OT 750 Old Testament Prophetical Books  
Fall, 2014

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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 502; a 600-level OT exegesis course

III  SCHEDULE

Sep 11  Lecture 1 Covenantal Background to Old Testament Prophecy:
Prophets as Covenant Mediators; Christology

Sep 18  Hebrew Competency Test (Isa 1:1-20)

Lecture 2 The Prophetic Experience of God: Prophetic Nature of
God's Kingdom Creation and Administration; Pentateuchal
Foundations for Prophets of the Mosaic Covenant

Sep 25  Lecture 3 The same, continued

Oct 2   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 criticism
Isa 44:24-28 form criticism, vaticinium ex eventu
<table>
<thead>
<tr>
<th>Oct 9</th>
<th>Lecture 5</th>
<th>The same, continued; Jeremiah overview</th>
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<tbody>
<tr>
<td></td>
<td>Text</td>
<td>Issues</td>
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<td>Jer 1:1-19</td>
<td>call narrative, word-event, paranomasia</td>
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<td>Jer 7:1-15</td>
<td>&quot;Name&quot; theology, date (&quot;C&quot; source)</td>
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<td>Oct 16</td>
<td>READING WEEK</td>
<td>Wright, “The Lawsuit of God”</td>
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<td>Oct 23</td>
<td>Lecture 6</td>
<td>The same, continued</td>
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<td>Oct 30</td>
<td>Lecture 7</td>
<td>Ezekiel overview</td>
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<td>Ezek 1:15-28</td>
<td>theophany, <em>Imago Dei</em></td>
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<td>Ezek 47:1-12</td>
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<td>Nov 6</td>
<td>Lecture 8</td>
<td>Daniel overview</td>
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<td>Nov 13</td>
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<td>Niehaus, “Covenant, an Idea”</td>
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<td>Nov 20</td>
<td>PROFESSOR AWAY</td>
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<td>Nov 27</td>
<td>THANKSGIVING HOLIDAY</td>
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<td>Dec 4</td>
<td>Lecture 9</td>
<td>Issues in the Minor Prophets:</td>
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<td>Hosea, Joel, Amos</td>
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<td>Dec 11</td>
<td>Test on Lectures 5-9</td>
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IV 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) 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.

3. Passages assigned in Hebrew for you to translate accompany each lecture (as noted in the SCHEDULE, above).

4. 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.

5. A 15 page paper. The paper is a Hebrew exegesis paper as well as 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 at 4 p.m. on 16 Dec (Jan graduates, 5 Dec).

6. Extra Credit. Students who wish may read Niehaus, God the Poet (listed below) for 3 points extra credit on their final grade. This is an exceptional, one-time offer being made upon the appearance of this volume, which has biblical-theological as well as literary content, and may encourage the student to follow certain biblical themes as they have been taken up by epic poets in the literary tradition of the West.

V REQUIRED TEXTS (WITH PAGES TO BE READ)

Smith, Gary, The Prophets as Preachers (B & H Academic, 1998), pp. 1-345

--------------, “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

**NB: Extra Credit:**


**VI REQUIRED READING (ON RESERVE)**


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


**VII EXEGESIS**

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 woe).

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?
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.

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?

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?

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)?

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?

What is the New Testament usage of the passage? How does the NT understand or develop the OT meaning?

List question and problem areas.

Consult reference tools. Check commentaries and periodical literature for insights into your own questions.

State succinctly the results of your investigation: the text's meaning in its original setting.

What is its meaning for today? (Including biblical anthropology and theology: What does the passage reveal about man? About God?)

VIII REFERENCE WORKS ON RESERVE

Prophets

Bright, John, *Jeremiah*


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

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

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


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

von Rad, Gerhard, *Ezekiel*


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

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

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

**Minor Prophets**


**General**

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

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

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


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

Vos, Geerhardus, *Biblical Theology: Old and New Testaments*
### OT 750 Exegesis in the Prophetical Books of the Old Testament

#### READING REPORT

<table>
<thead>
<tr>
<th>NAME</th>
<th>DATE</th>
<th>Assigned:</th>
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<tbody>
<tr>
<td>&quot;An Argument...&quot;-</td>
<td>pp. 259-273</td>
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<td>&quot;Covenant and Narrative&quot;</td>
<td>pp. 535-559</td>
<td>..........</td>
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<tr>
<td>Smith, Gary, <em>The Prophets as Preachers</em></td>
<td>pp. 1-345</td>
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<td>van Gemeren, W., <em>Interpreting the Prophetic Word</em></td>
<td>pp. 16-411</td>
<td>..........</td>
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<td>Wright, G. Ernest, &quot;The Lawsuit of God&quot;</td>
<td>pp. 26-67</td>
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**TOTAL**

| pp. 900 | .......... |

#### STATEMENT:

I have read *God the Poet* for 3 points extra credit.

Signed: ..........................................................