

Syllabus for Hebrew Exegesis (OTL 601-603)

Front Range Bible Institute

(Fall 2010-Spring 2011)

I. Course Description

Hebrew Exegesis is designed to build upon the basic learning that students obtain in first-year Hebrew. In this one-year course, students learn the process of obtaining the interpretation of the biblical text through a study of the original language.

This course helps the student build a workable level of Hebrew vocabulary and it also helps the student gain a reasonable mastery of important grammatical features and syntactical structures of the language.

This course will also help the student master a highly effective method for doing ground-up studies in the original text.

II. Course Objectives

- A. To gain a level of proficiency in his knowledge of Hebrew grammar and syntax so that he can analyze and interpret the Hebrew text.
- B. To expand his level of vocabulary to a sufficient level that he can efficiently do exegesis from the Hebrew text as a primary practice on a regular basis.
- C. To help the student recognize unusual terms and grammatical constructions so that future exegesis will not be hindered by this lack of familiarity.
- D. To help the student develop and polish a sound exegetical methodology.
- E. To help the student recognize the crucial need for sound exegesis as a foundation for biblical exposition.
- F. To help the student become aware of certain false presuppositions and methods that can hinder one from sound exegesis.
- G. To help the student develop skill in analyzing and solving difficult problem passages in which various exegetes suggest one or more possible interpretations.
- H. To stir the heart of the student to appreciate the important role the sound exegesis plays in helping oneself and others grow in the knowledge and worship of God.

III. Required Course Materials

A. Reading materials (all students):

- i. Mansoor, Menahem. *Biblical Hebrew Step by Step*. Grand Rapids: Baker, 1984.
- ii. Wigram, George, V. *The Englishman's Hebrew Concordance of the Old Testament*. Peabody: Hendrickson Publishers, 1996.
- iii. Chisholm, Robert. *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*. Grand Rapids: Baker, 1998.
- iv. Williams, Ronald J. *Hebrew Syntax: An Outline*. Toronto: University of Toronto, 1976.

B. All students: Your own computer or at least access to a computer

- i. Class presentations should be on Microsoft Word, although the hard copies of your project do not necessarily have to be done on this program. Using the same program may be helpful when it comes to questions about style and formatting.
- ii. It is recommended (though not required) that you see if you could employ Power Point in your teaching.

IV. Course Requirements (full year)

A. Attend classes

B. All students: take notes as appropriate

C. All students: take quizzes

- i. You are expected **NOT** to make use of Bible software to provide you with your translation of a given passage. After you have done the best you can, you can make use of this kind of program to fill in the gaps.
- ii. The general idea: you are not to make use of anything other than your own original work to be able to record that you have completed a homework/translation assignment. Hebrew tools and English translations are not to be the primary source.

D. Take quizzes

- i. Vocabulary will be taken from the textbook lists, theologically significant words, and required flash cards.
- ii. Vocabulary, grammar, parsing, translation will be assigned on a weekly basis, and quizzes will be given the following week.

E. Interact with multiple Hebrew Grammar tools on all relevant passages that you parse and translate. Consult the following three resources to see if they have comments on the passages in their indices.

- i. Williams Hebrew Syntax
 - ii. Gesenius' Grammar
- F. Reading for the development of exegetical methodology
 - i. Chisholm, Robert. *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*. Grand Rapids: Baker, 1998.
- G. Produce and teach two expository Bible messages from a selected OT passage based upon a full exegetical study
 - i. Based on a ground up exegetical study as outlined here.
 - 1. Multiple readings of the selected preaching texts in English with due regard for all contextual factors of your text.
 - 2. Initial parsing and translation
 - 3. Diagram of the text that will also contain a growing list of comments and observations from your studies
 - 4. Beginning identification of the flow and outline of the themes within the text
 - 5. Textual criticism
 - 6. Lexical exegesis with comments in diagram or outline
 - 7. Syntactical exegesis with comments in diagram or outline
 - 8. Refining of your outline towards the goal of exposition
 - 9. Consult exegetical resources such as exegetical commentaries, Bible dictionaries or encyclopedias, and journal articles and incorporate your observations from such sources
 - 10. Pull all of the above work together for Bible exposition and create your expository notes.
 - a. Introduction which helps your listeners see the need for you message and understand how you will unfold the text in a general sense.
 - b. Outline
 - i. Follows the flow of the text
 - ii. Seek to build expository outlines around the flow of the text, but to be constructed around an ethical or theological theme of application that comes out of the text.
 - iii. Have your main points, as many as they may be, flow from the author's argument
 - iv. Let each main point have its own sub-introduction to explain what you will be dealing with
 - v. Apply a judicial use of lexical research to your explanation
 - vi. Apply a judicial use of syntactical research to your explanation
 - vii. Apply a judicial use of contextual research to your explanation

- viii. Apply a judicial use of historical research to your explanation
 - ix. Apply a judicial use of illustration to your explanation
 - x. Apply a judicial use of application throughout your explanation
 - xi. Remember your broad objective: you are wanting to help people understand what God has spoken and by this understanding get them to know God better and be moved o understand how their new knowledge should translate into better thinking and better living.
- c. Summary
 - ii. The message must be taught in whatever context is available (e.g., pulpit, Sunday School, nursing home, etc.).

V. Course Grading Criteria

- A. 20% Completion of reading
- B. 20% Quizzes (vocabulary, parsing, grammar, translation)
- C. 20% Parsing and translation work
- D. 40% Two expository messages

Grade reduction for:

- Incomplete/late homework
- Lack of participation in class discussions
- More than two absences per trimester

VI. Course Schedule

| Week Assigned | Manoor Chap | Key Grammatical Concept(s) | Parsing Chart | Chsholm |
|---------------|-------------|--|-----------------------|-------------------------------------|
| 1 | Ch. 1 | Gen. 1:1-8. Reading fluency, imperfect with vav consecutive. | Qal | Chapters 1-4 (pp. 7-56) Due week 3. |
| 2 | Ch. 2 | Gen. 1: 14-19, 27, 31. Rapid reading, ordinal numbers, construct, infinitive forms. | Qal drop letter forms | |
| 3 | Ch. 3 | Gen 2:1-9. Review of hiphil, imperfect with vav consecutive | Hiphil | Chapter 5a (pp. 57-78) |
| 4 | Ch. 4 | Gen. 2:15-23. Infinitive construct, hiphil, pual forms. | Hiphil transformer | Chapter 5b (pp. 78-117) |
| 5 | Ch. 5 | Gen. 3:1-13. Comparatives, infinitive absolute, accents. | Niphal | Chapter 6 (pp. 119-147) |
| 6 | Ch. 6-7 | EXAM 1. Gen. 5:1-11, 28-32. Review of direct object pronouns, numbers. | Niphal, cont. | Chapter 7 (pp. 149-186) |
| 7 | Ch. 8 | Gen. 7:1-10. Conjugation of yl;tla , perfect of hiil verbs. | Piel | Chapter 8 (pp. 187-220) |
| 8 | Ch. 9 | Gen. 8:1-9. Infinitive absolute, niphal verb form. | Piel, cont | Chapter 9a (pp. 221-242) |
| 9 | Ch. 10 | Gen. 22: 1-9. Narrative, direct object suffixes, qal imperatives, drop letter imperatives. | | Chapter 9b (pp. 242-260) |
| 10 | Ch. 11 | Gen. 22: 10-19. Piel and hiphil infinitive absolutes, hithpael verb form. | | Chapter 9c (pp. 260-278) |
| 11 | Ch. 12-13 | Gen. 28:10-22. Hiphil and niphal participle forms. | | Chapter 10 (pp. 279-292) |
| 12 | | FINAL | | |

VII. Bibliography

- Brotzman, Ellis R. *Old Testament Textual Criticism: A Practical Introduction*. Grand Rapids: Baker, 1994.
- Brown, Francis and S. R. Driver and Charles A. Briggs. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*. Peabody: Hendrickson, 1979.
- Carson, Donald A. *Exegetical Fallacies*, 2nd ed. Grand Rapids: Baker, 1996.
- Chisholm, Robert. *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*. Grand Rapids: Baker, 1998.
- Gibson, J. C. L. *Davidon's Introductory Hebrew Grammar—Syntax*. Edinburgh: T&T, 1994.
- Girdlestone, R. B. *Synonyms of the Old Testament*. Peabody: Hendrickson, 1983.
- Harris, R. Laird and Gleason L. Archer and Bruce K. Waltke. *Theological Wordbook of the Old Testament*, 2 vols. Chicago: Moody, 1980.
- Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids: Eerdmans, 1988.
- Horowitz, Edward. *How the Hebrew Language Grew*. Jersey City: Ktav Publishing House, 1988.
- Logos Libronix Bible Software.
- Joüon, Paul, S. J. ad T. Muraoka. *A Grammar of Biblical Hebrew*, 2 vols. Rome: Editrice Pontificio Istituto Biblico, 1993.
- Owens, John Joseph. *Analytical Key to the Old Testament*, 4 vols. Grand Rapids: Baker, 1989.
- Stuart, Douglas. *Old Testament Exegesis: A Primer for Students and Pastors*. Philadelphia: Westminster, 1984.
- VanGemeren, Willem A., Gen Ed. *New International Dictionary of Old Testament Theology and Exegesis*, 5 vols. Grand Rapids: Zondervan, 1997.
- _____. *A Guide to Old Testament Theology and Exegesis*. Grand Rapids: Zondervan, 1999.
- Waltke, Bruce and M. O'Connor. *An Introduction to Biblical Syntax*. Winona Lake: Eisenbrauns, 1980.
- Williams, Ronald J. *Hebrew Syntax: An Outline*. Toronto: University of Toronto, 1976.

VIII. Appendices

- A. 12: Annotated Bibliography on OT Theology
- B. 23: Old Testament Theological Terms, Expressions, and Key Names
- C. 34: Definition of Old Testament Theology
- D. 37: Relationship of Dogmatic, Systematic, Biblical and OT Theology
- E. 38: Ten Pivotal Passages for OT Theology
- F. 41: NT Use of the OT
- G. Proclamation of the OT
- H. OT Commentary List (Bold listings are better recommendations. Not every work listed will be from a conservative writer so beware of assuming good conclusions from the authors)
- I. 39: An Exegetical Exposition of Psalm 132
- J. 95: Yahweh Remembers His People: An Exposition of Zechariah 12-14 with Special Emphasis on its Theological Themes
- K. 177: Weighty Theological Terms
- L. 264: The Suffering Servant: An Exposition of Isaiah 52:13-53:12
- M. 354: Tim Dane Class Notes for Greek Exegesis
- N. 366: Hebrew Bible Syntax Insert

Appendix A: OT-2 Comprehensive Bibliography
Timothy L. Dane, OT-2, Dr. Engle (Fall 2007)

COMPREHENSIVE BIBLIOGRAPHY

- Alexander, Ralph. "A Fresh Look at Ezekiel 38 and 39." *Journal of the Evangelical Theological Society* (Summer 1974): 157-169. This article deals with eschatological conflicts in which Gentile nations attack Israel. This is a major theme of Zechariah 12-14. *
- Asher, Robert. Dr. "Isaiah 35: Exposition And Biblical Theology." *Chafer Theological Seminary Journal* 8:2 (April 2002): 2-25. This work deals with God's eschatological redemption of His elect nation. One can find certain eschatological themes in Isaiah 35 that also appear in Zechariah 12-14. *
- Baldwin, Joyce. *Haggai, Zechariah, Malachi*. London: IVP, 1972. This competent Old Testament scholar has produced a good source for exegetical studies. *
- Barker, Ken. "Zechariah," in *The Expositor's Bible Commentary*, vol. 7, Frank E. Gaebelin, gen. ed., 7:595-697. Grand Rapids: Zondervan, 1985. This competent Old Testament scholar holds to a Premillennial and Dispensational theology. His writings are very helpful when analyzing the text. *
- Bigalke, Ron. J. "The Olivet Discourse: A Resolution of Time." *Chafer Theological Seminary Journal* 9:1 (Spring 2003): 106-140. This article is driven by an

interpretation of the Olive Discourse. However, many of the specific events and themes of the Olivet Discourse directly relate to events and themes in Zechariah 12-14. *

Bock, Darrell. "Current Messianic Activity and OT Davidic Promise: Dispensationalism, Hermeneutics, and NT Fulfillment." *Trinity Journal* 15:1 (Spring 1994): 55-87. This writer is addressing Old Testament messianic promises. His theological perspective is that of Progressive Dispensationalism, but his work does provide a good source of data.

_____. "Evangelicals and the Use of the Old Testament in the New." *Bibliotheca Sacra* 142 (1985): 209-223, 306-319. This article deals primarily with the hermeneutical issues of the ways that the NT uses the OT. The article can help the preacher/student see the importance of making a distinction between interpretation and subsequent application.

_____. "Why I Am A Dispensationalist With A Small 'd.'" *Journal of the Evangelical Theological Society* 41:3 (September 1998): 383-396. This article was not directly helpful to the subject of Zechariah 12-14.

Bolender, Bob. "Memorials And Shadows Animal Sacrifices Of The Millennium." *Chafer Theological Seminary Journal* 8:2 (April 2002): 26-40. This article helps the student consider the nature and significance of the sacrifices spoken of in Zechariah 14. *

Brown, Francis, Samuel Driver, Charles Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. electronic ed. Oak Harbor, WA : Logos Research Systems, 2000, S. 397. Cited in electronic form with Logos Libronix. *

Brumett, John. "Does Progressive Dispensationalism Teach A Posttribulational Rapture?—Part II." *Conservative Theological Journal* 2:6 (Spring 1998): 319-332. This article had a few relevant comments on hermeneutics of prophecy. *

Casselli, Stephen J. "Jesus as Eschatological Torah." *Trinity Journal* 18:1 (Spring 1997): 15-41.

Childs, Brevard S. *Biblical Theology of the Old and New Testaments*. Minneapolis: Fortress, 1992. Child's book on Old Testament theology has been seen by many as a watershed book on Old Testament theology. His "canonical" approach to theology (OT and NT) lends itself to a method of interpretation that minimizes a mere descriptive approach to the Old Testament. The book has much to help the theologian and expositor grow in these skills.

Chisholm, Robert B., Jr. *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew*. Grand Rapids: Baker, 1998. This is an excellent tool for helping preachers/students develop skill in going in the Old Testament from the process of exegesis to the actual preaching of the text. The book contains many practical and helpful discussions about things like identifying pericopes and

literary clues that are key to the meaning and purpose of the text. Numerous illustrations make this a helpful tool.

Chrispin, Gerard. *The Bible Panorama: Enjoying The Whole Bible With A Chapter By Chapter Guide*. Leonminster: Day One Publications, 2005. This book is not about preaching per se, but is an overview of each book of the Bible. It could serve as a helpful tool for becoming better acquainted with each book of the Bible and what place each OT book plays in the canon.

Deuel, David. "Expository Preaching From Old Testament Narrative" in *Rediscovering Expository Preaching*, leading author, John MacArthur, Jr. Dallas: Word, 1992. This is one chapter of the very popular multi-author work from the faculty of The Master's Seminary. This chapter focuses on the importance of preaching Old Testament narrative and of doing so in a way that is honoring to the original intent of the text itself. Deuel encourages the preacher (1) to not merely repeat the historical narrative in a historical fashion when preaching it, (2) to not moralize the Old Testament stories and characters, although it is not necessarily wrong to bring out moral implications, (3) to try and identify the main preach of the pericope, regardless of how large that pericope might be. Creative preaching of the story line as God intended is what the preacher should strive for. For example, to preach Genesis 37-50 one should not make it a story about how good Joseph was. Rather, one should recognize the divine purpose of including these historical events in the Bible (as seen, for example, in statements like 45:1-5; 50:20).

Eichrodt, Walther. *Theology of the Old Testament*. Philadelphia: Westminster, 1961. An Old Testament theology that sought for theological center in the idea of covenant.

Fabarez, Michael. *Preaching That Changes Lives*. Nashville: Thomas Nelson, 2002. This text does not focus only on OT preaching, but its principles certainly apply to OT preaching. The author discusses the important distinctions between interpretation, application, and how to make all these things happen in a homiletical structure that is both powerful and true to the text.

Feinberg, Charles. "Exegetical Studies in Zechariah, Part 1" *Bibliotheca Sacra* 97:386 (April 1940): 189-200. Excellent exegetical and theological observations on Zechariah from a first class Old Testament scholar. *

_____. "Exegetical Studies in Zechariah, Part 2" *Bibliotheca Sacra* 97:387 (July 1940): 318-324. Excellent exegetical and theological observations on Zechariah from a first class Old Testament scholar. *

_____. "God's Message to Man Through the Prophets I." *Grace Journal* 5:2 (Spring 1964): 3-9. This article focuses on the prophetic message of the Old Testament and why it is important for the church to hear preaching from Old Testament prophets. *

_____. “God’s Message to Man through the Prophets II: The Prophetic Word and Israel.” *Grace Theological Journal* 5:2 (Spring 1964): 10-15. This article focuses on the prophetic message of the Old Testament and why it is important for the church to hear preaching from Old Testament prophets. *

_____. “God’s Message to Man through the Prophets III. The Prophetic Word and the Nations.” *Grace Theological Journal* 5:2 (Spring 1964): 16-20. This article focuses on the prophetic message of the Old Testament and why it is important for the church to hear preaching from Old Testament prophets. *

_____. *The Minor Prophets*. Chicago: Moody, 1990. This commentary comes from a highly competent Hebrew scholar. His commentary is written from the English text, but the interpretations and theology are all driven by a very deep understanding of the Hebrew text. *

Fruchtenbaum, Arnold. “Israelology Part 4 of 6.” *Chafer Seminary Theological Seminary Journal* 6:1 (January 2000): 39-62. This work deals with God’s promises for Israel’s restoration. Zechariah 12-14 revolves around God’s eschatological work to purify and restore His people. *

Geisler, Norman. “The Significance of Christ’s Physical Resurrection.” *Bibliotheca Sacra* 146:582 (April 1989): 148-170. This article provides a little information about the resurrection of Christ. Its relevance is due to the fact that Zechariah 12-14 deals with the literal return to earth of the resurrected Messiah. *

Ger, Stephen C. “Zechariah: Minor Prophet With A Major Message.” *Conservative Theological Journal* 3:8 (April 1999): 89-106. A concise and well-written explanation of the Book of Zechariah. *

Goldingay, John. “Preaching the Stories in Scripture.” *Anvil* 7, no. 2 (1990): 105-114. This is a good, concise explanation of the importance and methods of preaching Old Testament biblical narrative.

_____. “That You May Know that Yahweh is God: A Study in the Relationship Between Theology and Historical Truth in the Old Testament.” *Tyndale Bulletin* 23 (1972): 58-93. An article that discusses principles of preaching from the Old Testament. The Old Testament will contain historical events and factual data, but all of these need to be seen in light of the theological purpose for the inclusion of the entire historical episode.

Greidanus, Sidney. *The Modern Preacher and the Ancient Text*. Grand Rapids: Eerdmans, 1988. This is a thorough work dealing with various methods of preaching from all types of biblical literature.

_____. *Sola Scriptura: Problems and Principles in Preaching Historical Texts*. Toronto: Wedge, 1970. This book provides a historical survey of the relationship between exegesis, theology, and the application of ethical principles from the text.

- Harris, R. L., G. L. Archer, & B. K. Waltke, (1999, c1980). *Theological Wordbook of the Old Testament* (electronic ed.) (602). Chicago: Moody Press. Cited in electronic form with Logos Libronix. *
- Harrison, William K. “As Ye See the Day Approaching,” *Bibliotheca Sacra* 116:461 (January 1959): 67-76. This article focuses on eschatology. As such it interacts with a number of themes in Zechariah 12-14. *
- Hartle, James. “The Literary Unity Of Zechariah.” *Journal of the Evangelical Theological Society* 35:2 (June 1992): 145-157. This article provides background about the literary structure of the entire book. *
- Hartman, Fred. *Zechariah: Israel’s Messenger of the Messiah’s Triumph*. Bellmawr: Friends of Israel, 1994. This conservative work is a concise commentary on the entire book. *
- Hasel, Gerhard. *Old Testament Theology: Basic Issues in the Current Debate*. Grand Rapids: Eerdmans, 1991. A very helpful tool to introduce the theology student to the history and disciplines of Old Testament theology. Hasel adopts what he calls a Multi-Plex approach to Old Testament theology. This approach does not necessarily focus on one single center for arranging all Old Testament theology, but rather seeks to identify multiple major motifs and through this show how they all come together from Genesis to Malachi with a unified message.
- Holladay, William ed. “אֲשֶׁר,” in *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, 1:27. Grand Rapids: Eerdmans, 1988. *
- House, Paul R. *Old Testament Theology* (Downers Grove: IVP, 1998). An excellent, conservative work on Old Testament theology. The writer takes a Premillennial position and writes in very clear and lucid style. *
- Hutchison, John C. “Was John the Baptist an Essene from Qumran?” *Bibliotheca Sacra* 159:634 (April 2002): 187-200.
- Johnson, Ron. “The Centrality of The Jewish Temple In The Affairs of God, Israel and The Nations, Part II — Future Temples.” *Conservative Theological Journal* 1:2 (August 1997): 119-139. This article deals with the restoration of a temple in Jerusalem. Zechariah’s description of this restoration makes this article directly relevant to some major themes. *
- Kaiser, Walter, Jr. “Including the Gentiles in the Plan of God” in *The Uses of the Old Testament in the New*. Chicago: Moody, 1985, 177-194. This chapter is part of a book that deals entirely with the way that the New Testament makes use of the Old Testament. The book deals more with hermeneutical issues but, for that reason, is also very helpful to expositor’s in understanding proper and improper uses of the Old Testament.

- _____. *Mastering the Old Testament, vol. 21: Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*, Lloyd Ogilvie, gen. ed. Dallas: Word, 1992. This commentary is by a competent Hebrew scholar. Kaiser is a quality source for exegetical and theological data. *
- _____. *The Old Testament in Contemporary Preaching*. Grand Rapids: Baker, 1973. This work is especially helpful for learning how to develop skill in Old Testament preaching. Hermeneutical issues of interpretation and application are discussed.
- _____. *Toward an Exegetical Theology*. Grand Rapids: Baker, 1981. This work is especially helpful for learning how to develop skill in Old Testament preaching. It is an excellent tool for showing the student the need for commitment to biblical authority, sound exegesis, and a homiletical structure that is reflective of the text. It is a good tool for teaching the basics of Bible exposition.
- _____. *Toward an Old Testament Theology*. Grand Rapids: Zondervan, 1978. An excellent resource for learning OT theology.
- _____. *Toward Old Testament Ethics*. Grand Rapids: Zondervan, 1983.
- _____. *Toward Rediscovering the Old Testament*. Grand Rapids: Zondervan, 1987. This book is especially dedicated to helping the church see how crucial it is for the Old Testament to be studied and taught. The book discusses some of the historical biases against the Old Testament and why it is that one should reject such biases. The book discusses some of the hermeneutical challenges of interpretation versus application. The author takes a position that the Law of Moses is in effect binding for the church, but that a proper application of the Old Testament Law can only take place by finding the timeless principles from that Law which were based upon the moral character of God Himself.
- Keil, C. F. and F. Delitzsch. *Commentary on the Old Testament*, vol. 10. Peabody: Hendrickson, 1989. This commentary is old but conservative and of high quality. K&D are especially helpful in lexical and syntactical issues. *
- Kessler, John A. "The Shaking Of The Nations: An Eschatological View." *Journal of the Evangelical Theological Society* 30:2 (June 1987): 159-166. This article (mainly on Haggai) provides helpful theological references since the Book of Haggai was written at the same time as Zechariah and with a similar theological perspective. *
- Khoo, Jeffrey. "Dispensational Premillennialism In Reformed Theology: The Contribution Of J. O. Buswell To The Millennial Debate." *Journal of the Evangelical Theological Society* 44:4 (December 2001): 697-718. This article contributes due to its discussions about Premillennial theology. The fact that Zechariah 12-14 deals with the eschaton makes this work relevant. *

- King, George. "Four Things You Should Know About Islam and Muslims." Unpublished Conference Notes from the Front Range Bible Institute "Christ in a World of Religions" conference (Colorado Springs, November 17, 2007). Helpful references on God's gracious promise for the Gentiles. *
- Kline, Meredith. "Har Magedon: The End of the Millennium." *Journal of the Evangelical Theological Society* 39:2 (June 1996): 207-222. The theological convictions of the author hinder this writer from making valuable contributions to an exegetical study of a prophetic book like Zechariah. *
- _____. "The Literary Unity of Zechariah." *Journal of the Evangelical Theological Society* 34:2 (June 1991): 175-193. This article seeks to explain the literary structure of the book and how that literary structure impacts the interpretation of the text. The theological convictions of the author hinder this writer from making valuable contributions to an exegetical study of a prophetic book like Zechariah. *
- _____. "The Structure Of The Book Of Zechariah." *Journal of the Evangelical Theological Society* 34:2 (June 1991): 179-193. This article seeks to explain the literary structure of the book and how that literary structure impacts the interpretation of the text. The theological convictions of the author hinder this writer from making valuable contributions to an exegetical study of a prophetic book like Zechariah. *
- Kromminga, Carl G. "Remember Lot's Wife: Preaching Old Testament Narrative Texts." *Calvin Theological Journal* 18:1 (1983). 32-46. This article helps show the preacher how to powerfully bring out ethical principles from the Old Testament narrative.
- Kunjummen, Raju D. "The Single Intent of Scripture—Critical Examination of a Theological Construct." *Grace Theological Journal* 7:1 (Spring 1986): 81-110. A few helpful insights on hermeneutical issues related to prophecy. *
- Ladd, George E. "The Kingdom of God in the Jewish Apocryphal Literature, Part 3." *Bibliotheca Sacra* 109:436 (October 1952): 318-331.
- Laetsch, Theodore. *Minor Prophets*. Saint Louis: Concordia, 1956. This non-dispensational (but conservative) work can be a good source for lexical and syntactical details. *
- Lawson, Stephen. *Famine in the Land*. Chicago: Moody, 2003. This expositor is well-known for his extensive preaching ministry and for his commentary on the Psalms. The author exhorts the preacher to preach from the OT and supplies excellent instruction on how to develop these skills.
- Long, Gary Alan. "רָקַד," in *NIDOTE*, Willem Vangemeren, gen. ed., 1:983. Grand Rapids: Zondervan, 1997.

Longman, Tremper, III. *Literary Approaches to Biblical Interpretation*. Grand Rapids: Zondervan, 1987. This work is designed to help the student develop skill in preaching the Old Testament. Much of its focus is on helping students recognize the significance of different kinds of literature and genre.

_____. “Storytellers and Poets in the Bible.” *Inerrancy and Hermeneutic: A Tradition, a Challenge, a Debate*, ed., Harvie M. Conn. Grand Rapids: Baker, 1988. This is a good, concise explanation of the importance and methods of preaching Old Testament biblical narrative.

Mayhue, Richard. “Rediscovering Expository Preaching.” *The Master’s Seminary Journal* 1:2 (Fall 1990): .109-128. This article gives a general discussion about the priority of expository preaching over other methods. The article discusses the implications of this method with reference to the entire Bible.

Merrill, Eugene. *Everlasting Dominion*. Nashville: Broadman, 2006. An excellent, conservative work on Old Testament theology, written with the conviction that one can find a primary theological center in the idea that God is exercising His dominion on earth through His chosen mediator man—and ultimately by the second Adam, Jesus Christ who came to restore creation by His sacrificial death.

_____. *Haggai, Zechariah, Malachi: An Exegetical Commentary*. Chicago: Moody, 1994. This fine work comes from an excellent Old Testament exegete and theologian. It is a good exegetical commentary. *

_____. “לְרִשְׁוֹן,” in *NIDOTE*, Willem VanGemeren, gen. ed., 7:76. Grand Rapids: Zondervan, 1997.

Montoya, Alex. *Preaching With Passion*. Grand Rapids: Kregel, 2000. Montoya is a professor of homiletics at The Master’s Seminary and has over 30 years of experience in Bible exposition. He is noted for his skills in producing very powerful and convicting Bible exposition. This book helps the pastor-teacher develop the art and skill of delivering Bible exposition that is more than a dry recitation of facts.

Moseman R. David. “Reading the Two Zechariahs As One.” *Review and Expositor* 97:4 (Fall 2000): 487-495. This writer’s view of multiple authorship in Zechariah hinders him from making helpful contributions to an exegetical study of the book. *

Ollenburger, Ben. C., ed. *Old Testament Theology: Flowering and Future*. Winona Lake: Eisenbrauns, 2004. A very good collection of essays to introduce the student to the history and discipline of OT theology.

Osborne, Grant. *The Hermeneutical Spiral*. Downers Grove: IVP, 2006. As the title suggests, Osborne’s book deals primarily with hermeneutics. Certain chapters deal with genre issues and the chapters on various genres of the Old Testament (e.g., poetry, prophecy, etc.) can be helpful to the expositor in producing an exposition that is sound in both interpretation as well as application.

- _____. "Theodicy in the Apocalypse." *Trinity Journal* 14:1 (Spring 1993): 63–77. This article is primarily about the Book of Revelation, but it does overlap with Zechariah 12-14 due to the eschatological focus. *
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- _____. "The Principle of Single Meaning." *The Master's Seminary Journal* 12:1 (Spring 2001): 33-47. This article helps the reader analyze the significance of maintaining literal hermeneutics. This is especially relevant when dealing with biblical prophecy. *
- _____. "Theonomy and the Dating of Revelation." *The Master's Seminary Journal* 5:2 (Fall 1994): 185-202. This article provides a small amount of helpful data in that it interacts with John's use of Zechariah in talking about the return of the Messiah. *
- Townsend, Jeffrey. "Fulfillment of the Land Promise in the Old Testament." *Bibliotheca Sacra* 142:568 (October 1985): 320-334. This article deals with a huge theme of the Old Testament: God's promise that Israel will forever possess the land of

- Canaan. The eschatological context of Zechariah 12-14 makes this article very relevant. *
- _____. “Is the Present Age the Millennium?” *Bibliotheca Sacra* 140:559 (July 1983): 206-221. Zechariah 12-14 relates to this article in that Zechariah 12-14 describes the return of the Messiah to establish God’s kingdom on earth. *
- Unger, Merrill. *Zechariah*. Grand Rapids: Zondervan, 1963. This exegetical commentary comes from a high quality Old Testament scholar. It is a very helpful interpretive tool that one should consult when doing exposition from Zechariah. *
- VanGemenen, Willem A. “Israel As the Hermeneutical Crux in the Interpretation of Prophecy (II).” *Westminster Theological Journal* 46:2 (Fall 1984): 254-297. The author originally comes out of a Reformed background, but recognizes that exegetical integrity calls for a literal restoration of the nation of Israel. The author is very well read and presents some excellent information on the history of interpretation on prophetic issues since the Reformation. *
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Youngblood, Ronald Youngblood. "אֱלֹהִים," in *NIDOTTE*, Willem VanGemeren, gen. ed., 2:1112. Grand Rapids: Zondervan, 1997. *

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Direct resource for TP

Appendix B: Old Testament Theological Terms, Expressions, and Names
OT-2, Dr. Engle
Timothy L. Dane (Fall 2007)

TERMS

1. **Biblical Theology:** This expression first appeared in the 1629 writings of Wolfgang Jacob Christmann in his book *Teutsche Biblische Theologie* (Hasel, 11). Although the expression can be used in different ways by different authors (sometimes as a theology which is rooted and founded in Scripture and sometimes as the theology which the Bible itself contains [Hasel, 11]), one common definition might be to say that Biblical Theology is the theology that comes directly from the exegeted text (Hasel, 101) and is organized according to themes and motifs as revealed by particular authors of Scripture or by particular major eras of biblical history (Hasel, 68, 101). The idea is not that of finding "proof texts" to support eisegesis (Hasel, 11-12), but rather to let the text declare what it actually means (Hasel, 33). By the mid 18th century one way of viewing Biblical Theology was to see it as "being the foundation" of Systematic Theology" (Hasel, 12).
2. **Systematic Theology/Dogmatic Theology:** Systematic Theology might properly be understood as the discipline that builds upon Biblical Theology but also goes beyond it (Hasel, 12). It goes beyond it by seeking to integrate all of the doctrines of the entire canon of Scripture in a unified way so that its truth might be applied

to all of life with a complete world view. This complete world view should be based on and driven by soundly exegeted Scripture, but it may also interact with and incorporate other types of data as well such as logical reasoning, deductive reasoning and philosophical concepts (Hasel, 33). In this regard, Dogmatic Theology is an expression that sometimes is used as a synonym for Systematic Theology (Hasel, 253), but the expression can sometimes have a more narrow meaning in which it refers to particular theological declarations of one particular religious group.

3. Typology: Typology, in its efforts to “delineate the relationship between the testaments” (Hasel, 178), seeks to show how “persons, institutions, and events of the Old Testament” point ahead to “corresponding realities in the New Testament Salvation history” (Hasel, 179). The Old Testament type has real historical meaning in its original context, but unbeknownst to the original audience, it also contained a sort of prophetic significance that would later be revealed in the New Testament.
4. Covenant/Covenant Theology: The concept of Covenant is that of some sort of pact or formal agreement, the nature of which may vary. Some writers (e.g., Dentan, Wellhausen, Duhm, Stade, Noth, Smend) believe that a covenant formula of some type (e.g., Yahweh is the God of Israel) is a key to understanding the center of the OT (Hasel, 40). The concept of Covenant Theology, as held by many, applies a covenant concept to the whole of human history as an overarching means of explaining how all of Scripture is to be interpreted and understood.
5. Cult/Cultus: In formal theological terms, the word Cult often refers not to an aberrant religious group (as many quickly assume), but to the entire religious or sacrificial system of some particular people group, such as, for example, the religious system of Israel. Hasel believes that some writers of biblical theology such as Kaiser fail to give sufficient recognition to the significance of Israel’s cult (54), noting that other authors like McKenzie put discussion of Israel’s cult at the forefront of their focus (Hasel, 61).
6. Salvation History/Heilsgeschichte: Sometimes known by its German expression Heilsgeschichte (Hasel, 110), Salvation History is an expression that may simply refer in a general sense to the unfolding of God’s plan to bring salvation to mankind, but it also may have a more technical meaning as the “salvation-history school” of the nineteenth century. This school of thought included key elements like (1) the history of the people of God as expressed in Scripture, (2) inspiration, and (3) the preliminary result of the history between God and man in Jesus Christ (Hasel, 22).
7. Apocalyptic: Apocalyptic is a scholarly expression that some believe represents certain kind of genre in Scripture in places like Joel, Zechariah, Isaiah, Daniel, and elsewhere (Hasel, 62, 93). Those who ascribe to this position feel that

- Apocalyptic passages intrinsically include various interpretive concepts such as universal eschatological catastrophism and divine determinism (Hasel, 93, 150).
8. **Literal, Grammatical, Historical:** This expression refers to a the basic hermeneutical method that treats the Bible as having genuine meaning that is based on the normal meaning of language according to its original historical context and original authorial intent. Authors like König (in his *Theologie des AT*, 1922) who had “a high opinion of the reliability of the OT” rejected the liberal approaches of people like Wellhausen which had come to dominate the former theological scene (Hasel, 25).
 9. **Confessional:** The idea of Confession/Confessional deals with the idea that OT theology should be looked at from the perspective of not so much what was actually “true,” but what Israel believed and confessed (Hasel, 68). Looking at the term in a broader sense from Biblical Theology of the OT, it may refer to the creedal kinds of confessions that one finds in various religious denominations.
 10. **Descriptive:** The idea of Descriptive deals with the fact that an exegesis of the text produces a descriptive explanation of what took place at a particular point in history. This Descriptive element does not necessarily translate into an immediate moral application for the present reader. With reference to Biblical Theology, some, like Gabler would say that the Descriptive aspect also means that inspiration of Scripture is “to be left out of consideration,” for the goal of the Biblical Theologian is to simply describe historical events as the writers saw them (Hasel, 16). In this regard, Stendahl uses the dichotomy of “what it meant” versus “what it means” (Hasel, 29).
 11. **Prescriptive:** As opposed to the Descriptive idea that Biblical Theology is a “purely historical enterprise” (Hasel, 34, 96, 101), the concept of Prescriptive would include the idea that Biblical Theology from exegeted historical contexts is also normative and binding upon men today.
 12. **Progressive Revelation:** The concept of Progressive Revelation says that interpreters and theologians should be careful to bear in mind that God’s revealed truth came successively over many ages and that one must be careful about not bringing latter revelation and theology into the exegesis of antecedent texts. Writers like C. K. Lehman (Hasel, 43) and Walter Kaiser (Hasel, 52) have been careful to make this a special point of focus in their writings.
 13. **Diachronic/Synchronic/Cross Sectional:** This expression refers to a way of looking at the Bible and its theology according to its historical development one era at a time rather than looking at the meaning of the whole Bible all together in a cross sectional fashion according to one historical horizon (Synchronic). Exegetical meanings and Biblical Theology, then, are derived according to immediate historical context with proper regard to the concept of Progressive Revelation (Hasel, 102).

14. New Biblical Theology: One of the characteristics of the New Biblical Theology movement has been the desire to go beyond the OT to include the NT when articulating OT theology, thus giving attention to the crucial question of the relationship of the testaments and issues of continuity and discontinuity (Hasel, 103). One example of this trend is the way that Brevard Childs uses his canonical approach to look at either the entire OT, or for that matter, the entire Christian Bible, as one entire canonical context for interpretation purposes (Hasel, 103-111).
15. Genetic Progressive: The Genetic Progressive idea deals with the concept that the entire Old Testament is one unified, unfolding message that all relates together in an organic unity. The concept overlaps and is somewhat synonymous to what is found in the Cross Sectional, Synchronic, or Topical approach to the OT (Hasel, 113). Those who held these views often had an evolutionary kind of view of Israel's religion, seeing Israel's theology in an evolutionary process (Hasel, 23).
16. Formation of Tradition Method: Related to the Traditio-Historical concept, the Formation of Tradition method relies upon a diachronic approach to OT theology that sees a growing ("forming") body of religious tradition in the worship of Yahweh (Hasel, 79). Thus, the "historical process of development" in Israel's religion is the to be the main focus of the biblical theologian (Hasel, 80).
17. Multiplex Canonical OT Theology: This concept (affirmed by Hasel) holds that (1) OT theology is not identical with the history of Israel, but should be seen as a theology of the entire OT canon (Hasel, 111). (2) The task of OT theology is to provide theological articulations of the themes, motifs, and concepts of each book or block of writings according to their final form and that attempts at building theology around a Center will inevitably fall short as evidenced by the extreme disparity of opinion in what this center might be (Hasel, 112, 113). (3) While avoiding certain pitfalls of a Cross Sectional, Genetic or Topical approach, Hasel believes that this approach does benefit by employing certain concepts within these methods (Hasel, 113). (4) This method will help the theologian avoid the danger wrongly superimposing a single theme as the interpretive grid when such a theme may lead to eisogesis (Hasel, 114). (5) This approach gives a degree of recognition to the Christian presupposition that the NT exists as part of God's inspired canon, and as such takes the theological task away from being merely a "theology of ancient Israel" to that of being a "theology of the OT" with all of the implications for later fulfillment (Hasel, 114).
18. Evolution/Hegelianism: The concept of Evolution/Hegelianism (popularized in the mid 19th century) eventually got applied to biblical studies by people like Julius Wellhausen as a way of unlocking "all the secrets of history" in the History of Religions approach (Hasel, 23).

19. Text: In its widest sense, the term simply refers to the written portion of Scripture at hand. Many who approach the Bible from liberal perspectives make significant (oftentimes unnecessary or misapplied) distinctions between “what the text meant” versus “what the text means” (Hasel, 29-32). Some of this discussion could be easily resolved if there was a clear distinction between the exegetically derived interpretation and how the principles of that text might find present application.
20. Pentateuch/Hexateuch: The former term traditionally speaks of the first five books of the Bible (traditionally written by Moses) while the latter term speaks about the former with the inclusion of Joshua (Hasel, 77).
21. Prophets: In the broadest sense this expression would speak about any human channel chose by God to be a recipient and medium of divine revelation. In terms of the OT, this expression may be used to refer to (1) the former prophets (Joshua-2 Kings) and to (2) the latter prophets (Traditionally Isaiah, Jeremiah, Lamentations, Ezekiel, and the 12 Minor Prophets), although many would also consider the Book of Daniel in this category although Daniel has not been grouped among the prophets in the traditional Masoretic canon (Hasel, 43).
22. The Writings/Wisdom Literature/Poetic Literature: In the Jewish canon these books would generally include the Psalms, Proverbs, Ecclesiastes, Song of Songs, Job, Chronicles, Ezra, Nehemiah, Esther and Daniel (Hasel, 43).
23. Exegesis/Meaning/Application: Exegesis traditionally speaks about the process of finding the accurate, authorial intended interpretation of the text by the application of grammatical, historical hermeneutics (Hasel, 21) whereas Meaning (traditionally) speaks about the content of that authorial intended interpretation, i.e., the meaning of a text *is* its interpretation (Hasel, 15, 77). Application has traditionally consisted of the process of identifying principles from the properly exegeted text and seeking to find how those principles have relevance to the present-day reader. Whereas the meaning/interpretation will always be single, there always exists the possibility that one may find one or more ways in which the principles from that text may have present application. The destructive consequences of Historical Critical methods (with its negative view of the factuality of the OT) left many asking the question how it could even be possible to find application from those OT passages (Hasel, 75).
24. Enlightenment: The late Middle Ages (ca. 14th-16th century) gave birth to an era of human learning that would have both positive and negative consequences. The positive side consisted in a casting off of Roman Catholic tyranny in such a way that human learning would make huge strides over the coming centuries. The negative side would include things like “rationalism’s (i.e., the only basis for truth is that which can be demonstrated and understood by human means and reasoning) reaction against any form of supernaturalism. Human reason was set up as the final criterion and chief source of knowledge” (Hasel, 13). One of the

- tragic results of this kind of thinking in theological studies was the development of “a new hermeneutic” called “the historical-critical method” (Hasel, 13).
25. Liberalism/Neo-Liberalism: Liberalism, a natural outgrowth of enlightenment skepticism, (1) rejects the idea of a God-inspired text, (2) exalts the concepts of naturalism and human reason, and (3) finds its major expression in Historical-Critical methods and philosophies. Hasel makes mention of Paul R. Wells who says that someone like James Barr is a good example of a “well-defined new-liberalism” due to Barr’s views and methods which preclude him from even constructing any kind of biblical theology (97).
 26. Critical: The use of “critical” in OT theology (as a new kind of discipline) was spawned in significant measure by the writings of Johann Philipp Gabler (1753-1826). Gabler’s critical method (1) left out divine inspiration, (2) focused on individual OT books without regard to a unified purpose or unity of the entire OT, and (3) sought to distinguish between several periods of what he saw was old and new religions (Hasel, 17).
 27. Historical Criticism/The New Hermeneutic: One of the unfortunate outgrowths of the Enlightenment was a mindset that placed man and human reason as the final judge of all knowledge. In liberal biblical and theological studies, this eventually developed into a system whose purpose was to explain the nature and meaning of the Bible, yet do so while denying its supernatural inspiration (Hasel, 13, 17).
 28. New Criticism: A new branch of literary studies that arose in the 1940s whose prime criteria include the ideas that (1) the literary text is an artifact, (2) intentionalism is a fallacy, and (3) the meaning of a text is a function of its place in a literary canon (Hasel, 135).
 29. Canon Criticism: A term that is generally associated with Brevard Childs. Although Child’s does not see his canonical critical approach as dependant upon New Criticism, Child’s methods are similar in the sense that the interpretation of any given book is said to be dependant upon that books relation to the entire canon (Hasel, 135-136).
 30. Content Criticism: Content Criticism concerns the practice of selecting out certain portions of Scripture as forming some kind of “center” to biblical theology. In some cases, the criteria for selecting this center does not even come from the Bible itself but some outside source such as scholarly conventions or ecclesiastical interests (Hasel, 66, 167).
 31. Center (mitte): Related to Content Criticism above, the idea of a Center has to do with the concept that the OT has some type of central, unifying theme that helps to explain what the central message of the OT is. Deissler, in *The Basic Message of the Old Testament*, would be among those who believe that the Old Testament contains a “unifying center” (Hasel, 3).

32. Brute facts: Brute Facts is an expression that speaks about objective, historical events that have objective meaning in and of themselves. Those who hold a critical view of the Bible often reject or minimize the possibility of Brute Facts, preferring instead to say that the kerygmatic picture of Israel's history is always an interpreted history (Hasel, 115, 131).
33. Topical Method: This approach to Biblical Theology is often used either in combination with a single or dual center (or without a center) and seeks to explain Biblical Theology by looking at topics that are actually derived out of the text and not imposed by external concepts (Hasel, 60).
34. Christomonism: This expression, found in Wright's *The OT and Theology* (Hasel, 178), refers to the situation that arises when one says that "the OT can be understood only from Christ because it points forward to him" (Hasel, 177). These ideas can "pose special difficulties because they telescope the virtually eliminate the varieties of biblical testimonies" and "suffer from reductionism" (ibid.).
35. Documentary Hypothesis: The view that was popularized by Julius Wellhausen that the Pentateuch is a compilation from various sources called J (the Jahwist), E (the Elohist), D (the Deuteronomist) and P (the Priestly writers). From the 70s onward this formerly popular view began to lose popularity as the scholarly world allowed honest questions and assessments to show how utterly arbitrary and biased this view is against traditional views of inspiration (Hasel, 77-79).
36. Myth/Demythologize: An expression that was often used by liberal theologian Rudolph Bultmann to describe the final product of Scripture. The text did not necessarily reflect factual events, but actually represented the accumulated myth/traditions of the religious community. Bultmann's views saw a (virtual) total discontinuity between the OT and the NT (Hasel, 173). In Bultmann's view (often applied with reference to NT studies), the job of the Redaction Critic is to Demythologize the text through Historical Critical methods to find the true facts that were behind the text.
37. Sitz Im Leben: This German expression literally means "situation in life," and refers to the concept of attempting to study a passage "within its own original historical context," particularly the context into which "a word was spoken" or in which "the book was preserved" (Hasel, 186).
38. Tanakh Theology: The Jewish writer M. H. Goshem-Gottstein has written that the time is right (ca. 1987) for a focus on "Jewish Biblical Theology," that which he calls Tanakh Theology. Gottstein's hope is that this kind of focus would be something that is "complementary to that of the one called 'history of ancient Israel'" (Hasel, 36).

39. Structuralism: With reference to modern linguistics and its impact on lexical studies and Bible interpretation, scholars like James Barr have been “dependant on modern linguistics in the form of French structuralism” with the idea of the study of the Bible as literature (Hasel, 98).
40. Fundamentalism: In America between roughly 1910-1930 the battle over the Bible was fought in what has been called “the Fundamentalist-Modernist controversy” (Hasel, 27). Fundamentalism consisted of those scholars who fiercely held to the inspiration of the Bible and insisted that faithfulness to God dictated separation from those who denied inspiration and/or the supernatural elements of the Bible.
41. Traditio-Historical: The Traditio-Historical method which arose in the 1930s focuses on “historical experiences influencing traditions” with reference to an evolving Yahweh worship within the nation of Israel (Hasel, 71, 73). Traditio-Historical concepts got incorporated into what came to be called the Diachronic Method, which was pioneered by Gerhard von Rad (Hasel, 71).
42. Dialectic (Dialectical Theology): The idea of Dialectical Theology deals with the theory that Israel’s religion was developing in an evolutionary manner throughout the ages. The nomenclature finds its origin in the dialectical philosophy of Hegel. In the decades after World War I Dialectical Theology continued on some of the History of Religions trends of the recent past (Hasel, 18).
43. Deuteronomist: This concept consists of the theory (held by many scholars with H. H. Schmidt being but one of many) that the Book of Deuteronomy was not written by Moses, but was written by a Jewish “Yahwist” historian many centuries later (Hasel, 78, 147).
44. History of Religions/Religion-Geschichte: These philosophies were yet another rationalistic approach to the Bible that “rejected any kind of supernaturalism and attempted to delineate the historio-genetic development of OT religion” (Hasel, 18). Gottlob Kaiser (ca. 1813-1821) was the first to apply a history of religions approach, and did so by subordinating all Biblical and nonbiblical aspects under the principle of “universal religion” (Hasel, 18).
45. Historie/Geschichte: The former German term speaks about history in the sense of objective facts from the past while the latter expression speaks about history in the sense of community interpretations of past events—giving the implication that such interpretations may or may not be fully true to the objective facts of past events (Hasel, 73, 110). With his kerygmatic view of Israel’s history, Von Rad would be among those whose view of biblical history is “history of tradition” or “historical experiences influencing traditions” (Hasel, 73).
46. Pietism: Pietism was a “back to the Bible” reaction in Germany by those like Philipp Jacob Spener (1635-1705) who were reacting against dead Protestant

- orthodoxy and liberal scholasticism. Pietism actively sought to know and apply the Bible in daily life (Hasel, 12).
47. Positivism: Positivism was a philosophically driven idea that held that one should not affirm anything as true unless it has been or can be empirically proven to be true. With reference to historical studies of Israel, this helped fuel the belief that historical critical efforts could establish certainty in Israel's history (Hasel, 119, 126, 131).
 48. Normative/Relative: The concept Normative refers to the idea that something in history has an abiding and permanent application. This idea is in opposition to those issues which are only Relative to the original historical context (Hasel, 26). Historical events that have Normative significance apply to any generation as they did in the original context (Hasel, 28, 30).
 49. Presupposition: The idea of Presupposition deals with the fact that all scholars come to the exegetical and theological process with a certain type preunderstanding from past studies and experiences. Such Presuppositions may be legitimate and healthy and not result in eisegesis, but other some Presuppositions may result in eisegesis (128, 154, 155).
 50. Reconstruction: With regards to OT theological studies, the idea of Reconstruction has to do with the effort to gain a "reconstructed picture of Israel's history," usually through Historical Critical methodology (Hasel, 17). Von Rad was strongly convinced that these kinds of efforts would always fall short of what one might achieve through the use of Diachronic studies to gain a Kerygmatic Picture" of Israel's history (Hasel, 73).
 51. Theocracy: This expression—derived from a compound Greek term—has the literal meaning "ruled by God." In biblical studies, it is often noted that in the OT, God was exercising His theocratic rule over a covenant people (Hasel, 177).
 52. Kerygma: With reference to Diachronic OT studies, the expression Kerygma refers to the idea that Israel had a certain (evolving) confession/message (kerygma) about Yahweh and that this confession was something that evolved throughout Israel's history (Hasel, 72).

NAMES

53. James Barr: Barr is an accomplished scholar with extensive research and teaching in areas of including interpretation, philology, and semantics. Despite certain excellent correctives he has provided to scholarly excesses, Barr firmly rejects fundamentalism and "stands in the scholarly tradition of solid modern historical criticism, rejecting historical views of inspiration and biblical authority" (Hasel, 95).

54. Georg Lorenz Bauer (1755-1806): Held by some to be the first to achieve the goal of writing a strictly historical biblical theology (particularly one that makes sharp distinction between the OT and NT) in the 1796 work *Theologie des AT* (Hasel, 17).
55. Brevard Childs (ca. 1985): In 1985 Brevard Childs published his *OT Theology in a Canonical Context*. Child's basic thesis is that biblical theology should be pursued from the perspective of how the entire canon presents truth, and not from the perspective of isolated historical events throughout biblical history (Hasel, 5).
56. Eichrodt (ca. 1933-39): Walter Eichrodt is known for his pioneering work in presenting the "cross-section method based on a unifying principle," while always holding to the importance of giving attention to original historical contexts (Hasel, 26).
57. Johann Gabler (1753-1826): Gabler's writings helped spawn the critical method which (1) left out divine inspiration, (2) focused on individual OT books without regard to a unified purpose or unity of the entire OT, and (3) sought to distinguish between several periods of what he saw was old and new religions (Hasel, 17).
58. Wilfred J. Harrington: In 1973 Harrington wrote *The Path of Biblical Theology* which depicted a method that "surveys OT and NT theology primarily on the basis of representative theologies" but is generally speaking not successful in dealing with the complex factors that one must deal with in a Bible driven theology (Hasel, 2-3).
59. Walter Kaiser: A conservative theologian whose works in biblical theology (beginning with *Toward an OT Theology*) are driven by careful exegesis with due regard to progressive revelation. One of Kaiser's major points of emphasis is upon the idea that the OT contains a growing body of redemptive promise with the promise of a divine Messiah being at the center of that promise (Hasel, 5).
60. Immanuel Kant: A philosopher who held that man's knowledge of the things seen (the phenomena) can never get below these surface appearances to the way that things really are (the noumena).
61. Eugene Merrill: A conservative theologian who believes that the center of biblical theology revolves around the idea of God displaying His glory in creation by His rulership through His chosen mediator (s).
62. Gerhard von Rad (ca. 1957+): The first scholar "who has ever published a full-fledged diachronic OT theology (*OT Theology*) of the historical traditions of Israel. Von Rad held that even though Historical Critical investigation might produce "a critically assured minimum," von Rad believed that a "kerygmatic

- picture” obtained through diachronic studies would yield a “theological maximum” (Hasel, 72).
63. Vriezen (ca. 1949): A Dutch scholar (indebted to both Eissfeldt and Eichrodt) who followed a cross-section approach to theology, but combined it with a confessional interest (Hasel, 51).
 64. Julius Wellhausen (1844-1918): Wellhausen's *Prolegomena to the History of Israel* (1878) paved the way for the “History of Religions” idea to begin its dominance. The writings of Wellhausen (including those of Graf and Kuenen) popularized the Documentary Hypothesis view that the Pentateuch was written by various sources who were identified as JEDP (Jahwist, Elohist, Deuteronomist, Priestly).
 65. Claus Westerman (English printing of his work in 1982): The author of *Elements of OT Theology*, the University of Heidelberg professor Claus Westerman adopted and applied the “actualization” ideas of von Rad in which one seeks to create “contemporized” biblical text (Hasel, 75). Westerman’s approach would also include the use of dialectical ideas, especially with reference to ideas regarding deliverance and blessing (Hasel, 86). Westerman believes that the task of OT theology consists of “a summarizing and a viewing together or what the whole OT has to say about God” (Hasel, 91).
 66. W. Zimmerli: A theologian whose book *OT Theology in Outline* (1978) is organized by theological topics and themes. Nevertheless, Zimmerli firmly believes that OT theology must be seen as a coherent whole in which the never-changing Yahweh reveals Himself (Hasel, 67-68).