

Written Assignment 1

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Program: Masters of Divinity

Alliance Theological Seminary

ANALYTICAL OUTLINE TEMPLATE

Title of Document: Tobit

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*This assignment is intended to help you develop skills in reading historical documents closely and critically, identifying strategies for how to analyze documents effectively from the different eras of crises (or between crises).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. (New York: 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. (New York: 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. (New York: 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?

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

A. Dating of Document:

- **Approximate Date: Second BC based on...**

According to Larry Helyer....¹ George Nickelsburg states that² Scholar X in the NOAB states that the likely dating is....

B. Author(s)/Editor(s) of Document: Derives from one or more secular folktales based on:

According to Larry Helyer....³ George Nickelsburg states that⁴ 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:

- The Wars of the Diadochi and the struggles between the Seleucids and Ptolemies.
- Antiochian persecution.
- Hasmonean revolt.⁵

B. List key historic figures such as Alexander the Great or Judas Maccabeus:

- Antiochus IV Epiphanes
- Maccabees

¹ Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), 45.

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), 94.

³ Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Downers Grove, IL: IVP Academic, 2002), 43.

⁴ 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), 96.

⁵ Helyer, 108.

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:**
 - An oppressed minorities within hostile culture.⁶
 - For Diaspora Jews⁷
 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.**
[Tob.13:3-6]
 3. Acknowledge him before the nations, O sons of Israel; for he has scattered us among them.
 4. Make his greatness known there, and exalt him in the presence of all the living; because he is our Lord and God, he is our Father forever.
 5. He will afflict us for our iniquities; and again he will show mercy, and will gather us from all the nations among whom you have been scattered.
 6. If you turn to him with all your heart and with all your soul, to do what is true before him, then he will turn to you and will not hide his face from you. But see what he will do with you; give thanks to him with your full voice. Praise the Lord of righteousness, and exalt the King of the ages. I give him thanks in the land of my captivity, and I show his power and majesty to a nation of sinners. Turn back, you sinners, and do right before him; who knows if he will accept you and have mercy on you?

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.
- C. **Prescriptive or Descriptive? Prescriptive**
 - Tobit 4:5-21 gives the exhortation to piety. It is about Tobit giving a will to his son Tobias. Through this will, I think book of Tobit is Prescriptive.
- 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.**
- Remember The Lord and His Commandments (Tob. 4:5-6)

⁶ Helyer, 44.

⁷ Joel B. Green and Lee Martin McDonald, eds., *The World of the New Testament* (Grand Rapids: Baker Academic, 2017), 30.

- Be Charitable (Tob. 4:7-11)
- Beware of Immorality (Tob. 4:12-13)
- Do not Hold over Wages (Tob. 4:14)
- Ethical Injunctions (Tob. 4:15-19)⁸

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) (for example, 1:1-20)
 1. Tobit's Faith and Trials (1:1-5:21)
 2. Tobias' Journey and Marriage (6:1-11:18)
 3. Tobit's praise and death (12:1-14:15)

- B. Next Main Division (Chapter CC: Verse VV-Chapter CC: Verse VV through CC:VV)
 1. Tobit in Nineveh and Sarah in Media suffer and pray (1:1-3:15)
 2. In answer to their prayers God sends the angel Raphael (3:16-3:17)
 3. Tobit gives advice to his son, Tobias (4:1-4:2)
 4. Raphael travels with Tobias to Media (5:1-7:12)
 5. Tobias marries Sarah (7:13-9:6)
 6. Raphael returns with Tobias and Sarah, and cures Tobit's blindness (10:1-11:18)
 7. The angel Raphael reveals who he is (12:1-12:22)
 8. Tobit praises God and gives advice to Tobias (13:1-14:15)
 9. Etc.

- C. Etc.

Key Theological Themes/Topics

- A. Is there a detectable theological point of view?
 - It provides important teachings on law observance, charity, marriage, filial piety, and consideration for the dead to the Jews at the time living in the Hellenistic culture. It also encourages them to keep their faith identity as a Jew.

- B. What do you see that you did not expect?
 - I didn't know anything about Tobit. I never knew that important things about faith identity were written in Tobit.

⁸ Nickelsburg and Stone, 95.

- C. What powerful words and ideas are expressed?
 - Powerful words about filial piety, serving God, charity, and love of neighbor.
- D. What questions does it raise?
 - It raises questions to the Diaspora Jews about what does it mean to be a faithful Jew.
- E. Does the section provide a challenge to certain behaviors or attitudes?
 - Tobit shows us trusting God through to the end of the process of resolving the ordeal in his family. This presents a great challenge to our faith life.
- F. What biases or stereotypes do you see?
 - I was not prejudiced or stereotyped while reading this document.

Analytical skills

Connections

- What do you think the author's purpose was for writing this text? Why did this person write this document?
 - I think the author wrote this text to help the diaspora Jews know what does it means to live as a faithful Jew.
- 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?
 - Strong evidence is well presented in Tobit 13:3-6.
 - 3. Acknowledge him before the nations, O sons of Israel; for he has scattered us among them.
 - 4. Make his greatness known there, and exalt him in the presence of all the living; because he is our Lord and God, he is our Father forever.
 - 5. He will afflict us for our iniquities; and again he will show mercy, and will gather us from all the nations among whom you have been scattered.
 - 6. If you turn to him with all your heart and with all your soul, to do what is true before him, then he will turn to you and will not hide his face from you. But see what he will do with you; give thanks to him with your full voice. Praise the Lord of righteousness, and exalt the King of the ages. I give him thanks in the land of my captivity, and I show his power and majesty to a nation of sinners. Turn back, you sinners, and do right before him; who knows if he will accept you and have mercy on you?
- In what way does this document confirm and/or challenge your assumptions about the past?
 - Those who serve God seem to know what kind of mindset we should serve through this text. It also seems to teach what the identity of faith is.
- How does this document relate to our understanding of Second Temple Judaism?
 - The Age of the Second Temple was an age of persecution and suffering. At that time, Jews were living like wanderers. However, the content of the Tobit that God would save these Jews would have given them hope in their lives.
- How does this document relate to the New Testament writings?
 - Evil demon appears in many parts of the Gospels. The existence of evil demon, which rarely appeared in the Old Testament, appears a lot in the New Testament. It seems that the beginning of

this started with Tobit. The story of Tobit, in which Sarah is captured by her evil demon and evil demon departing from her, probably laid the foundation for the New Testament concept of evil demon.

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.

Replace this text with your Summary Statement.

- Antiochus Epiphanes' persecution for Jews and Hellenization policy for Jews, the Jews had to find their own faith identity. It is because once they lose their faith identity in God, they are no longer Jews. This book of Tobit was written to find this faith identity. Tobit reminded them of their identity through remembering the Lord and his commandments, be charitable, beware of immorality, do not hold over wages, and Ethics injunctions. It also made known to the Jews what does it mean to live as a faithful Jew.

- Identify at least three (3) clear questions that have arisen from this study that could use further investigation.
 1. When Raguel's daughter Sarah married with Tobias, Raguel refers to the Moses law on Marriage. What was the law of Moses on Marriage?
 2. Tobit's vision recovery process and the actions of Tobias when the evil demon left Sarah's body are similar to this shamanism ideology. How would we explain this?
 3. Why is the Tobit Document not accepted as canon?