

## The Old Testament Prophets BIB 314

Point Loma Nazarene University  
Spring 2014  
Mon and Wed 12:15-1:30pm

Professor: Dr. Brad E. Kelle  
Email: bradkelle@pointloma.edu  
Office: Smee Hall  
Phone: 849-2314  
Office Hours: See schedule on door

### Course Description

The words of the Old Testament prophets have energized and criticized the people of God from ancient to contemporary times. This staying power of the prophetic texts is due in large part to their dual focus. Prophets like Amos and Hosea offered a specifically crafted message to their eighth-century audience that drew upon and reflected historical, social, and religious events in that ancient setting. At the same time, however, the messages of these prophets that have been handed down continue to function as a valuable resource for contemporary social critique, religious formation, and Christian proclamation.

This course is designed to provide a foundation for a lifetime of dialogue with ancient Israel's and Judah's prophets. It seeks to introduce the student to the phenomenon of prophecy, to provide the student with a general background to each of the classical prophets, and to equip the student with a method of exegetical study for the prophetic literature. The aim of the course is to work specifically with the biblical texts in light of their historical, social, and religious contexts. It will also explore, however, the meaning and significance of the literature within Christian proclamation as well as the diverse literary, theological, and methodological issues connected with these texts. This course will have a decidedly exegetical focus. That is, the class's primary aim is to engage in a group reading or "exegesis" of the prophetic texts with an eye to the various historical, literary, and theological aspects therein. The course should also allow and encourage the student to practice and develop his or her own skills for exegeting the prophetic literature within its historical and literary context.

### Course Learning Outcomes:

The instructor brings to this course the following intentions for personal and corporate learning. They establish an initial framework for the development of individual and group learning goals. The class sessions, readings, and outside assignments should enable the student to

1. **exegete** the OT prophetic literature within its **historical, literary, and theological settings**. This goal will also enable the student to carry on an informed dialogue concerning the persons, ministries, and messages of the various OT prophets.

2. explore the **phenomenon of ancient Israelite prophecy** in light of its place within the broader context of the ancient Near East and within the context of its historical precedents.

3. encounter the **basic categories of prophetic literature** and the process by which spoken word became written word.

4. begin to identify **diverse ways of reading** prophetic literature that go beyond traditional historical and literary exegetical methods and appreciate their implications for understanding the texts and their interpretive issues.

5. explore the **broader theological, literary, and social issues** involved in reading these texts in a **contemporary setting** and thereby to apply these bodies of literature to contemporary situations and Christian ministry, proclamation, and instruction.

### Course Texts:

#### *REQUIRED:*

1. (Main Textbook) J. Gordon McConville, *Exploring the Old Testament: A Guide to Prophets*. Exploring the Old Testament vol. 4. Downer's Grove, Ill.: InterVarsity Press, 2002.
2. (Main Textbook) Louis Stulman and Hyun Chul Paul Kim, *You Are My People: An Introduction to the Prophetic Literature*. Nashville: Abingdon, 2010.
3. Walter Brueggemann, *The Prophetic Imagination*. Rev. ed. Minneapolis: Augsburg, 2001.
4. Brad E. Kelle, *Hosea 2: Metaphor and Rhetoric in Historical Perspective*. Academia Biblica 20. Atlanta: Society of Biblical Literature Press, 2005.
5. Wilda C. Gafney, *Daughters of Miriam: Women Prophets in Ancient Israel*. Minneapolis: Fortress, 2008.
6. A Bible of the student's choosing (NRSV preferred; modern translation required [i.e., no KJV, New KJV, Message, Living Bible, New Living Bible]).

### Course Requirements

1. Class Participation and Attendance: Attendance is a necessity and frequent absences will have a direct effect on the student's grade. *More than THREE (3) unexcused absences will result in a 5 point deduction from the class participation grade. Each absence after the third will be a five-point deduction. SIX (6) unexcused absences will result in de-enrollment from the class.* In addition, each student is expected to participate actively in class by contributing to the discussions on the basis of his or her reading of the assigned material.

2. Readings: All readings are required unless otherwise indicated. Please bring your Bible to class. It is important to keep up with the readings on a session by session basis or the information will quickly become overwhelming. *Evidence of reading preparation and completion for each class will be factored into the student's final class participation grade.*

3. Homework Assignments- In order to enhance the quality and depth of our classroom discussions, various homework assignments will be assigned and should be completed on an occasional basis throughout the semester. Homework assignments will be given out in the session before they are due and are listed on the course schedule. Please note that it is the student's responsibility to obtain information about assignments given out when the student is absent. **\*NOTE: All hw assignments MUST be TYPED (they will NOT be accepted in hand-written form) and submitted in class on the day they are due.** See also "Late Work Policy."

4. Book Critique of Brueggemann, *The Prophetic Imagination* (4-5 pages)- The student should read Brueggemann's *The Prophetic Imagination* and prepare a book critique following the format given below. The paper should be **4-5 pages, typed, double-spaced, 12 pt font, with 1-inch margins on all sides.** The critique is due in class **Wednesday February 5, 2014.** The instructions are as follows:

While Brueggemann attempts to deal with the underlying meaning and function of a prophet, he is also concerned to deal with the way in which this ancient office provides a model for present day persons and communities of ministry. The task of this paper is to review Brueggemann's work with a focus on understanding the office of the prophet as it relates to a community living under covenant obligation to Yahweh and to each other. This paper is not a cursory "review" or "report" but should emphasize critical engagement with the work. The student should not simply summarize or compliment ("I did/did not like...") but should subject the major points, arguments, methods, and conclusions to critical analysis by utilizing a broad range of perspectives. The exact format is flexible, but the critique should address at least the following issues:

- a. What is the author's thesis? What is he trying to say or accomplish?
- b. What is the writer's basic line of argument in attempting to prove his thesis? In other words, what are the main subpoints, how does he structure the book to get the argument across, etc.? (continued...)
- c. In his line of argument, what assumptions or presuppositions (concerning the Bible, concerning God, concerning Israel, law, covenant, the New Testament, the office of the prophet, etc.) does the author make? Are these assumptions valid? Why or why not?
- d. What are, in your opinion, the *strongest points* of the book and why? What, in your opinion, are the *weakest points* of the book and why?
- e. Perhaps one of the most significant movements that Brueggemann makes for the Christian community is his final link to present society and to the

- ministry of Jesus. Discuss the way in which he perceives the link between ancient prophetic understanding and contemporary application.
- f. What did you learn from the book? Is this book valuable for you? If so, why? If not, why not and for whom might it be valuable?

5. Two Class Presentations on Books of the Minor Prophets- The students will be divided into pairs or groups and assigned two of the Minor Prophets books to present as a group to the class on two occasions (see course schedule for assigned days). Each presentation should be **15 minutes long** and may make use of powerpoint, handouts, etc. The exact format, style, and content is up to the individual group. *Each group member will receive the same grade for the presentation.* The exact books to be presented will be provided in class.

*The group presentation should address at least the following items:*

- a. Read the appropriate chapter in the McConville and Stulman & Kim books and “teach” the class about this biblical book on the basis of their presentations (drawing in other books or commentaries would be appropriate and helpful) —*kind of an “Intro to X” mini-lecture.*

- b. Give a brief survey of the major critical interpretive issues that have been and are discussed in modern biblical scholarship (these might include the date, setting, genre, redaction, etc. or difficult interpretive issues such as gendered language, divine violence, ethics, etc.). Give the class a rundown on the various views on the major issues and provide what you take to be the best options on these issues (*i.e., what issues do scholars discuss about this book?*)

- c. Walk the class through one or two substantial sample passages from the book, explaining how they, in your group’s mind, illustrate the book’s message, issues, circumstances, etc.—*kind of a “Here’s a Taste of Our Book” presentation.*

6. Final Exegetical Paper (12-14 pages)- In place of a final examination, the student will prepare a major exegetical paper on a text of his or her choosing from the OT prophetic books (excepting Daniel). *The chosen text should be approximately 10 verses in length and will be submitted for review to the professor before work begins on the paper.* Throughout the process, *the student should use the attached guide for researching and writing the exegetical paper.* The paper should be **12-14 pages, typed, double-spaced, 12 pt font, 1-inch margins on all sides.** The paper must be turned in on the scheduled day for the final exam of the course (see attached guides for researching and writing the exegetical paper).

## Course Policies

1. Grading: The student's grade will be based on a combination of class participation, reading, assignments, and exams as follows:

<u>Possible Points</u>	<u>Assignment</u>
50	Class Attendance and Participation
50 (5 at 10 pts each)	Homework Assignments
50	Review of Brueggemann, <i>Prophetic Imagination</i>
50	Class Presentation #1
50	Class Presentation #2
100	Exegetical Paper
<u>*Total: 350 (possible points)</u>	

<u>*Grading Scale:</u> 94-100 A	84-86 B	74-76 C	64-66 D
90-93 A-	80-83 B-	70-73 C-	60-63 D-
87-89 B+	77-79 C+	67-69 D+	50s F

\*Grading Procedures: Letter grades are assigned according to the following:  
 A= Reserved for outstanding work of exceptionally high quality that reflects a creative appropriation of course materials and practices (*exceptional quality*)  
 B= Work that meets all of the stated course requirements and reflects a firm grasp of course materials and practices (*commendable quality*)  
 C= Work that shows a basic grasp of the course materials and practices (*acceptable quality*)  
 D= Work that shows serious deficiencies but meets the minimal requirements of the course (*below average but passing*)  
 F= Work that fails to meet the minimal requirements of the course. No credit given

2. Attendance: In this abbreviated journey through the OT prophets, class attendance is a necessity. Excessive absences will have a direct effect on the final grade. All attendance policies of the institution apply. *More than THREE (3) unexcused absences will result in a 5 point deduction from the class participation grade. Each absence after the third will be a five-point deduction. SIX (6) unexcused absences will result in de-enrollment from the class.* Please note that it is the student's responsibility to obtain notes, etc. from other students for any missed classes. See Late Work Policy.

3. Late Work Policy: In order not to be considered "late," all assignments must be submitted **in person, in hard copy, in class** on the day listed as the due date. *NO assignment may be submitted electronically (by email, etc.) for full credit.* If the student "forgets" an assignment, he or she may submit it after class (either electronically or in hard copy) for no more than half credit. *Any assignment submitted electronically (whether late or on-time) will receive no more than half credit.* No assignment will be accepted for credit of any kind more than one week after the original due date. (NOTE: extra-credit assignments must be submitted on or before the due date and will not be accepted late for any credit.)

4. Inclusivity: The School of Theology and Christian Ministry is committed to the equality of women and men. Recognizing that people have often used the English language in ways that imply the exclusion or inferiority of women, the school urges students, faculty, and staff to avoid sexist language in public discourse, in classroom discussion, and in their writings. This course will strive to practice sensitivity toward and foster respect for issues of inclusivity in matters of language and conduct. Each student should seek to enrich this inclusive atmosphere in both their class contributions and personal interactions.

5. Academic Honesty: Academic dishonesty is the act of presenting information, ideas, and/or concepts as one's own when in reality they are the results of another person's creativity and effort. Such acts include plagiarism, copying of class assignments, and copying or other fraudulent behavior on examinations. A faculty member who believes a situation involving academic dishonesty has been detected may assign a failing grade for a) that particular assignment or examination, and/or b) the course.

6. Academic Accommodations: While all students are expected to meet the minimum academic standards for completion of this course as established by the instructor, students with disabilities may require academic accommodations. At Point Loma Nazarene University, students requesting academic accommodations must file documentation with the Disability Resource Center (DRC), located in the Bond Academic Center. Once the student files documentation, the Disability Resource Center will contact the student's instructors and provide written recommendations for reasonable and appropriate accommodations to meet the individual needs of the student. This policy assists the university in its commitment to full compliance with Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities (ADA) Act of 1990, and ADA Amendments Act of 2008, all of which prohibit discrimination against students with disabilities and guarantees all qualified students equal access to and benefits of PLNU programs and activities.

### **Tentative Course Schedule**

#### 1. Tues. Jan. 14 (\*Special Monday session on Tuesday)

##### A. Starting Points for the Prophets (pt. 1)

*Readings: none*

2. Wed. Jan. 15

A. Starting Points for the Prophets (pt. 2)

*Readings:* none

**Homework assignment for next class:** Read Hosea 2 and Kelle, *Hosea 2*, ch.1. After reading the biblical text and the textbook, do two things: 1) make a *list of elements* in Hosea 2 that you think might be *characteristic* of prophetic texts in general (in other words, how might this one example chapter capture elements/characteristics of the prophets' general messages, ways of speaking, etc.). For example, is there an overall movement from judgment to salvation in the message of this text that might be typical? What are the major sins of the people that seem to appear? Does Hosea 2 primarily use metaphors and imagery to make its point? Etc. 2) Using both the biblical text and the textbook chapter, make a *list* of some of the *critical interpretive issues* raised by Hosea 2 that you think might need to be dealt with in the interpretation of any prophetic text (for example, does Hosea 2 raise the interpretive issue of historical context? of genre? etc.).

**\*MON. JAN. 20: NO CLASS (MLK holiday)**

3. Wed. Jan. 22

A. Conceptions and Misconceptions of Prophets

B. Case Study: Hosea 2

*Readings:* 1) Hosea 2 and 2) Kelle, *Hosea 2*, ch.1

**Homework assignment due today:** see previous session for description

4. Mon. Jan. 27

A. The Phenomenon of Prophecy in the Ancient Near East

B. Sociology and Cultural Anthropology of the Prophets

*Readings:* 1) H. Huffmon, "A Company of Prophets: Mari, Assyria, Israel" in *Prophecy in Its Ancient Near Eastern Context* (ed. M. Nissinen) pp. 47-70 (copied)

2) H. Ringgren, "Prophecy in the Ancient Near East" in *Israel's Prophetic Tradition* (eds. R. Coggins, et al) pp. 1-11 (copied)

[\*begin reading Brueggemann\*]

5. Wed. Jan. 29

A. Classical Prophets and Prophecy in Ancient Israel:

Analogies and History of Interpretation

*Readings:* 1) D. Petersen, "Defining Prophecy and Prophetic Literature" in *Prophecy in Its Ancient Near Eastern Context* (ed. M. Nissinen), pp. 33-44 (copied).

2) McConville, *Exploring*, pp. xi-xxx

**Homework assignment due today:** After reading the Petersen article, make a list of the different models/analogies that have been suggested for the prophets. State in 3 or 4 sentences which ones seem to work and which ones don't.

[\*continue reading Brueggemann\*]

6. Mon. Feb. 3

A. Rhetorical Orators, Rhetorical Criticism, and Israelite Prophets

B. Trauma as Context for the Prophets

*Readings:* 1) Stulman and Kim, *You Are My People*, Introduction (pp. 1-8) & SKIM (only) Ch. 1

2) John Barton, "History and Rhetoric in the Prophets" in *The Bible as Rhetoric* (ed. M. Warner), pp.51-64 (copied)

3) SKIM (but skim carefully!): Brad E. Kelle, "Ancient Israelite Prophets and Greek Political Orators: Analogies for the Prophets and Their Implications for Historical Reconstruction," in Kelle and Moore, *Israel's Prophets and Israel's Past* (T&T Clark, 2006), pp. 57-82 (copied).

[\*continue reading Brueggemann\*]

7. Wed. Feb. 5

A. The Prophetic Consciousness Past and Present: Discussion of Brueggemann Book

**\*DUE: Brueggemann Book Critique**

8. Mon. Feb. 10

A. Israelite/Judean History Related to the Prophets

B. Amos (pt. 1)

Introducing the Book and the Prophet

Amos 1-2

*Readings:* 1) Amos 1-2; 2) Brad E. Kelle, "Israelite History" in *Dictionary of the Old Testament Prophets* (IVP 2012), for today read only pp. 1-9 (copied); 3) Stulman and Kim, *You Are My People*, pp. 185-186 & 197-202

9. Wed. Feb. 12

A. Amos (pt. 2)

*Readings:* 1) Amos 3-9 and 2) McConville, *Exploring*, ch. 8

10. Mon. Feb. 17

A. Women Prophets in Ancient Israel and the Ancient Near East (Pt. 1)

*Readings:* 1) Gafney, *Daughters of Miriam*, READ pp. 1-21; SKIM only ch.1; READ ch.2 & ch. 3

**Homework assignment due today:** After reading the assigned portions from Gafney, type out two lists: 1) a list of what Gafney identifies as the main characteristics of female prophets and prophecy outside of ancient Israel; and 2) a list of what Gafney identifies as the main characteristics of female prophets and prophecy in ancient Israel. Be prepared to "unpack"/explain each of the characteristics you list.

**\*WED. FEB. 19: NO CLASS (Wiley Lectures)**



11. Mon. Feb. 24

## A. Hosea (pt. 1)

Israelite/Judean History Related to Hosea  
 Introducing the Book and the Prophet  
 Hosea 1 & 3

*Readings:* 1) Hosea 1 & 3; 2) McConville, *Exploring*, ch.6; 3) Brad E. Kelle, “Israelite History” in *Dictionary of the Old Testament Prophets* (IVP 2012), for today review pp. 1-9 and read pp. 9-11 (copied—given out in an earlier class)

12. Wed. Feb. 26

## A. Hosea (pt. 2): Special focus: Hosea 2

*Readings:* 1) Hosea 2; 2) Kelle, *Hosea 2*, pp. 81-90; 93-95; 107-109; and chs. 7 & 8

**In-class reading QUIZ today** (*counts as a regular 10pt homework grade*): be prepared for a quiz based on the reading of Kelle ch.7-8 (particularly know the general lines of the interpretation of Hosea 2 that are set out in Kelle’s chapters)

13. Mon. March 3

## A. Hosea (pt. 3)

*Readings:* 1) Hosea 4-9; 2) Stulman and Kim, *You Are My People*, pp. 187-193

14. Wed. March 5

## A. Hosea (pt. 4)

*Readings:* 1) Hosea 10-14

**\*MON. MAR. 10 & WED. MAR. 12: NO CLASS (Spring Break)**

15. Mon. March 17

## A. Gender and the Eighth-Century Prophets

\*NOTE: the class will divide the 2 readings listed below in two groups

*Readings:* 1) C. Fontaine, “Hosea” and “A Response to ‘Hosea’” in *A Feminist Companion to the Latter Prophets*, pp. 40-69 (copied)

2) F. van Dijk-Hemmes, “The Metaphorization of Woman in Prophetic Speech: An Analysis of Ezekiel 23” in *A Feminist Companion to the Latter Prophets*, pp. 244-255 (copied)

**Homework assignment due today:** complete the instruction sheet for the article you are assigned.

16. Wed. March 19

## A. Isaiah (pt. 1):

Israelite/Judean History Related to Isaiah  
 Introducing the Book and the Prophet  
 Isaiah 1-5

*Readings:* 1) Isaiah 1-5 and 2) McConville, *Exploring*, ch. 1; 3) Brad E. Kelle, “Israelite History” in *Dictionary of the Old Testament Prophets* (IVP 2012), for today read pp. 11-14 (copied—given out in an earlier class)

17. Mon. March 24

## A. Isaiah (pt. 2)

*Readings:* 1) Isaiah 6—23 and 2) Stulman and Kim, *You Are My People*, ch. 2

18. Wed. March 26

## A. Isaiah (pt. 3) and Samples of Second and Third Isaiah

*Readings:* 1) Isaiah 24—39 and 2) Stulman and Kim, *You Are My People*, ch. 3

**\*MON. MARCH 31: NO CLASS (Regional SBL Meeting)**19. Wed. Apr. 2

## A. Later Preexilic and Exilic Minor Prophets: Obadiah and Micah

*Readings:* 1) SKIM Obadiah and Micah and 2) READ Stulman and Kim, *You Are My People*, pp. 202-206 & 210-216

**\*DUE: Group Presentations on Obadiah and Micah**

20. Mon. Apr. 7

## A. Later Preexilic and Exilic Minor Prophets: Nahum and Habakkuk

*Readings:* 1) SKIM Nahum and Habakkuk and 2) READ Stulman and Kim, *You Are My People*, pp. 217-222

**\*DUE: Group Presentations on Nahum and Habakkuk**

21. Wed. Apr. 9

## A. Women Prophets in Ancient Israel and the Ancient Near East (Pt. 2)

*Readings:* 1) Gafney, *Daughters of Miriam*, ch. 4 & ch. 6

22. Mon. Apr. 14

## A. Jeremiah

## B. Israelite/Judean History Related to Jeremiah

*Readings:* 1) Jeremiah 1; 3:6-22; 7; 8:18—9:3; 11; 18; 20:7-18; 29; 30—33; 2) Stulman and Kim, *You Are My People*, chs. 4, 5, 6; 3) Brad E. Kelle, “Israelite History” in *Dictionary of the Old Testament Prophets* (IVP 2012), for today read pp. 14-21 (copied—given out in an earlier class)

*Recommended Only:* McConville, *Exploring*, ch. 2

23. Wed. Apr. 16

## A. Ezekiel

## B. Israelite/Judean History Related to Ezekiel

*Readings:* 1) Ezekiel 1—3; 4; 8; 16; 20; 23; 36; 37; 40; 48; 2) Stulman and Kim, *You Are My People*, chs. 7 & 8; 3) Brad E. Kelle, “Israelite History” in *Dictionary of the Old Testament Prophets* (IVP 2012), for today just review pp. 14-21 (copied—given out in an earlier class)

*Recommended Only:* McConville, *Exploring*, ch. 4

**\*MON. APR. 21: NO CLASS (Easter Break)**

24. Wed. Apr. 23

A. Exilic and Postexilic Minor Prophets: Zephaniah and Haggai

*Readings:* 1) SKIM Zephaniah and Haggai; 2) Read either McConville, *Exploring*, chs. 14 & 15 OR Stulman and Kim, *You Are My People*, pp. 222-233

**\*DUE: Group Presentations on Zephaniah and Haggai**

25. Mon. Apr. 28

A. Exilic and Postexilic Minor Prophets: Zechariah and Malachi

*Readings:* 1) SKIM Zechariah and Malachi; 2) Read either McConville, *Exploring*, chs. 16 & 17 OR Stulman and Kim, *You Are My People*, pp. 233-245

**\*DUE: Group Presentations on Zechariah and Malachi**

26. Wed. Apr. 30

A. From Here to Where? Looking Forward:

New Testament Appropriations of Old Testament Prophets

The Prophets and the Phenomenon of Futurism: Prophecy in Popular  
Christianity's Books and Movies

What Then Shall WE Say?

*Readings:* 1) excerpts from John Hagee, *Final Dawn Over Jerusalem* (copied)

***\*FINAL EXEGETICAL PAPER DUE ON THE SCHEDULED DAY OF THE FINAL EXAM FOR THE COURSE***

## EXEGETICAL PAPER GUIDE PART ONE

### Instructions for Researching the Paper

\*For the research part of your paper, work through the following steps.

#### STEP 1: ENGAGING THE TEXT

Initial questions on which to make some notes:

- a. What drew you to this text for an exegetical paper? What interests you about it?
- b. What do commentaries and your other sources say about why this text is significant?

#### STEP 2: TRANSLATE YOUR TEXT

Read and compare at least four different translations (e.g. NIV, NRSV, NAB, etc.) of your text. Note any textual problems in margins or footnotes. Note words that seem significant or problematic.

#### STEP 3: OUTLINE YOUR TEXT

Divide your text into main units and subunits based on content. Make an outline of the text using your division (note: you will organize the body of your paper by offering exegetical analysis of each section [as you have divided the text] in turn)

#### STEP 4: PUTTING THE TEXT IN LITERARY CONTEXT

- a. Formulate a summary of the unit or section that *immediately precedes* your text.
- b. Formulate a summary of the unit or section that *immediately follows* your text.
- c. Make notes on how your text fits and functions in this literary context (e.g., is it a transitional passage? Is it the climax? Is it the beginning? Etc.)

#### STEP 5: PUTTING THE TEXT IN HISTORICAL CONTEXT

Using outside resources such as commentaries and histories of Israel, compile notes on the following:

- a. what is the historical context of this passage? That is, what is the context in which it was composed? What historical background does the text presume? How do you see that in the text itself?
- b. what *type* of literature (“genre”) is your text (ex: is it a narrative? sermon? poem? speech? prayer? etc.)? What technical genre, if any, do commentaries suggest for this text? How does knowing the genre change the way you understand the text?

#### STEP 6: ANALYZE YOUR TEXT

- a. Within the text itself, what literary artistry do you see? What rhetorical devices are used? How do these devices affect the meaning of the text? Look for and note:

Repetition	Anaphora (repeated use of initial word)
Hyperbole (exaggeration for effect)	Irony
Simile (one thing likened to another)	Rhetorical Questions
Metaphor (implied comparison)	Dialogue Between Characters

- b. Note key words, names, and places which seem significant. Use Bible Dictionaries and Concordances to explore the significance of these words.
- c. Address the theological issues in the text: What appears to be the major theological affirmations in this text? What is being said about God? about humanity? about salvation?

#### STEP 7: RESEARCH YOUR TEXT

At this point you should work through a number of commentaries and other outside sources to supplement the initial notes you have taken on each of the steps above. From the commentaries, pull out additional items on the elements above, grab some quotations to use, look for insights or especially technical items that you missed, etc. You should find things to plug into each of the research categories above.

\*\*Specifically: Research your text using at least **four commentaries** and **2 scholarly journal articles** to add to your work. *The four commentaries MUST be from the following list of series (available in the reference room in the front desk in Ryan Library or in the stacks:* a. Word Biblical Commentary, b. The New Century Bible Commentary, c. New Interpreter’s Bible Commentary, d. Anchor Bible Commentary, e.

International Critical Commentary, f. Old Testament Library, g. The Interpreter's Bible, h. Hermeneia, i. Continental Commentary, j. Berit Olam, k. New International Commentary on the OT (NICOT), l. Tyndale OT Commentaries, m. The Cambridge Bible Commentary.

#### STEP 8: FORMULATE A THESIS FOR YOUR INTERPRETATION OF THE TEXT

Now that you have completed your research, come up with a single thesis statement that succinctly states *your reading/interpretation* of the text at hand (that is, a statement that says what this passage is in your view).

[\*Example: "Hosea 2 is a metaphorical and theological commentary on the events in Samaria at the close of the Syro-Ephraimitic War (ca. 731 BCE)."]

#### STEP 9: APPLY YOUR TEXT

How could you bring this text to bear on human need? How could you apply this text in a setting of preaching, teaching, etc.? What would a sermon or lesson based on your exegesis of this text look like?

**EXEGETICAL PAPER GUIDE PART TWO**  
**Instructions for Writing the Paper**

**\*\*Your main goal is to write your research from page one of these instructions. In order to do that, follow these guidelines in putting together your final paper:**

1. Turn in your final paper TYPED, DOUBLED SPACED, WITH 12 PT. FONT AND 1-INCH MARGINS ON ALL SIDES.
2. Make sure to reference any authors that you cite, including the book, page number, etc. in a consistent form throughout the paper.
3. The final paper should be ca. 12-14 pages in length.

**Format for the Paper**

*\*think of your paper as a guided tour through your passage, where you are the tour guide who is leading an informed, yet not expert, reader through a critical interpretation of your chosen text*

1. Opening/ Introductory paragraphs- Give a general introduction to your text:
  - a. Give a basic summary of what happens in your text (brief!)
  - b. Explain why you and others find this text significant in general
  - c. Provide your thesis for what this text is/is doing/is saying, etc.
2. Give the outline of your text that you have devised (major units, subunits)—this should be in regular outline form

*\*\*the following sections (##3-6) should be thought of as background to orient your reader to the unit-by-unit analyses that will form the body of the paper. Here you are providing the orienting information to set up your reading of the passage:*

3. Note and discuss any significant textual and translation issues that arise from your comparison of different English translations.
4. Describe what comes before and after your text and how your text fits and functions in that context (literary context).
5. Describe the form or type (genre) of material that your text is and how this impacts its interpretation.
6. Discuss the specific historical background of the text and how the text fits and functions within that historical context.

*\*\*The following section (#7) should constitute the body of the paper. Here, organize the paper according to your outline (in other words, discuss the text by going sequentially through the major units as you have defined them). In the discussion of each unit, you should bring together the relevant insights you gained in your research especially from Step 6, letters a & b on the research guide. You should also bring in the supplemental insights you gained from commentaries and other sources for each unit. So:*

7. Walk through the passage unit by unit (following your outline of it) discussing the major literary devices found in the text, significant words, and any insights from commentaries (note: this is the primary part of the exegetical paper).

*\*The final sections of your paper should be thought of as the conclusion of your guided tour:*

8. Discuss the major theological affirmations in the text (from Step 6 letter c on the research guide)

9. Drawing upon your work from Step 9 on the research guide, conclude your paper by proposing a specific way to apply this text. Include a sermon outline (with introduction and conclusion), an outline for a Sunday School lesson, etc., or some other concrete (but brief) example of application.

**Old Testament Prophets  
Starter Bibliography**

- Achtemeier, E. *Preaching From the Minor Prophets: Texts and Sermon Suggestion*. Grand Rapids: Eerdmans, 1998.
- Andersen, F. and Freedman, D.N. *Hosea*. Anchor Bible 24. New York: Doubleday, 1980.
- \_\_\_\_\_. *Amos*. Anchor Bible. New York: Doubleday, 1989.
- Auld, G. *Amos*. Old Testament Guides 26. Sheffield: Sheffield Academic Press, 1987.
- Barton, J. *Isaiah 1-39*. Old Testament Guides 19. Sheffield: Sheffield Academic Press, 1995.
- Baumann, G. *Love and Violence: Marriage as Metaphor for the Relationship between YHWH and Israel in the Prophetic Books*. Collegeville, Minn.: Liturgical Press, 2003.
- Ben Zvi, E. *Micah*. Grand Rapids: Eerdmans, 2000.
- Ben Zvi, E. *Hosea*. Forms of Old Testament Literature 21A; Grand Rapids: Eerdmans, 2005.
- Blenkinsopp, J. *A History of Prophecy in Israel*. Rev. and enl. ed. Louisville: Westminster John Knox, 1996.
- Brenner, A., ed. *A Feminist Companion to the Latter Prophets*. Sheffield: Sheffield Academic Press, 1995.
- \_\_\_\_\_, ed. *Prophets and Daniel: A Feminist Companion to the Bible (second series)*. Feminist Companion to the Bible 8. Sheffield: Sheffield Academic Press, 2000.
- Brueggemann, W. *The Prophetic Imagination*. Rev. ed. Minneapolis: Augsburg, 2001.
- Chisholm, R., Jr. *Handbook on the Prophets*. Grand Rapids: Baker Academic, 2002.
- Conrad, E., ed. *Reading the Latter Prophets*. Journal for the Study of the Old Testament Supplement Series 376. London: T&T Clark, 2003.
- Cook, Joan E. *Hear O Heavens and Listen O Earth: An Introduction to the Prophets*. Collegeville, Minn.: Liturgical, 2006.
- Davies, G. *Hosea*. Old Testament Guides 25. Sheffield: Sheffield Academic Press, 1993.



Davies, P., ed. *The Prophets. A Sheffield Reader*. Sheffield Readers 5. Sheffield: Sheffield Academic Press, 1996.

\_\_\_\_\_. and Clines, D.J.A., eds. *Among the Prophets: Language, Image and Structure in the Prophetic Writings*. JSOT Supplement Series 144. Sheffield: Sheffield Academic Press, 1993.

de Moor, J.C., ed. *The Elusive Prophet: The Prophet as a Historical Person, Literary Character and Anonymous Artist*. Leiden: Brill, 2001.

Dempsey, C. *The Prophets: A Liberation-Critical Reading*. Minneapolis: Fortress, 2000.

Ferrero, A., ed. *The Twelve Prophets*. Ancient Commentary on Scripture 14. Downer's Grove, Ill.: InterVarsity Press, 2003.

Gafney, Wilda C. *Daughters of Miriam: Women Prophets in Ancient Israel*. Minneapolis: Fortress, 2008.

Gitay, Y., ed. *Prophecy and Prophets. The Diversity of Contemporary Issues in Scholarship*. SBL Semeia Studies. Atlanta: Scholars, 1997.

Gordon, R., ed. *The Place is Too Small For Us. The Israelite Prophets in Recent Scholarship*. Sources for Biblical and Theological Study 5. Winona Lake, Ind.: Eisenbrauns, 1995.

Gowan, D. *Theology of the Prophetic Books: The Death and Resurrection of Israel*. Louisville: Westminster John Knox, 1998.

Hayes, J.H. "Prophecy and Prophets, Hebrew Bible." *Dictionary of Biblical Interpretation* 2:310-317.

\_\_\_\_\_. *Amos the Eighth-Century Prophet. His Times and His Preaching*. Nashville: Abingdon, 1988.

\_\_\_\_\_. and Irvine, S. *Isaiah the Eighth-Century Prophet. His Times and His Preaching*. Nashville: Abingdon, 1987.

Huffmon, H. "Prophecy (ANE)." *Anchor Bible Dictionary* 5: 477-482.

Hutton, R. *Fortress Introduction to the Prophets*. Minneapolis: Fortress, 2004.

Irvine, S. *Isaiah, Ahaz, and the Syro-Ephraimitic Crisis*. SBL Dissertation Series 123. Atlanta: Scholars, 1990.

Keefe, A. *Woman's Body and the Social Body in Hosea*. Journal for the Study of the Old Testament Supplement Series 338. Sheffield: Sheffield Academic Press, 2001.

Kelle, B. E. *Hosea 2: Metaphor and Rhetoric in Historical Perspective*. Academia Biblica 20. Atlanta: Society of Biblical Literature Press, 2005.

Kelle, B. E. and Megan Bishop Moore, eds. *Israel's Prophets and Israel's Past: Essays on the Relationship of Prophetic Texts and Israelite History in Honor of John H. Hayes*. LHB/OTS 446. New York: T&T Clark, 2006.

King, P. *Amos, Hosea, Micah: An Archaeological Commentary*. Philadelphia: Westminster John Knox, 1988.

Kirk-Duggan, C. *Pregnant Passion: Gender, Sex, and Violence in the Prophets*. Semeia Studies 44. Atlanta: Society of Biblical Literature Press, 2003.

Marks, H. "The Twelve Prophets." Pages 207-233 in *The Literary Guide to the Bible*. Eds. R. Alter and F. Kermode. Cambridge: Harvard University Press, 1987.

Mason, R. *Micah, Nahum, and Obadiah*. Old Testament Guides 28. Sheffield: Sheffield Academic Press, 1991.

Matthews, V. *Social World of the Hebrew Prophets*. Peabody: Hendrickson, 2001.

McConville, J. Gordon. *Exploring the Old Testament: A Guide to Prophets*. Exploring the Old Testament 4. Downer's Grove, Ill.: InterVarsity Press, 2002.

Mignon, J. *The Conceptual Coherence of the Book of Micah*. JSOT Supplement Series 322. Sheffield: Sheffield Academic Press, 2001.

Mowinckel, S. *The Spirit and the Word: Prophecy and Tradition in Ancient Israel*. Fortress Classics in Biblical Studies. Minneapolis: Fortress, 2002.

Nissinen, M., ed. *Prophets and Prophecy in the Ancient Near East*. Writings from the Ancient World 12. Atlanta: SBL, 2003.

\_\_\_\_\_, ed. *Prophecy in Its Ancient Near Eastern Context. Mesopotamian, Biblical, and Arabian Perspectives*. SBL Symposium Series 13. Atlanta: SBL, 2000.

Orton, D., ed. *Prophecy in the Hebrew Bible: Selected Studies from Vetus Testamentum*. Brill's Readers in Biblical Studies 5. Leiden: Brill, 2000.

Reid, S., ed. *Prophets and Paradigms: Essays in Honor of Gene M. Tucker*. JSOT Supplement Series 229. Sheffield: Sheffield Academic Press, 1996.

Sandy, D. Brent. *Plowshares and Pruning Hooks: Rethinking the Language of Biblical Prophecy and Apocalyptic*. Downer's Grove, Ill.: InterVarsity Press, 2002.

Schmitt, J.J. "Preexilic Hebrew Prophecy." *Anchor Bible Dictionary* 5: 482-489.

Shaw, C. *The Speeches of Micah. A Rhetorical-Historical Analysis*. JSOT Supplement Series 145. Sheffield: JSOT Press, 1993.

Simundson, D. *Hosea, Joel, Amos, Obadiah, Jonah, Micah*. Abingdon Old Testament Commentaries. Nashville: Abingdon, 2005.

Stuart, D. *Hosea-Jonah*. Word Biblical Commentary 31. Dallas: Word, 1987.

Sweeney, M. *The Prophetic Literature*. Interpreting Biblical Texts. Nashville: Abingdon, 2005.

Sweeney, M. *Form and Intertextuality in Prophetic and Apocalyptic Literature*. Mohr Siebeck, 2006.

Weems, R. *Battered Love: Marriage, Sex, and Violence in the Hebrew Prophets*. Minneapolis: Fortress, 1995.

Wildberger, H. *Isaiah 1-12*. Continental Commentary. Minneapolis: Fortress, 1991.

\_\_\_\_\_. *Isaiah 13-27*. Continental Commentary. Minneapolis: Fortress, 1998.

Wilson, R. *Prophecy and Society in Ancient Israel*. Philadelphia: Fortress, 1980.

Wolff, H. *Hosea*. Hermeneia. Minneapolis: Fortress, 1974.

\_\_\_\_\_. *Micah the Prophet*. Philadelphia: Fortress, 1981.

Yee, G. *Poor Banished Children of Eve: Woman as Evil in the Hebrew Bible*. Minneapolis: Fortress, 2002.