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OT 750 Old Testament Prophetical Books
Fall 2011
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I PURPOSE

A study of the institution and contribution of the prophets. The course will study both the historical contexts and the messages of the prophets, but with emphasis also on the background of prophecy and the prophetic experience of God. We will also explore the place of prophecy in biblical theology and the relevance of the prophetic experience for today.

II PREREQUISITES: **OL 102; a 600-level OT exegesis course**

III SCHEDULE

9 Sep	Hebrew Competency Test (Isa 1:1-21)		
	Lecture 1	Covenantal Background to Old Testament Prophecy: Prophets as Covenant Mediators; Christology	
10 Sep	Lecture 2	The Prophetic Experience of God: Prophetic Nature of God's Kingdom Creation and Administration; Pentateuchal Foundations for Prophets of the Mosaic Covenant	
10 Sep	Lecture 3	The same, continued	
7 Oct	Test on Lectures 1-3		
	Lecture 4	Isaiah	overview
		Text	Issues
		Isa 1:1-20	covenant lawsuit, word study
		Isa 8:23-9:6	messianic promise, sentence name, text crit.
		Isa 44:24-28	form criticism, <i>vaticinium ex eventu</i>
8 Oct	Lecture 5	The same, continued	
		Jeremiah	overview
		Text	Issues
		Jer 1:1-19	call narrative, word-event, paranomasia
		Jer 7:1-15	"Name" theology, date ("C" source)
8 Oct	Lecture 6	The same, continued	
4 Nov	Test on Lectures 4-6		
	Lecture 7	Ezekiel	overview
		Text	Issues
		Ezek 1:15-28	theophany
		Ezek 47:1-12	temple
		Daniel	overview
		Text	Issues
		Dan 2	eschatology
5 Nov	Lecture 8	The same, continued	
		Issues in the Minor Prophets: Hosea, Joel, Amos	
5 Nov	Lecture 9	The same, continued	

IV REQUIREMENTS

- 1 Required readings = **REQUIRED TEXTS (WITH PAGES TO BE READ)** and **REQUIRED READINGS (ON RESERVE)**, as listed below. These count 10% of the course grade. Use reading report attached to syllabus. The reading report *must be stapled to your final paper and submitted with it*. Reading reports submitted late will not receive full credit, but will receive proportional credit at the discretion of the professor.
- 2 Passages assigned in Hebrew for you to translate accompany each lecture (as noted in the **SCHEDULE**, above).
- 3 Two one hour tests. These cover specified lectures in the **SCHEDULE** (above). They will also cover Hebrew passages that accompany the lectures. Each test counts 10% of the course grade.
- 4 A 15 page paper. The paper will be a comparative study of Isaiah 2:1-5 and Micah 4:1-5. It must include your own translation of each passage and your own conclusions as to date and authorship. The paper counts 70% of the course grade. It is due on 30 Nov.. **NOTE: there will be a 1/3 grade penalty per day for papers submitted late without an approved extension.**

V REQUIRED TEXTS (WITH PAGES TO BE READ)

Heschel, Abraham, *The Prophets*, Vols. I & II.

Smith, Gary, *The Prophets as Preachers*, pp. 1-345

Niehaus, J. J., *God at Sinai*, pp. 1-383

-----, "An Argument against Theologically Constructed Covenants,"
JETS 50, no. 2 (June, 2007), pp 259-273 **On CAMS**

-----, "Covenant: an Idea in the Mind of God," *JETS* 52, No. 2 (June, 2009),
pp 225-255 **On CAMS**

-----, "Covenant and Narrative, God and Time," *JETS* 53, No. 3 (September, 2010),
pp 535-559 **On CAMS**

van Gemeren, Willem A., *Interpreting the Prophetic Word*, pp. 16-411

VI REQUIRED READING (ON RESERVE)

Huffman, Herbert B., "The Covenant Lawsuit in the Prophets," *JBL* 78 (1959),
pp. 285-95.

Wright, G. Ernest, "The Lawsuit of God: A Form-Critical Study of Deuteronomy 32," in
Israel's Prophetic Heritage, Bernard W. Anderson & Walter Harrelson, eds.,
pp. 26-67.

VII EXEGESIS

Broadly speaking, exegesis is the process by which a text, as a concrete expression of a "sender" to a "receiver" is systematically explained. The steps of exegesis are interrelated and not necessarily sequential. In abbreviated form they are:

- 1 Delimit the passage for study, noting opening and closing formulae (if any). Is the passage a true pericope, that is, "a self-contained unit of Scripture," or "a preachable unit?" E.g., Ezek. 37:1-14 (revitalized bones), and Ezek. 37:15-28 (the two sticks joined to symbolize the one nation, Israel), are both pericopes in this sense. Ezek. 37:1-28 is not.
- 2 Determine the literary context of the pericope, and its function in that context. (E.g., is it a word of encouragement placed strategically amid prophecies of
- 3 Outline the passage, noting interrelationships of elements. E.g., are certain words or ideas repeated, and what is the significance of this? Are certain contrasts established, and what would God teach us thereby?
- 4 Check words of historical and theological import in dictionaries; seek cross-references with other passages by means of a concordance. E.g., Heb. *go'el*, kinsman redeemer in Job 19:25. From Boaz and Ruth we know it's a kinsman redeemer - cf. Jesus.
- 5 Compare other translations, noting significant differences. Words have different shades of meaning. Some translators choose one shade of meaning, others choose another. What are the merits of their choices? What is your choice, and why?
- 6 Ask: what is unique about the text? What is typical (such as rhetorical or stylistic devices, e.g., parallelism, chiasmus, paranomasia, diatribe, irony, etc)? How do the typical elements relate to those which are unique? What is their function?
- 7 What is the setting of the text -- its *Sitz im Leben* (the social setting in the life of Israel in which particular literary forms, e.g. psalm, prophecies, parables, occurred)?
- 8 What is the function of the passage? Is it didactic, kerygmatic, emotive? How is the hearer expected to respond? What does this say about its content?
- 9 What is the New Testament usage of the passage? How does the NT understand or develop the OT meaning?
- 10 List question and problem areas.
- 11 Consult reference tools. Check commentaries and periodical literature for insights into your own questions.
- 12 State succinctly the results of your investigation: the text's meaning in its original setting.
- 13 What is its meaning for today? (Including issues of biblical anthropology and theology: What does the passage reveal about man? About God?)

VIII REFERENCE WORKS ON RESERVE

Prophets

Bright, John, *Jeremiah*

Huffman, Herbert B., "The Covenant Lawsuit in the Prophets," *JBL* 78 (1959), pp. 285-95.

Keil, C.F., & Delitzsch, F., *Isaiah*

Keil, C.F., & Delitzsch, F., *Jeremiah*

Morgenstern, Julian, "The Suffering Servant - a New Solution" (3 articles)

North, Christopher R., *The Suffering Servant in Deutero-Isaiah*²

Rowley, H.H., *The Servant of the Lord and other Essays on the Old Testament*

Skilton, John H., ed., *The Law and the Prophets* (Nutley: Presbyterian and Reformed, 1974).

Smith, George Adam, *The Book of Isaiah* (2 Vols)

von Rad, Gerhard, *Ezekiel*

Wright, G. Ernest, "The Lawsuit of God: A Form-Critical Study of Deuteronomy 32," in *Israel's Prophetic Heritage*, Bernard W. Anderson & Walter Harrelson, eds., pp. 26-67.

Young, Edward J., *My Servants the Prophets*

-----, *The Book of Isaiah* (3 Vols)

-----, *The Prophecy of Daniel*

Minor Prophets

Stuart, Douglas, *Hosea-Jonah*, WBC 31

Thomas E. McComiskey, ed., *The Minor Prophets*, Vol. 1 (Hosea, Joel, Amos); Vol. 2 (Obadiah, Jonah, Micah, Nahum, Habakkuk)

General

Dumbrell, W. J., *Covenant and Creation*

Harrison, R.K., *Introduction to the Old Testament*

Kline, Meredith G., *Images of the Spirit*

-----, "Covenant Theology under Attack"

Niehaus, J. J., "Old Testament Foundations" (= Chapter One) in *The Kingdom and the Power*, Gary S. Grieg & Kevin N. Spring, eds., pp. 41-53.

Soulen, Richard N., *Handbook of Biblical Criticism*²

Vos, Geerhardus, *Biblical Theology: Old and New Testaments*

READING REPORT

NAME.....

DATE.....

	Assigned:	Read:
Heschel, Abraham, <i>The Prophets</i> ,	pp. 4-625
Huffmon, Herbert B., <i>JBL</i> 78 (1959),	pp. 285-95
Niehaus, J. J., <i>God at Sinai</i> ,	pp. 1-383
-----, "An Argument..."	pp. 259-273
-----, "Covenant: an Idea..."	pp. 1-46
-----, "Covenant and Narrative..."	pp 535-559
Smith, Gary, <i>The Prophets as Preachers</i> ,	pp. 1-345
van Gemeren, W., <i>Interpreting the Prophetic Word</i> ,	pp. 16-411
Wright, G. Ernest, "The Lawsuit of God,"	pp. 26-67