

OT 646 EXEGESIS IN THE HISTORICAL BOOKS

Prof. Stuart [office hours M through Th 10:30-12:00; quick questions anytime; office: Goddard Library 122 (978-646-4095); home phone: 978-372-2351; drdstuart@gmail.com]

Fall, 2010, Tuesdays, 1:15-4:15 PM

Pre-requisite: OL 502 completed with passing grade and passing Hebrew competency test at start of course.

Minimum time required for an average student to get a B in this course is estimated to be 120 hours.

Grading scale: 0-59.9 = F; 60-69.9 = D; 70-79.9 = C; 80-89.9 = B; 90-100 = A

An introduction and orientation to Old Testament exegesis and an intermediate Hebrew course using the narratives in the Historical Books as a basis. Preliminary aspects of Hebrew exegesis, including objectives, methods and tools, are taught in connection with selected passages from the historical books. Students are exposed both to the general characteristics and applicability of the historical books for preaching and teaching, and to certain introductory issues important to the proper interpretation of various individual books. (Syllabus is subject to change.)

REQUIRED TEXTS:

1. Brotzman, Ellis. *Old Testament Textual Criticism*. Grand Rapids: Baker, 1994.
2. Carson, Donald A., et al, eds., *New Bible Commentary*. 21st Century Ed. Downers Grove, IL: Intervarsity, 1994.
3. DeVaux, Roland *Ancient Israel*. Eerdmans/Dove, 1997. A classic, but liberal, OT “backgrounds” book.
4. Stuart, Douglas. *Old Testament Exegesis* (OTE), 4th ed. Louisville: Westminster John Knox, 2009.
5. *Biblia Hebraica Stuttgartensia*

Recommended Texts:

- Aharoni, Y., Avi-Yonah, M., et al. *The Carta Bible Atlas*. Previously called *MacMillan Bible Atlas*. Any edition. This is the best atlas for following events in the historical books.
- Holladay, William. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids: Eerdmans, 1971. This is the best Hebrew lexicon for modern English users.
- Soulen, Richard. *Handbook of Biblical Criticism*. 2d ed. Atlanta: John Knox, (or later). This defines many of the terms you will encounter in the process of exegesis.
- *International Standard Bible Encyclopedia* (ISBE). 4 vols. Grand Rapids: Eerdmans, 1988 (or comparable Bible encyclopedia). ISBE is in some ways the best of the major Bible encyclopedias.
- Fee, Gordon and Stuart, Douglas. *How to Read the Bible for All its Worth*. 3d. ed. Grand Rapids: Zondervan, 2003.

Warning: DeVaux, Aharoni/Avi-Yonah, Soulen, the ISBE and other books that may be mentioned or recommended in the course contain much that an evangelical must be wary of. They are nevertheless very useful tools as long as you don't accept things in them uncritically. Always question any views that run counter to the highest view of Scripture.

You can see if I preach what I practice at Linebrook Church, Ipswich, at 9:45, 11:00 AM and 5:30 PM Sundays (linebrook.org)

Th.M. Elevation: To elevate this course to a 900-level, you must get prior approval by petition on a proper form from the Registration Office. You must then do all the coursework as prescribed and, *in addition*, write a special research paper on a topic relevant to the course, approved by the professor, of at least ten pages, showing extensive bibliographic consultation (usually a minimum of two dozen sources with good representation of periodical literature, not just books and commentaries) that shows at least 1000 pages of additional reading beyond what the syllabus has. If any part of the paper quotes, assumes or discusses biblical texts in English rather than Hebrew, Greek or other appropriate languages, you will be graded down substantially. If it does so regularly, you may not receive a passing grade for the paper or the course.

Th.M. Writing Course use: To make this course the one in which you write your Th.M. “major research paper” you must get prior approval as required by petition on a proper form from the Registration Office and/or the director of the Th.M. program. You must do all the coursework as prescribed and, instead of the usual more limited exegesis paper, write a *more extensive* exegesis paper, following the same instructions but clearly labeled “Th.M. Major Research Paper,” at least 40 pages in length (that’s a minimum; it may need to be substantially longer), with extensive bibliographic consultation (usually a minimum of about forty sources with good representation of periodical literature, not just books and commentaries, and *extensive* footnotes interacting with the secondary literature). The paper must be a Hebrew exegesis paper throughout. If any part of the paper quotes, assumes or discusses biblical texts in English rather than Hebrew, Greek or other appropriate languages, you will be graded down substantially. If it does so regularly, you may not receive a passing grade for the paper or the course.

Major Integrative Paper (M. A. requirement for students for whom English is a second language, in place of a summative evaluation): Prior approval required by petition to the professor. The paper must be at least 25 pages in length, and written and submitted entirely in *addition to all other course requirements* (it does not substitute for any course requirement and is not graded as part of any course’s grade). If you obtain permission to write it for me I require that it be written on one of the following topics:

- a. An evaluation of the influence of the Old Testament on Christian theology as seen in specific examples over the span of Church history.
- b. The influence of the Old Testament on [three theologians of your choosing] in regard to their prescriptions for Christian ministry and Christian life.
- c. Misunderstandings of the Old Testament that have resulted in problems for denominations or movements as indicated in the writings of leaders of those movements.

ASSIGNMENTS and grading information:

1. HEBREW COMPETENCY TEST **First thing, first class.** You **must** pass this quiz (at least 60 out of 100 points) to continue in the course. It is graded p/f. It contains sections on vocabulary, parsing and reading. There are no special texts to study in advance. Just review your Hebrew grammar and vocabulary.
2. COURSE QUIZ #1. 25% of course grade. First half of exegesis terms in OTE, pp177-180; first half of hermeneutical fallacies in OTE, pp 181-183; reading to date; Hebrew text assignments up to and including the prior class; class lectures. Lexicons not allowed. Bring a clean Hebrew Bible to the quiz.
3. COURSE QUIZ #2. 25% of course grade. Remaining exegesis terms in OTE, pp 177-180; remaining hermeneutical fallacies in OTE, pp 18-183; reading to date; Hebrew text assignments since after the first quiz; class lectures. Lexicons not allowed. Bring a clean Hebrew Bible to the quiz.
4. HEBREW EXEGESIS PAPER on a passage of your choosing from one of the Historical Books other than one done for class. Recommended length of passage: 4-6 verses. **Choose a passage that has at least three text issues associated with it.** Due **December 21**, 4:00 PM. Due Dec, 10 for January graduates. This paper does not absolutely require footnotes (use footnotes **or** parentheses for comments and source attribution) but does require a full bibliography. Value: 50% of course grade. Please follow the directions below.
5. Class participation (responding to questions) may affect grade according to the judgment of the professor. No credit is given for asking questions, though they are always welcome.

6. Important note: As the catalog states, you must demonstrate adequate competence in both Hebrew language and in exegetical method in order to pass the course, regardless of your grades on assignments 1-5 above. If you fail to demonstrate Hebrew and/or exegesis competence in any aspect of the course, including the Hebrew competency quiz, you cannot receive a passing grade or credit. Naturally, cheating, plagiarism and other breaches of academic propriety will also result in failure. Be sure to read the seminary statement on plagiarism. You must write a Hebrew exegesis paper, not an English exegesis paper, to pass the course. A Hebrew exegesis paper always cites and discusses the Hebrew text, not the English text.

LATE WORK/EXTENSIONS PRIOR TO DEC 21

Basic concept: fairness to those who make the sacrifices to get their work in on time, not a desire to hurt anyone. Fairness requires that everyone have essentially the same amount of time to complete the assignments.

- True unavoidable emergency, including illness: no penalty as long as simple written request is made and approved and lateness does not exceed actual time lost by reason of the emergency.
- Late work otherwise: 1/2 point per 1/2 week is deducted.

Late work at the end of the session (after Dec 21) cannot be accepted by the professor, but must be submitted directly to the Registration Office after approval of your petition for an extension. The Registration Office can assign heavy penalties for unexcused late work (e.g., a grade per day of lateness).

CLASS ASSIGNMENTS

(Everything listed for a given day should be prepared for that day. Be sure to prepare text assignments according to the 12 steps, and always from the Hebrew.)

Sep 14 Class #1 **Hebrew Competency Quiz** (passing grade required for continuation in course)
Comments on introduction and methods; goals; use of texts; general considerations on OT exegesis, and its use by the minister, etc. Pick a paper topic and start working on your paper.

Sep 21 Class #2

- Joshua 7. (Heb. exegesis, as are all such assignments).
- Read NBC article on Joshua and skim the book of Joshua.
- Skim Stuart, *OTE*. Become familiar with Ch 1.
- Try to know the general content of the 12 steps of exegesis.
- Absorb what you can from DeVaux, 213-267 (Military Institutions).

Sep 28 Class #3

- Judges 19.
- Read NBC article on Judges and skim the book of Judges
- Complete Stuart, *OTE*. Begin learning Soulen definitions
- Keep reading DeVaux, first part (i.e., pp. 3-267).

Oct 5 Class #4

- 1 Samuel 8.
- Read NBC article on Samuel and skim the book.
- Begin reading Brotzman.
- Keep reading DeVaux, first part.

[Oct 12 NO CLASS Reading Week]

Oct 19 Class #5

- 2 Samuel 24.
- Skim the book.
- Finish reading Brotzman.
- Finish reading DeVaux, first part (3-267).

Oct 26 Class #6 **Quiz #1**

- 1 Kings 18:17-39.
- Read NBC article on Kings and skim the book.
- Start reading DeVaux, second part (271-517). The quiz takes 60 minutes. It covers everything through Oct 16, including DeVaux, 3-267 and all of Brotzman. [The 1 Kings passage will be testable on the second quiz.]

Nov 2 Class #7

• 2 Kings 21:1-15. • Skim the book. • Keep reading DeVaux, second part.

[Nov 9 NO CLASS Reading Week]

Nov 16 Class #8

• 2 Chronicles 13. • Read NBC article on Chronicles and skim the book of 2 Chronicles. • Keep reading DeVaux.

Nov 23 Class #9

• Nehemiah 7:72b-8:12. • Read NBC article on Ezra and Nehemiah and skim the books of Ezra and Nehemiah. • Keep reading DeVaux.

Nov 30 Class #10 No class, **unless make-up class is needed**. • Finish reading DeVaux. Work toward finishing exegesis paper.

Dec 7 **Quiz #2** The quiz takes 60 minutes. No class otherwise. Material after Oct 19 may be on this quiz.

Dec 21 **Exegesis paper due 4:00 PM**. [Must be hard copy; cannot be emailed. It may be mailed to me at GCTS if postmarked by this date if and only if you live off-campus. Due date for January grads is Dec 10]

Rules and Guidelines For Writing a 600-level Paper

General Instructions:

The special type of exegesis paper you are required to write for this course is probably not like any that you have written before. It is different from a NT exegesis paper, and very different from an English exegesis paper, so you must not assume you know how to do it. Therefore please understand the rules and guidelines. If you don't, and write some other sort of paper than what is required, you will get a much lower grade, or fail. If you leave out one of the sections, the penalty will be substantial. In a marginal paper, this may mean failure. If you leave out more than one section, you may well fail the paper even if other parts of the paper are relatively well done. If you write a mostly English exegesis paper, you may not receive a passing grade. Be sure always to cite and discuss the Hebrew text.

Please consult one or more of the sample papers, which are posted online. Students who don't consult a sample paper usually do something wrong and receive a lower grade. Students who consult a sample paper usually get the basics right, at least, and virtually always receive higher grades than they otherwise would.

1. Choose a passage that has at least three text issues associated with it. Otherwise you won't get enough practice dealing with text problems.

2. Organize your paper according to the "12 steps" (not the sub-headings) of Old Testament Exegesis Ch.

1. That is, your paper should have a total of 11 sections plus a bibliography, each with a separate heading corresponding to the names of the 12 steps (Text, Translation, Historical Context, etc.). Don't number the sections, but do title them. Subsections are not expected. Whatever you want to say within a section, just say.

Double space and type your paper. But you must print in your own Hebrew handwriting the reconstructed Hebrew text. Try to make it look like what you think the original looked like.

Most papers turn out to be about 25-35 pages in length, but yours can be longer if you wish.

Some Specific Instructions:

Step 1, Text

- a. Be sure to print out your reconstructed text in your own handwriting. Why? The goal is to replicate the text as it might have looked at the time it was composed, so you should not photocopy it from the BHS or generate it from a computer.
- b. Then immediately after that, still within the section titled TEXT, include your typed annotations to the text. You indicate your annotations by raised letters in the handwritten text corresponding to raised letters at the beginning of each annotation (in other words, footnotes to the handwritten text).
- c. Don't rely on the BHS text notes and don't cite them as a final authority since they are not an authority but merely selected, abbreviated text notes. Refer typically to "MT" as the source of a wording, not "BHS."
- d. Each of your text notes must contain three things: a description of the manuscript data, an analysis of the data, and a statement telling which wording you have concluded is original (i.e. the three are: data, analysis, conclusion). Of course you don't know enough to be good at this yet. But this is a learning exercise, and you must try to make a decision about every possible variant wording as a way to get practice in the method.

Step 2, Translation

- a. Type out your own English translation, and immediately after that, still within the section titled TRANSLATION, include the annotations to your translation. Again, use a raised-letter annotation system.
- b. You should comment on every word or phrase not obvious or automatic in the translation, and certainly any Hebrew word that is differently translated among modern versions. In other words, the reader wants to know why you chose all the words you did in translating your passage. After step 2, your other steps need have no footnotes or end notes as you wish. This is to save you time. You can use parentheses for giving bibliographical credit within the paper.

Step 11, Secondary Literature

- a. This step in the exegesis process leads to compiling a bibliography and the work of this step is shown by the bibliography as well as by the quality of notes.
- b. Don't make it a section between 10 and 12. Place it at the very end (after the Application section) just as you would normally do in a term paper.

Submit the paper without a cover or binder of any kind but with a title page, including your box number, and stapled in the upper l.h. corner. Put your name on the title page only. When I read papers, I fold over the title page so I don't know whose paper I'm reading. This allows me to be objective, so it is important that you help by putting your name only on the title page.

Samples of acceptable exegesis papers are available online or in my office. If you're not sure what to do, please be sure to consult one or more samples. Please don't assume you know how to write an exegesis paper of the type required for this course without having at least read one of them.

SPECIAL NOTE TO PASS / FAIL STUDENTS: If you are taking the course pass/fail, please write the following words at the top of the **first regular page** (not the title page, which I do not look at until after grading) of your paper: "**PASS / FAIL.**" This makes it possible for me to write appropriate comments on a pass / fail paper. If you are giving only minimal effort to the paper and I am assuming you are actually trying hard to write a first-rate paper, my comments will tend to be needlessly critical and not very helpful to you, since they will reflect an incorrect assumption about your purposes and effort. You will still get a precise letter grade on your paper.

SPECIAL NOTE TO INTERNATIONAL STUDENTS: If English is not your first language, you should feel free to have one or more persons who know English well read your paper and correct the grammar (but change nothing else, in order to be fair). Warning: Not all Americans whose first language is English can write grammatical English, so choose a helper wisely. Please be sure you understand the rules about plagiarism.

Plagiarism is a very serious offense. It will cause you to fail this course and may cause you to be removed from the seminary, so please take the time to understand what it is and how to avoid it.

Make sure it is a **HEBREW** exegesis. An English exegesis paper, no matter how well done, simply cannot receive a passing grade, and therefore the course grade would not be passing, either. Check each step for Hebrew. **Whenever you cite and discuss the text, be sure you cite and talk about the original, not the English.**

The Biblical View of History

<u>Creation</u>	<u>Fall</u>	<u>Redemption</u>					<u>Consummation</u>	
		<u>Promised</u>					<u>Provided</u>	<u>Finished</u>
<u>Creation</u>	<u>Adam</u>	<u>Eve</u>	<u>Noah</u>	<u>Patriarchs</u>	<u>Sinai Cov't</u>	<u>Prophets</u>	<u>1st coming</u>	<u>2d coming</u>
					SOJOURN	CONQUEST»OCCUPANCY»EXILE	R E S T O R A T I O N	
						B L E S S I N G #1	CURSE	B L E S S I N G # 2
Six days	Fall	Promise	Judgment	Promise	Promise	Promise	John Baptist (!)	Return
Sabbath	Curse		Promise		Punishment	Warning	Jesus	Judgment
Mandate					Law		Pentecost	2d death
Probation					Kingship		Apost. age	dest. of evil
					Kingdom			Et. life
					Prophets			New hn +earth
					John Baptist			
					Jesus (!)			

Comment:

The OT law and prophets both openly reflect this perspective on history. Creation, fall, and the beginnings of redemption are all found in the pre-history (Genesis 1-11). The major penalty for the fall is mortality; the ultimate curse for sin is death (cf. Rom 6:23). The promise to Eve that her seed will one day bruise the head of the serpent's seed begins the promises of redemption.

With Noah the nature of God's selection of a remnant and his guarantee of faithfulness to the earth and its people becomes evident.

With Abraham it becomes clear that the election of God to eternal life will be corporate, i.e., a people will be chosen and that the way for an individual to be chosen is to align himself or herself with that people (W. W. Klein, *The New Chosen People*. Zondervan, 1990).

The prophets preach that Israel will be judged for disobedience to the Sinai covenant and blessed for obedience to it. All of the writing prophets (the prophetic books of the OT) recognize that it is too late for the original blessings of the covenant to apply, since the prophets come on the scene in the middle of the eighth century, when Israel's long history of sin means it cannot hope to escape conquest and exile. The promises they preach are restoration promises--expectations for a new age. For the near future, Israel's fate is punishment (curse). For the future, it is redemption (blessing).

The Sinai covenant governs the behavior of God's people from Moses through John the Baptist, and even through much of the life and some of the teachings of Jesus. (Jesus would not have spoken as he did of the need to obey the Pharisees' teachings if he were not still himself being obedient to the Sinai covenant.) In other words, Jesus's earthly life concludes the era of redemption promised, while his death and resurrection usher in the era of redemption provided. He lives--and teaches-- in both eras. In him, redemption promised and redemption accomplished overlap. One is winding down, the other is starting. Presumably, his disciples finally got this clear during the time he taught them between his resurrection and ascension, and also, as he promised, by reason of his Spirit's guidance after his ascension (John 16:12 ff.)

With Christ's ascension comes the Spirit. Pentecost may be seen as sealing the introduction of the era of redemption provided, and that's what the apostles preach. Believers are no longer under the Sinai covenant (Acts 15).

Christ's return will finish the process of redemption. It is already signed and sealed, but it is certainly not yet delivered. Redemption's ultimate result is the total absence of sin and death, and the events that follow the second coming will produce this result. Redemption isn't complete as long as Satan and death are around. Both will be cast into the lake of fire and eliminated. Eternal life will be both endless and sinless, as it theoretically--not actually--would have been in the Garden of Eden. Creation, with its original divine intent of endlessness and purity, will finally be fulfilled.