Central Course Questions: We will ask the prophets to help us become clearer (than we are at the start of this course) on three things: How can we best situate them in their own time and understand what they appear to have been experiencing and are hence talking about? How can we hear them manage language in order to both be persuasive and maintain integrity? What issues do they raise that are most urgent for us, particularly around matters of violence?

Course Outcomes: We will progress on this central question-set by integrating the following and demonstrating these achievements in class and in written assignments; that is, when you participate in class and write assignments, here is what you need to be demonstrating you are learning:

- We will show ourselves become knowledgeable and prepared to discuss in some depth and complexity, with clear reference to course materials and recommended scholarly resources, the following:
  - The ancient Near Eastern matrix in which biblical prophets lived, its impact on them;
  - The particularities of biblical prophecy, 8th-5th centuries, as represented in the canon;
  - The features of the literary material and how each prophet is both generally representative as well as distinctive;
  - The reasons why prophets were generally resisted when they spoke and why their words continue to be difficult for many of us, specifically though not only on the issue of (divine/sacral) violence;

- For each of the prophets to be studied we will investigate and be prepared to summarize appropriately:
  - The general historical/sociological circumstances of his era;
  - Processes by which pre-critical and critical biblical scholars understand the material to have emerged and evolved;
  - The religious and generally social problems that the prophets articulate and the literary and rhetorical devices they use for so doing;
  - The host of literary devices which the books now feature;
  - The challenges and opportunities that open up when diverse and non-intended readers engage the prophets;
  - For all of the material studied, we will be intentional and explicit and become ever-more skilled at naming and using effectively the various ‘tools’ or methods of criticism and interpretation, which is an ongoing lifelong learning project that enables deep and responsible learning;

Course Requirements:
• The **default assignment**: Come to each class, prepared and ready to participate helpfully for the group as well as for yourself; write a short and focused (3 page) paper on the specific question generated for one prophet in each century (8\textsuperscript{th}, 7\textsuperscript{th}, 6\textsuperscript{th}, 5\textsuperscript{th}) Note: the short assignment on the particular book is always due one week after we have finished discussing the book in class; if a prophet has more than one session, any work on that text is due a week after the last class on the prophet. At the end of the semester, write a summary 2-page paper addressing in some way the complexities presented by the prophet Isaiah (66 chapters, several historical contexts, multiple re-writing and re-reading).

• The **alternative assignment**: If you are ready to receive help (and to obey directions) to write a research paper (perhaps a MABL final paper or to practice for an MA thesis) you may ask to produce a 15-25 page paper on a topic generated from the Book of Isaiah in place of the default assignments (not, of course, in place or regular preparation for classes). Be advised that this is the more difficult choice, and though you will be helped, you will also be challenged. *If you are interested, e-mail me shortly after the end of class #1 to be given the specifics, so we can get going.* The first step is due at the start of class #3.

**Required Materials:**

• Please bring a Bible to every class session, hard copy or computer program, not a cell phone, please;

• In addition, please acquire (or read on library reserve):
  
  — *either* Louis Stulman and Hyun Chul Paul Kim, *You Are My People: An Introduction to the Prophetic Literature* (Nashville, Abingdon 2010; ISBN 9780687465651; $25);
  
  

• Recommended and available in library reference find Boda and McConville, eds., *Dictionary of the OT Prophets*; we will frequently read material from this compendium.

• Making a virtue of necessity (the exorbitant cost of a reader and the challenges of at-large library work), we will draw on secondary literature as follows: for each book we study I will name •the best commentary on the exegesis shelf; I place on library reserve •a suitable monograph; I will offer a referral to an •online article that you can acquire easily and legally. Please start with these (consult others as well, but at least these) when you are preparing your assignments. It is assumed that every written assignment will show that you have consulted. It may be that you will consult more assiduously when you are writing on the prophet; the point is, consult responsibly. Recall as well that other relevant and useful books are downstairs and periodicals are there also and other articles only a mouse-click away.
**Grading:** The four completion assignments for individual biblical books (one for 8\textsuperscript{th}, one for 7\textsuperscript{th}, one for 6\textsuperscript{th}, one for 5\textsuperscript{th} centuries) count 1/7 each (= 4/7); the completion assignment for the whole course (on ‘global’ Isaiah) counts 1/7. Your attendance and participation counts (assessed pre- and post-reading week) count 1/7 each (2/7). If you choose a P/F option rather than a letter grade (not recommended), anticipate that to get a P you need to maintain a B.

**Relevant Policies:** Be advised of several:

- Students are expected to attend every class, prepared and participating helpfully for the whole group; if you need to miss a session, please inform the instructor by e-mail either before or shortly thereafter; no notification will be construed as an un-excused absence. When you miss a session, it is your responsibility to find out what you missed and get any handouts that were available; you might have a “buddy” that will do automatically this for you/you for him or her. (The instructor is not your buddy for this job!)

- All written work must be presented in conformity with Kate L. Turabian, *A Manual for Writers of Research papers, Theses, and Dissertations* (Chicago: University of Chicago Press, 2007).

- Assignments need to be completed and turned in on time and will be graded down if they are late; **assume no revision option**. Exceptions to deadlines are sometimes possible but rare and gained ahead of time. **Take particular care to address what is actually asked, rather than just offer general remarks that may be lovely but are not what was specified.** Ask about the specifics, if you are uncertain. Anticipate that I can be helpful to you, but likely not at the last minute.

- Be sure you know, understand, and follow the policies on academic honesty that are pertinent to GTU, DSPT and your own school.

- The GTU and DSPT policies relating to disability pertain and are available on websites.

**Course Communication:**

- To make an appointment with the instructor, please e-mail: bgreen@dspt.edu or telephone (510 883-2076). Brief matters can be handled after class. There are no standard office hours but your requests for consultation time will be addressed promptly. In general, I am available Mondays through Thursdays but not Fridays. My office is at DSPT, room 208.

- Assume that you will work collaboratively with the instructor (consultation appointments are encouraged), with other students, with a partner or two on assignments (if you wish); a list of your names and e-mail addresses will be available once you have released that information for us to share.

**Course Schedule:** This will hold in general; specifics will be provided in the form of a syllabus supplement as we arrive at each book, since it not possible or practical to know just what we will
be doing weeks ahead of time.

PART ONE: ORIENTING OURSELVES TO BIBLICAL PROPHETS

class # 1 Feb 3

read: study the syllabus with care so you can be clear and/or raise questions you may have; Stulman and Kim, introduction, ch. 1 or Redditt, chs. 1-2; Barbara Green, “This Old Text” (download)

focus: do I understand what is expected of me in this course? can I do it? what start-up information do I need about biblical prophecy? what are my questions?

anticipate: after going over the syllabus, we will review in general terms the phenomenon of biblical prophecy

tools: as you hear the lecture on biblical prophecy, ask how scholars can know such things, and ask what you already know on the topic, want to know

PART TWO: 8TH CENTURY PROPHETS: Isaiah of Jerusalem, Amos, Hosea, Micah
(classes # 2-7):

class # 2 February 6 eighth century: overview (see syllabus supplement for details)

read: biblical text: 1 Kings 21, or see Premnath, ch. 4 for possibilities, including the texts assigned below

library reserve: Premnath, from chs. 1-4 as you can

focus: what were the circumstances in the 8th century relevant to all these prophets?

anticipate: lecture on two key problems of the 8th century: the awakening of the “imperial beasts”; the oneness and “unpicturability” of God

tools: historical (re-)construction; sociology and economic considerations; history of religions and comparative religions; historical theology

class # 3 February 10: Isaiah of Jerusalem
read: biblical text: Isa 1-12; prepare ch. 5 specifically

required: Stulman and Kim, ch. 2 or Redditt, ch. 3; Stromberg ch. 1


library reserve: Yehoshua Gitay, Isaiah and his Audience: The Structure and Meaning of Isaiah 1-12

exegesis shelf/library reserve: Patricia Tull, Isaiah 1-39 (Smith and Helwys commentary)

focus: with what rhetorical tools does the language of these chapters proceed?
what kinds of imagery does the Isaiah poet use?
what is the key Stromberg point about the whole book of Isaiah?

anticipate: we will work on some of the material of 1-12, noting how it is addressed and its imagery, as well as listening for the classic 8th-century issues

tools: rhetorical criticism; imagery; redaction criticism

completion assignment: With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, choose a small section of text from Isaiah 1-12 (perhaps ten verses or so [not fewer and not too many more]) and explain the likely impact of the prophet’s address on an elite who is listening to it.

class #4 February 13 Micah of Judah

read: biblical text: Micah 1-7

required: Stulman and Kim, ch. 9, specifically pp. 210-16 or Redditt, ch. 11, pp.266-283;

library reserve: Mignon Jacobs, The Conceptual Coherence of the Book of Micah

exegesis shelf/lib res: Nogalski (Smith and Helwys); Sweeney (Berit Olam)


focus: how do prophets talk? in what forms and genres do they cast their words?
anticipate: we will work through some possibilities in this short prophet to practice seeing how they group their language
tools: form-criticism; genre study

completion assignment: With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, choose a unit from Micah that we identified as a form/and or genre and explain how knowing that information gave you better access to what the prophet was saying.

class #5 February 20 Amos of Israel
read: biblical text: Amos 3-9

required: Stulman and Kim, ch. 9, specifically pp. 197-202 or Redditt, ch. 10, pp. 237-48


library reserve: John Barton, The Theology of the Book of Amos (ch. 3)

exegesis shelf/lib res: (Nogalski, as above)

focus: building on what we mapped with Micah, how can we appreciate three forms/genres in Amos: rhetorical questions, visions, hymns?

anticipate: how can we begin to provide adequate and helpful (and non-obsessive) criterial for classifying how prophets talk?

tools: form criticism; genre study; historical theology

completion assignment: With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, sample the set of Amos’ questions in ch. 3 and suggest how they help him move toward providing theological teaching.

class # 6 February 24 Hosea of Israel
read: biblical text: Hosea 1-3, 10-11


article: read Mignon Jacob’s from the Horizons volume: “Introduction to the Characterization of God in the Book of Hosea”

library reserve: Horizons in Biblical Theology 30 (2008): 2-70 (four articles)

exegesis shelf/lib res: Nogalski (Smith and Helwys); Sweeney (Berit Olam)
focus: how are the actants characterized in this book: God, the husband, wife, three children, the son?

anticipate: we will try to “sync” this investigation with what we learned from Premnath about the sociological situation in 8th century Israel (Judah as well)

tools: characterization, imagery, specifically metaphor

completion assignment: (Micah due)
With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, indicate the best place in material we did not do in class where fertility is made central as a positive good.

class #7 February 27 Isaiah of Jerusalem (cont.)
read: biblical text: Isaiah 36-39;

required: Stulman and Kim, Reditt, Stromberg, as above;


library reserve: Paul S. Evans, The Invasion of Sennacherib in the Book of Kings: A Source-critical and Rhetorical Study of 2 Kings 18-19

exegesis shelf/lib res: Tull (as above)

focus: what is the narrative construction of these events as we are given them?

anticipate: we will work with the structure and literary composition of the material and ask questions about biblical historicity

tools: historical reconstruction; source criticism; redaction criticism; narrative criticism;

completion assignment: (Amos due)
With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, offer a general assessment of how Isaiah appraises King Hezekiah and offer three reasons for your choice and a counterpoint.

PART THREE: 7TH CENTURY PROPHETS (TO THE EXILE IN TOP OF THE 6TH CENTURY)
Jeremiah, Nahum, Zephaniah, Habakkuk, Obadiah

(classes # 8-13):
class #8 March 3 seventh-early sixth centuries: overview  (see syllabus supplement for details)
read: bibli cal text: 2 Kings 22-23
   (much of Premnath still applies, though his texts are 8th century)
focus: what were the circumstances in the 7th-6th century relevant to all these prophets?
anticipate: lecture on the key events/problems of the 7th-6th century:
   “headlines” in the morning papers of Judah; Yahweh-alone
   tools: historical (re-)construction; sociology and economic considerations; history of religions and comparative religions; historical theology
completion assignment: (Hosea due)

class #9 March 6 Nahum and Zephaniah
read: biblical text: read both prophets in their entirety
   required: Stulman and Kim, ch. 10, specifically pp. 217-27 or Redditt, ch. 12
   library reserve: Richard Coggins and Jin H. Han, Six Minor Prophets Through the Centuries (ch 3)
   exegesis shelf/lib res: Nogalski (Smith and Helwys); Sweeney (Berit Olam)
focus: what can we understand about the challenges of sacral violence in these prophets of doom? how has powerful prophetic language been received into Christian liturgy?
anticipate: discussion of what underlies the tendency to us God as a threat to conduce good behavior
   tools: historical reconstruction and comparative religion; reception theory
completion assignment: (Isaiah due)
With appropriate reference to class work, assigned and suggested reading, naming and defining
and showing your use of at least two tools, plan a sermon/homily on a portion of one of these
texts, assuming you are asked to eulogize a famous public criminal who was generous to your
church. What will you want to say, not say, using your text?

**class # 10 March 10 Jeremiah**

**read:** biblical text: Jeremiah 1, 11-20

required book: Stulman and Kim, ch. 4 or Redditt, ch. 5

article: see Jindo (as above) on lib reserve; ch. 5 on metaphor in Jeremiah

library reserve: Barbara Green, *Jeremiah and God’s Plans of Well-Being*; chs. 3, 4

exegesis shelf: Lundbom (Anchor Bible)

**focus:** genre: how do prophet and deity ruminate, and how do they collaborate?

**anticipate:** we will examine the best examples of prophetic and divine soliloquies and several
diverse instances of how prophet and deity work together

**tools:** form-criticism and genre study

**completion assignment:** With appropriate reference to class work, assigned and suggested
reading, naming and defining and showing your use of at least two tools, choose a soliloquy
(divine or prophetic) that we did not study closely and explain what you learned about its utterer
and how you learned it.

**class # 11 March 13 Jeremiah, cont.**

**read:** biblical text: Jeremiah 21-39 (selected portions)

required books: Stulman and Kim, ch. 5 or Redditt, as above

article: see Mark Roncace, *Jeremiah, Zedekiah, and the Fall of Jerusalem* (New York and
London: T & T Clark, 2005), ch. 4; on lib reserve

library reserve: Green, as above, chs. 5, 6;

exegesis shelf: Lundbom (Anchor)

**focus:** how did this prophet work with his four kings and how it is drawn for us?

**anticipate:** we will note literary strategies that link Jeremiah and Zedekiah and speculate about
why these two opponents seem so similar
tools: characterization and literary analogy

completion assignment: (Nahum/Zephaniah due)
With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, choose an encounter between prophet and king and discuss its literary features that allow the prophetic book to make its point.

class #12 March 17 Jeremiah, cont.
read: biblical text: Jeremiah 31-34 and 39-44

required: Stulman and Kim, ch. 6 or Redditt, as above;

article: Green, as above: ch. 7

library reserve: as above

exegesis shelf: as above

focus: how does Jeremiah envision and present God’s plans of well-being?

anticipate: we will talk about the appeal of what the prophet is offering and why it was difficult for most to accept

tools: imagery

completion assignment:  With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, talk about the choices about going early to Babylon made by ‘consenters’ and ‘refusers,’ making reasonable each option.  That is, don’t make one group bad and one good, but show how each may have been doing its best.

class # 13 March 20 Habakkuk and Obadiah
read: biblical text: read both of these books in their entirety

required book: Stulman and Kim, ch. 9, specifically 204-6, ch.10, specifically pp. 220-22 or Redditt, ch.12;


library res/ref: Boda and McConville, Dictionary (articles on Habakkuk, Obadiah)

exegesis shelf/lib res: Nogalski (Smith and Helwys); Sweeney (Berit Olam)
focus: how can we determine or suggest the structure of biblical prophetic material?

anticipate: we will work on structures of these short books and get the hang of it

tools: plausible historical circumstances; determining literary structures

completion assignment: With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, explain how finding the structure of one of these books was helpful to you (you may add how it was frustrating too, if you like).

PART FOUR: 6TH CENTURY EXILIC PROPHETS Ezekiel; Isaiah of the Exile

(classes # 14-18)

class # 14 March 31 exile of sixth century: overview (see syllabus supplement for details)
read: biblical text: Ps 137, Daniel 1-6 (any of those chapters)

library reserve: Rainer Albertz, Israel in Exile: The History and Literature of the Sixth Century B.C.E.

focus: what can be reconstructed as circumstances relevant to our understanding of exile?

anticipate: a lecture laying these things out so we have as rich and varied a set of possibilities that are available from ancient and contemporary studies

tools: historical (re-)construction; sociology and economic considerations; history of religions and comparative religions; historical theology; post-colonial theory; trauma theory

completion assignment: (Jeremiah due: label what you are doing, please)

class # 15 April 3 Ezekiel
read: biblical text: read what you can of Ezekiel 1-3, 4-5, 8-12, 14, 18, 20, 22-24, 33, 34-37

required books: Stulman and Kim, chs, 7-8 or Redditt, ch. 7


library reserve: Paul M. Joyce and Andrew Mein, eds. After Ezekiel: Essays on the Reception of a Difficult Prophet (ch. 3)

exegesis shelf: Moshe Greenberg (Anchor Bible)
focus: what does Ezekiel say/show about the past and the future?

anticipate: we will try to catch the distinctiveness of this prophet, his way of altering material that he uses (as others will ring changes on his work)

tools: history of traditions; intertextuality; reception

completion assignment: (Habakkuk and Obadiah due)
With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, choose an episode we did quickly and draw more from it; have a thesis that you want to demonstrate and then make your case.

class #16: April 7  Ezekiel (cont.)
read: biblical text: Ezekiel 40-48

required books: as above

article: Boda and McConville (as above): “temple”

library reserve: Albertz (as above) (section on Ezekiel)

exegesis shelf: Moshe Greenberg (Anchor Bible)

focus: how does Ezekiel imagine and construct access to God?

anticipate: we will visit his temple to understand what it implies about his world-view and theology, notably his links with the Priestly material of Genesis

tools: historical theology; anthropology

completion assignment:
With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, sketch how Ezekiel’s temple is both in continuity with Solomon’s (and the second temple) and different from them.

class # 17: April 10 Exilic (Second) Isaiah
read: biblical text: Isaiah 40-55 (see syllabus supplement for precise texts)

required: Stulman and Kim, ch. 3, (noting that they blend two moments) or Redditt, ch. 4, pp. 81-101; Stromberg, ch. 2

library reserve: Chris Franke, Isaiah 46, 47, and 48: A New Literary-Critical Reading.

exegesis shelf: Michael Fishbane (JPS commentary)

focus: what can we understand about the ‘new exodus’ as described in this portion of Isaiah?

anticipate: we will look at re-use of biblical material and at imagery to see what the prophet is suggesting about this opportunity to return to the land of promise

tools: intertextuality/inner-biblical allusion; imagery; ‘literary’ theology

completion assignment: With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, indicate what you can sense is the appeal of the journey back and also the resistance to it (maybe suggest three of each);

class #18: April 14  Exilic (Second) Isaiah, cont.

required: as above; library reserve: as above; exegesis shelf: as above

article: consult Boda and McConville (as above)

focus: what is the role and nature of the Isaian servant?

anticipate: we will scrutinize the texts that construct this figure

tools: intertextuality/inner-biblical allusion; imagery; ‘literary’ theology

completion assignment: (Ezekiel due)
With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, show places where the servant is shown ‘counter-intuitively persuasive,’ that is, not an appealing figure; then note one way in which that sketch is countered.

PART FIVE: 6TH-5TH CENTURY/ POST-EXILE/SECOND TEMPLE PROPHETS:
Haggai, Zechariah, Malachi, Isaiah of the Return, Joel, Jonah

(classes 19-24):
class #19: April 17: sixth and fifth centuries: overview
read: biblical text: Ezra and Nehemiah
library reserve: Lester L. Grabbe, *A History of the Jews and Judaism in the Second Temple Period*, vol. 1

**focus:** what were the problems faced by those living in Yehud in the centuries under consideration, and how do historians have access to the relevant data?

**anticipate:** lecture on the period that situates the prophets ministering there

**tools:** all of the historical tools named above (on the other ‘period lectures’), plus post-colonial analysis

**class #20: April 24  Haggai and Proto Zechariah**

**read:** biblical text Haggai and Zechariah 1-8

Stulman and Kim, from ch. 10, or Redditt, ch. 13 up to p. 322


library reserve: Tim Meadowcroft, *Haggai*; Byron G. Curtis, *Up the Steep and Stony Road: The Book of Zechariah in Social Location Trajectory Analysis*

**exegesis shelf:** Nogalski (Smith and Helwys); Sweeney (Berit Olam)

**focus:** what can likely have been historical/social issues about rebuilding the temple?

**anticipate:** we will try to correlate historical information from the period with the genres used by Haggai and Zechariah

**tools:** historical-social analysis; form and genre

**completion assignment:** (Second Isaiah due) for Haggai if you choose to do him alone: With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, suggest the main rhetorical approach of Haggai to his hearers and assess its impact on a situation that you face that is like his.

**class #21: April 28  Proto Zechariah, cont.**

**read:** biblical text: Haggai and Proto Zechariah, cont.

Stulman and Kim, from ch. 10 or Redditt, as above;
article: Kenneth A. Ristau, “Rebuilding Jerusalem: Zechariah’s Vision within Visions.”
In Gary N. Knoppers, et al., Exile and Restoration Revisited (not digitized)

library reserve: as above

exegesis shelf: Nogalski (Smith and Helwys); Sweeney (Berit Olam)

focus: what is apocalyptic, and how does Zechariah slide toward it?

anticipate: we will talk about the vast topic of apocalyptic and see how Zechariah proves a small view into it

tools: form, genre, imagery

completion assignment: for proto-Zechariah (Z 1-8), if you choose to do him alone: With appropriate reference to class work, assigned and suggested reading, naming and defining and showing your use of at least two tools, suggest the main rhetorical approach of Zechariah to his hearers and assess its impact on a situation that you face that is like his.

class #22: May 1  Malachi and Joel
read: biblical text: read Malachi and Joel in their entirety

Stulman and Kim, from ch. 10, or Redditt ch. 10, pp. 226-237; ch. 13, pp. 344-355.


library reserve: consult Boda and McConville

exegesis shelf: Nogalski (Smith and Helwys); Sweeney (Berit Olam)

focus: what is the (are the) impact(s) of violence and threat on the hearer of biblical prophecy?

anticipate: we will analyze the books for their violent language and discuss possible impacts of it

tools: what to do in absence of historical markers in Joel? genre and form

completion assignment: (Haggai due)

class # 23: May 5: Third Isaiah and Deutero-Zechariah
read: biblical text: Isaiah 55-66, Zechariah 9-14

required: Stulman and Kim, ch. 3, from ch. 10, or Redditt ch. 4, pp.101-08, ch. 13, pp.332-44; Stromberg ch. 3.
library reserve: Paul Redditt, Zechariah 9-14

exegesis shelf: Nogalski (Smith and Helwys); Sweeney (Berit Olam)

focus: how do these prophets re-use material we have already examined?

anticipate: we will talk about the phenomenon of intertextuality

tools: structure; imagery; intertextuality

completion assignment: (Proto-Zechariah-1-8 due)
See syllabus supplement for the Trito-Isaiah/Deutero-Zechariah assignment.

class #24: May 8 Jonah
read: biblical text: Jonah
   Stulman and Kim, from ch. 10, or Redditt, ch.11, pp. 256-66.

article: Barbara Green, “Profound Anger as an Optic for Reading the Prophet Jonah,”

focus: is Jonah a prophetic book? if not, what is it?

anticipate: we will quickly review what is presented here

tools: various

completion assignment: (Malachi and Joel due) there is no assignment for Jonah; assignment on
Trito-Isaiah/Deutero-Zechariah is due at class # 25.

PART SIX: BACK TO ISAIAH
   (classes # 25-27)
class #25: May 12, #26: May 15, #27 May 19
read: biblical text: selected parts of the whole of Isaiah
   Stulman and Kim, review part one; Redditt, review ch. 4; Stromberg, chs. 4-7

focus: How does the whole book of Isaiah cohere, despite the fact that we have studied it with
   specific reference to the eras to which it pretty clearly refers? We are looking here at the
ways in which a complex prophetic book has been shaped and reshaped and how to get
benefit out of the whole process
anticipate: We will use the whole of Isaiah to review and push a bit farther on all of our questions about prophets and the study and use of them; see syllabus supplement for detail;

tools: we will use all of them

completion assignment:) (Trito Isaiah and Deutero Zechariah due May 15)
due at the beginning of class on May 19: Bring the ten most valuable things you learned about the study of the prophets, in ranked order (greatest to least) and indicate why they have helped you gain new insight into the vast book called Isaiah.

SUPPLEMENT TO SYLLABUS INFORMATION

Library Reserve
  *or in library reference

general, ongoing, occasional:


8th century: (arranged in order of our classes)


7th-into top of 6th century: (arranged in order of our classes)


exilic period: (arranged in order of our classes)


6th-5th centuries: (arranged in order of our classes)


reconsidering the Isaiahs

Critical Tools

Please refer to the copy of “This Old Text” with its annex, specified for this course; the article offers an analogy for contemporary interpretation; the annex names the tools more efficiently and indicates their scope and function. Here in this portion of the syllabus the tools are listed in order of our encountering them, as often as that happens. Note that once a tool has been introduced and used once, it is assumed to be “in the box” and available for more use.

**historical tools:**
historical (re-)construction; sociology and economic considerations; history of religions and comparative religions; historical theology (#2, #7, #8, #9, #14, #16, #19); source criticism (#7); redaction criticism (#3, #7); form-criticism (#4, #5, #10, #20, #21); noting plausible historical circumstances (#13, #22); history of traditions (#15); anthropology (#16);

**literary tools:**
rhetorical criticism; imagery; narrative criticism (#3, #7); genre study (#4, #5, #10, #20, #21); characterization, imagery, specifically metaphor (#6); determining literary structures; characterization and literary analogy (#11); imagery (#12, #17, #18); literary structures (#13, #23); literary theology (#17, 18);

**reader-centered tools:**
reception theory (#9, #15); post-colonial theory, trauma theory (#14); Hebrew biblical language into later Christian liturgy; current appropriation of sacral violence

“blends”
the whole question of methodology (and epistemology): how we know (#1); intertextuality (#15, #23); intertextuality, inner-biblical allsion (#17); post-colonial theory (#14); imagery used comparatively across cultures; the history of reception;

The ideal is to know what tools you are using but to become comfortable blending them. We will practice on that in the last assignment on Isaiah.