

Table of Contents

Preface	VII
-------------------	-----

Introduction:

Hellenistic Jews and Consolatory Rhetoric	1
1. The Goals of Ancient Consolatory Rhetoric	9
2. Plan of This Study	11

Chapter 1:

Consolatory Rhetoric in Hellenistic Judaism	13
1.1 Ancient Greco-Roman Consolation	14
1.2 Ancient Jewish Consolation	19
1.3 The Content of Hellenistic Jewish Consolatory Rhetoric	24
1.4 Navigating between and within Biblical and Greco-Roman Consolation	30
1.4.1 Compatibility	31
1.4.2 Rejection of Greco-Roman Consolations	35
1.4.3 Rejection of Biblical Assumptions and Arguments	40
1.4.4 Employing Multiple Paradigms: Afterlife Beliefs	49
1.5 Hellenistic Jews at the Intersection of Biblical and Greco-Roman Consolation	51

Part 1:

Consolatory Rhetoric in Response to State-Sponsored Religious Persecution

Chapter 2:

Narrating Trauma: Consolatory Rhetoric in 2 Maccabees	55
2.1 Circumstances of Composition	57
2.2 Previous Scholarship	59
2.3 Genre and Purpose of 2 Maccabees	60

2.4 Consolatory Arguments	64
2.4.1 Suffering Is Punishment for Sin	64
2.4.2 God Disciplines His People with Calamities for Their Good	68
2.4.3 God Does Not Abandon His People	69
2.4.4 God Watches Everything from Heaven	72
2.4.5 God Is Your Help and Ally	76
2.4.6 God Punishes the Wicked	81
2.4.7 God Rewards the Righteous with Life after Death	82
2.4.8 God's Wrath Is Short-Lived, but His Mercy toward His People Is Constant	85
2.5 Function of the Consolatory Arguments in 2 Maccabees	89
2.6 Implications	90
 <i>Chapter 3:</i>	
Consoling in the Guise of Solomon: The Wisdom of Solomon	93
3.1 Circumstances of Composition	93
3.2 Previous Scholarship	96
3.3 Genre of the Wisdom of Solomon	99
3.4 The Persona of King Solomon and Addressees	102
3.5 Consolatory Arguments in the Book of Eschatology	105
3.5.1 Consolation concerning the Apparent Death of Adults by Torture (3:1–12)	109
3.5.2 Consolation concerning the Apparent Deaths of Young People (4:7–19)	118
3.5.3 Consolation for Parents Who Had Become Childless (3:13–19; 4:1–6)	119
3.5.4 Conclusion: Consolatory Rhetoric in 3:1–4:19	124
3.6 Wisdom and Education in Grief and Suffering	125
3.6.1 The Relationship between Grief and Education	126
3.6.2 Lady Wisdom in the Role of Reason and in the Place of the God of Israel	128
3.7 A History of Victory over Similar Trials	130
3.7.1 God's Righteous Children Thirst in the Desert (11:1–14)	136
3.7.2 Darkness for "the Lawless" and Light for the "Holy Ones" (17:1–18:4)	138
3.7.3 Former Friends Once Again Become Enemies (19:13–17)	141
3.8 Making Meaning of the Suffering of the Righteous	144
3.8.1 The Suffering of the Righteous: Neither Divine Violence Nor Divine Absence	145

3.8.2 God Does Not Cause the Righteous to Suffer, but Uses Their Suffering for Their Benefit	148
3.9 Implications	152

Part 2:

Consolatory Rhetoric in the Early Jesus Movement

Chapter 4:

Paul's Consolatory Letter to Thessalonica: 1 Thessalonians	157
4.1 Circumstances of Composition	158
4.2 Previous Scholarship	161
4.3 Paul's Diagnosis and Characterization of the Situation	165
4.4 Arrangement and Genre of 1 Thessalonians	168
4.5 Consolatory Exhortation	173
4.5.1 Paul's Processes of Invention	174
4.5.2 The Meaning and Function of the Exhortation in 4:9–12 . . .	175
4.5.3 The Meaning and Function of the Exhortation in 4:13–5:11 . .	186
4.5.4 The Meaning and Function of the Exhortation in 5:12–22 . .	195
4.5.5 Conclusion: Consolatory Exhortation in 1 Thessalonians . . .	211
4.6 Consolatory Rhetoric in the Epistolary Thanksgiving	212
4.6.1 Ancient Consolers Sing the Praises of the Person in Distress: Form and Functions	214
4.6.2 Paul Sings the Praises of the Thessalonians in Distress: Form and Functions	216
4.6.3 Conclusion: Consolatory Rhetoric in the Epistolary Thanksgiving	218
4.7 Expressions of Sympathy	218
4.7.1 Expressions of Sympathy within Greco-Roman and Hellenistic Jewish Consolation	220
4.7.2 Paul's Expressions of Sympathy in 1:6–3:10	221
4.7.3 Conclusion: Expressions of Sympathy	224
4.8 Exempla: Models for Navigating Hardship and Conquering Grief . .	224
4.8.1 Paul, Silvanus, and Timothy as Consolatory Exempla: Case Study on 2:1–16	227
4.8.2 Conclusion: Exempla for Navigating Hardship and Conquering Grief	230
4.9 Implications	231

Chapter 5:

Consoling in the Aftermath of the Destruction of Jerusalem: Hebrews . . .	233
5.1 Circumstances of Composition	233
5.2 Previous Scholarship	238
5.3 Consolation concerning the Destruction of Jerusalem	242
5.3.1 What You Lost Exists in Heaven, in an Even Better Form . . .	243
5.3.2 Everything Perishes and Everything That Remains Will Soon Perish	250
5.3.3 This Happened according to God's Plan	252
5.3.4 You Have Another Form of Atonement That Is Just as (or Even More) Efficacious Than the Forms of Atonement You Lost . .	256
5.3.5 Consolatory Exempla of Sojourners Seeking a Heavenly Homeland	261
5.4 Imitating Pauline Consolation regarding Persecution	266
5.5 The Problem of Death	269
5.6 Implications	276

Conclusion:

Hellenistic Jews at the Crossroads of Biblical and Greco-Roman Consolation	281
---	-----

Appendices

Appendix 1: The Content of Hellenistic Jewish Consolatory Rhetoric . .	289
Appendix 2: Explanations for Why God's Children and Their Enemies Suffer in the Wisdom of Solomon	299
Appendix 3: Proposals for the Structure of 1 Thessalonians as a Letter of Consolation	301
Bibliography	303
Index of References	341
Index of Modern Authors	377
Subject Index	383