised to see in 2 Maccabees 8:21-29 that Judas had defeated Nicanor
- C. What powerful words and ideas are expressed?
- The powerful watchword “The Help of God” in 2 Maccabees 8:23, Antiochus promise to God in 2 Maccabees 9:13-18 is also very powerful.
- D. What questions does it raise?
- One question that was raised by the section on Antiochus promise to God and his Letter and death in section 9:13-29 is how the people were impacted as a result.
- E. Does the section provide a challenge to certain behaviors or attitudes?
- The section on Antiochus in section 9:13-29 in my opinion provides a challenge that God can turn things around for our Good and can changed the seemingly unchangeable situation or individual.
- F. What biases or stereotypes do you see?
- I observe an anti-Jew Bias in 2 Maccabees 9:15. I think not even considering the Jews worthy to be buried and instead feeding them to animals is a clear example of a bias.

Analytical skills*Connections*

- What do you think the author’s purpose was for writing this text? Why did this person write this document?
 - According to George Nickelsburg second Maccabees supplements 1Maccabees by providing our only detailed account of the situation just before the hellenizing of Jerusalem.¹³
- What conclusions can you draw about what the author means or is trying to get across to his or her audience? What is your strongest evidence for those conclusions? I think the author is trying to remind his audience that although they may experience difficulties God is able to see them through and he is always with them. I think the author is also reassuring the audience that when they least expect it God rises with champions to fight their battles as seen in 2 Maccabees 8:1-36. I also think the author is reminding the audience that God can even turn things around that had evil intentions for the Good of his people as seen in 2 Maccabees 9:13-18 in the case of Antiochus.
 -
- In what way does this document confirm and/or challenge your assumptions about the past?
 - The document confirms my assumptions of the past. The people of God experienced challenges but God was always faithful and is working things out even when we do not see the answers.

¹² Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Grand Rapids: Baker Academic, 2011), 78.

¹³ Nickelsburg, 106.

- How does this document relate to our understanding of Second Temple Judaism? This document relates to our understanding of Second Temple Judaism by giving us some more historical meat and potatoes to process and digest.
 -
- How does this document relate to the New Testament writings?
 - In 2 Maccabees 10:1-9 the document talks about the purification of a physical temple. I think this relates to the New Testament and according to 1 Corinthians 6:19-20 now our physical bodies are the temple where the Holy Spirit resides when we enter into the family of Jesus Christ.

Summary statement (no more than one (1) paragraph, with five (5) to ten (10) sentences) that states explicitly what you learned about Second Temple Judaism from this document that challenges, informs, and/or expands your understanding of either Judaism or the New Testament.

This week examination of the 2 Maccabees document was an excellent opportunity to expand my understanding of the Second Temple Judaism period. The document informed and expanded my understanding of the Second Temple period. In the New Oxford Annotated Bible, Carol Newsom explained that 2 Maccabees is an example of a popular Hellenistic genre the “Pathetic history,” which uses highly charged language to stimulate imagination and emotions.¹⁴ The documents were very interesting and showed that God raised up courageous individuals as seen in 2 Maccabees 8:1-36 when Judas revolted. The text also reaffirmed the belief that God can change hearts as seen in the example of Antiochus in 2 Maccabees 9:13-17.

- Identify at least three (3) clear questions that have arisen from this study that could use further investigation.
 1. One question is what the impact of Antiochus was promises to God as seen in 2 Maccabees 9:13-18 on the Israelites.
 2. What made Judas Maccabeus the ideal individual to lead the revolt as seen in 2 Maccabees 8:1-36.
 3. What is the contemporary Christian perspective regarding the temple of God especially in this current environment full of various social ideologies?

¹⁴ Newsom, 1383.