PURPOSES

1. To develop the skills needed to exegete properly. This will prepare you to teach and preach in a way that is clear and faithful to the text.

2. To study two mighty prophets and so develop an appreciation for both the word and the power of God.

PREREQUISITES:

1. OL 502 or equivalent

2. Hebrew competency test (required by Division of Biblical Studies)

SCHEDULE

15 Jun Hebrew competency test (1 Kgs. 17:1-7; 18:1-16)

1. Kgs. 17:8-24 (Elijah and the widow of Zarephath, K & D, 229-40)*

17 Jun 1 Kgs. 18:1-16 (Elijah and Obadiah, K & D, 240-44)

19 Jun 1 Kgs. 18:17-40 (Elijah on Mt. Carmel, K & D, 244-49)

22 Jun 1 Kgs. 19:1-21 (Elijah at Horeb, K & D, 252-61)

24 Jun 2 Kgs. 1:1-18 (Elijah, Ahaziah, and fire from heaven, K & D, 284-89)

26 Jun 2 Kgs. 2:1-18 (Elijah, Elisha, and chariots of fire, K & D, 290-98)

29 Jun 2 Kgs. 3:1-27 (Elisha and Yahweh's defeat of Moab, K & D, 300-307)

1 Jul 2 Kgs. 4:8-37 (the Shunammite's son resurrected, K & D, 307-14)

3 Jul 2 Kgs. 5:1-27 (Elisha and the cure of Naaman, K & D, 316-323)

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 Reading Report (10% of grade) 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 Translation (30% of grade) This will be in class. Each student's translations, including verb parsings, will be graded.

4 Final Paper (60% of grade) The paper will be eight pages long and will be an exegesis of 1 Kgs. 17:1-7. A translation of the passage must precede the paper. A sermon outline must follow it (cf. EXEGESIS PAPER OUTLINE). The paper is due at 4 p.m., 6 July (Monday).

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 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 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? (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?)

**EXEGESIS PAPER OUTLINE**

1 page Translation of pericope. Single spaced.

1 page Textual criticism—deals with relevant items, drawing upon the BHS apparatus and commentaries. Single-spaced.

5 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.

REQUIRED READINGS


Niehaus, Jeffrey, *God at Sinai* (Zondervan, 1995)


Niehaus, Jeffrey, “Covenant and Narrative, God and Time” *JETS* 53 (2010), 535-559 CAMS


RECOMMENDED RESOURCES


ON RESERVE


THEOLOGICAL DICTIONARIES


BIBLIOGRAPHICAL RESOURCES IN LIBRARY

1. *Elenchus Bibliographicus Biblicus*

2. *Internationale Zeitschrift für Bibelwissenschaft und Grenzgebiete*

3. *Old Testament Abstracts*


5. *Religion Index Two*: Festschriften and Multi-Author works.
<table>
<thead>
<tr>
<th>Assigned</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>208</td>
<td></td>
</tr>
<tr>
<td>383</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td></td>
</tr>
<tr>
<td>272</td>
<td></td>
</tr>
<tr>
<td>224</td>
<td></td>
</tr>
<tr>
<td>1147</td>
<td></td>
</tr>
</tbody>
</table>