I COURSE PURPOSE

A study of the nature and techniques of Old Testament poetry. Careful attention will be given to matters of metrics, line and strophic structure, historico-grammatical exegesis and text criticism. The course includes special introduction to the various poetical books of the Old Testament and samples of exegesis, with the emphasis on the Psalms.

II PREREQUISITES: OL 502; a 600-level OT exegesis course

III COURSE SCHEDULE Lectures 1:15 - 4:00

23 Jul Lecture 1 Introduction to Hebrew poetic techniques:
parallelism (Lowth, Gray, Kugel)
meter (Ley/Budde/Sievers, Cross/Freedman, Stuart)
(Pss 2:6, 7:17, 118:2-4; 135:1-3; Pr 31:30)

25 Jul Hebrew Competency Test (possible texts: Ex 15:1-18; Num 24:5-9)


30 Jul Lecture 3 Early Poetry (Ex 15:1-18; Num 24:5-9)

1 Aug Lecture 4 Early Poetry continued
Introduction to Psalms:
schools of interpretation, Davidic authorship, Gunkel

3 Aug Test on Lectures 1-4

6 Aug Lecture 5 Introduction to Psalms, continued
Psalm 1 Torah psalm
Psalm 2 "Royal"/Messianic psalm

8 Aug Lecture 6 Psalm 29 Hymn/Praise psalm

10 Aug Lecture 7 Psalm 22 Individual Lament/Messianic psalm
Lam 5 Community Lament
Jon 2:1-10 Individual Thanksgiving
Psalm 135 Salvation History ("Narrative") psalm

13 Aug Lecture 8 Isa 1:1-21 Covenant Lawsuit
Isa 8:23-9:6 Messianic oracle, sentence name, text crit.
Isa 44:24-28 Form criticism, vaticinium ex eventu

15 Aug Review/study session

17 Aug Test on Lectures 5-7
IV  COURSE REQUIREMENTS

1  There is a Hebrew competency exam early in the course. It is necessary to pass this exam to continue in the course.

2  Required readings = REQUIRED TEXTS (WITH PAGES TO BE READ), 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.

3  Two tests, as noted. These will be one hour each and will cover the lectures (and Hebrew passages) specified. Each test will count 10% of the final grade.

4  An exegesis paper on Ps. 8:1-10. The paper will be 15 pages long. Your own translation of the psalm must precede the paper. A sermon outline must follow it. (See below, VII EXEGESIS PAPER OUTLINE, for detailed guidelines). The paper will count 70% of the final grade, and is due 4 p.m. 17 Aug.

V  REQUIRED TEXTS


Craigie, Peter C., Psalms 1-50 WBC 19 (Waco: Word, 1983)

Garrett, Duane, Proverbs, Ecclesiastes, Song of Songs (Broadman, 1993)

VI  EXEGESIS STEPS

Broadly speaking, exegesis is the process by which a text, as a concrete expression of a "sender" to a 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 impending disaster?)

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. psalms, 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 peridocial 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? (Involved in both of these last questions, of course are issues of biblical anthropology and theology: What does the passage reveal about man? About God?)

VII EXEGESIS PAPER OUTLINE

1 page Translation of pericope. Single spaced.

1 page Textual criticism - deals with every item in BHS apparatus relating to the pericope. Single-spaced.

12 pages Body of exegesis paper. Cover especially items: 2, 3, 4, 6, 8, 9, 12, and 13 of exeg. steps. It is preferable to do these in numerical order, with appropriate headings to indicate which item you are discussing (e.g., "2. LITERARY CONTEXT"). Results of item 11 can be incorporated into any and all phases of the paper. Double-spaced.

Footnotes or endnotes are acceptable.

VIII  SELECT BIBLIOGRAPHY  (Books marked with * strongly recommended)


Keach, Benjamin. *Preaching From the Types and Metaphors of the Bible.* (Grand Rapids: Kregel Publications, 1972).


Kline, Meredith G. *Images of the Spirit.* (Grand Rapids: Baker Book House, 1980).

Kline, Meredith G. *Kingdom Prologue.* (GCTS, 1989).


Lorets, Oswald. *Das althebraische Liebelied.* (Herstellung: Butzon and Bercker Kevelaer, 1971).


# READING REPORT

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<tr>
<td>Craigie, Peter C., <em>Psalms 1-50</em></td>
<td>pp. 25-367</td>
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<td>Garrett, Duane, <em>Proverbs, etc.</em></td>
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