

BI 322
OLD TESTAMENT EXEGESIS:
THE BOOK OF ISAIAH
Fall 2020

Mon., 6:30 PM–9:30 PM
Online

Paul K.-K. Cho, Instructor

OFFICE: SG-26

EMAIL: pcho@wesleyseminary.edu

PHONE: (202) 885-8641

OFFICE HOURS: by appointment (email to set up an appointment for a phone or Zoom conversation)

(Note: The best way to contact me is via email. If you do not receive a response within one business day, please feel free to contact me again.)

Course Website: The Blackboard course website is accessible through www.wesleyseminary.edu/MyWesley. There, students can find this syllabus, course reading materials, and other information.

Course Description

An exegesis course on the Book of Isaiah which takes seriously the historical contexts of its formation, the history of composition, the literary artistry, and the theological depth of the canonical text and explores its ongoing importance for the life and faith of the church today.

BI 101 & 102 are prerequisite.

This course fulfills the BI distribution requirement.

(Note: Due to the SARS-CoV-2 pandemic, all class sessions will be conducted online using a variety of tools, including synchronous Zoom sessions during the scheduled class time and asynchronous online discussions. Please see the technical requirements below.)

Objectives

1. To examine closely and to appreciate the book of Isaiah.
 - a. To demonstrate familiarity with the content and shape of the book of Isaiah.
 - b. To demonstrate understanding of the literary, theological, and historical contexts that inform the biblical text and which it addresses.
2. To engage critically and practically the Isaianic tradition.
 - a. To engage and evaluate diverse approaches to the interpretation of Isaiah, including trauma theory.
 - b. To discover and communicate how Isaiah has and can continue to inform Christian faith and practice.

Requirements

1. **Attendance and Participation (10%):** Regular preparation of course materials as reflected in class attendance and participation. *The instructor reserves the option to assign short ungraded assignments (e.g., reflection papers, discussion questions) throughout the semester.*
2. **Class Session and Short Paper (40%):**
 - **A class session** (15–20 minutes) on a topic or passage led by students. The topic or passage must be approved by the instructor. Students are encouraged to consider presenting on specific themes or a well-defined passage. ***Sign-up for session dates will occur week 2.***
 - **A short paper** on the topic or passage (4–5 pages). ***Due one week after the class session.***
3. **Exegetical Paper (40%):** An exegetical paper (8–12 pages) on a passage and topic based on the student’s interpretative work. Interdisciplinary work is especially encouraged.
 - Please consult the methodology as outlined in W. P. Brown, *A Handbook to Old Testament Exegesis* (Louisville: WJK, 2017) or F. Tiffany and S. Ringe, *Biblical Interpretation: A Roadmap* (Nashville: Abingdon, 1996).
 - The paper itself should be an organic whole that presents a critical argument. This means that an issue must be precisely identified, the data accurately surveyed, the different positions fairly and dispassionately set forth, and the preferred interpretation rationally defended.
 - Submit an electronic copy on Blackboard on or before the due date.
 - ***Due December 7, 2020.***
4. **Communication Event (10%):** A presentation (10–15 minutes) based on the exegetical paper using creative means to communicate to a non-academic audience. The use of the arts (literary, musical, visual, etc.) is encouraged. Group projects are welcome. Please provide a one-paragraph description of the event introducing the topic and connection to the course. ***On December 14, 2020.***
5. Final course grade will be assigned according to the following scale: A = 93–100; A- = 90–92; B+ = 87–89; B = 83–86; B- = 80–82; C+ = 77–79; C = 73–76; C- = 70–72; F = 0–69

Wesley Curricular Objectives

| Area | Religious Heritage | | | Cultural Context | | | Ministerial and Public Leadership | | | Personal and Spiritual Formation | | |
|-------------------|---|------|------|--|------|-----|---|------|------|--|------|-----|
| Goal | (I) Students will cultivate deep roots in the foundational biblical and theological traditions of the Christian faith | | | (II) Students will engage diverse cultural contexts sensitively, critically and constructively | | | (III) Students will hone their own skills for ministry and enable the ministry and leadership of others | | | (IV) Students will strive toward deeper integration intellectually, morally, emotionally and spiritually | | |
| Objectives | IA | IB | IC | IIA | IIB | IIC | IIIA | IIIB | IIIC | IVA | IVB | IVC |
| Course Objectives | x | x | x | x | x | | x | | x | | x | |
| Requirements | 1234 | 1234 | 1234 | 1234 | 1234 | 12 | 124 | 12 | 4 | 1 | 1234 | 124 |

Course Policies

1. **Participation:** Class attendance is mandatory. Unexcused absences will negatively affect the course grade. Please come to class on time. Excessive and repeated tardiness constitutes absence.
2. **Bible:** Bring your Bible to class.
3. **Computer:** The use of computers and other devices during class is prohibited except for in-class related activities. Violations will be marked as an unexcused absence.
4. **Assignments:** Written assignments are due at 11:59 PM on the due date. Upload an electronic copy of the paper on the class Blackboard site, preferably as a Word file, and turn in a hard copy, preferably at the beginning of class. Earlier of the two submissions will be recorded as the date received. A 3% deduction will be applied for every weekday that the paper is late. Extensions are granted only because of emergencies and must be requested in writing in advance of the due date.
5. **Writing:** Students are encouraged to avail themselves of the services of the Writing Center. For more information, contact Rev. Raedorah C. Stewart, the Director of the Writing Center (tel: 202-885-8671; email: writingcenter@wesleyseminary.edu).
6. **Communication:** The best way to contact the instructor is by email at pcho@wesleyseminary.edu. If the instructor does not respond within one business day, you may send him another email.

Institutional Policies

1. **Accommodations:** Once admitted to Wesley, students needing accommodations must communicate with the Associate Dean for Community Life. Students will submit to the Office of Community Life relevant, current documentation from a qualified professional, which will be evaluated by a consultant with a degree in special education. All accommodations for classes are made by the Office of Community life on behalf of the student. Please see our [page on Disability Accommodations for more information](#).
2. **Academic Integrity:** The rules governing academic integrity at the Seminary (see *Wesley Theological Seminary Catalog 2020-2021*, pp. 129-30) will be strictly observed. Academic dishonesty (e.g., cheating on exams, plagiarism) will not be tolerated under any circumstance and will result in substantial penalties, including the possibility of academic dismissal. The Faculty regards the following as forms of academic dishonesty: copying from another's paper; giving or receiving unauthorized assistance to or from another student during an examination; using unauthorized material during an examination; and borrowing and presenting as one's own (i.e., without proper attribution) the composition or ideas of another.
3. **Communication:** The Seminary considers your Wesley email account an official means of communicating with students. Blackboard accounts are also linked to your Wesley email. Please check your Wesley account regularly or have it forwarded to another account.
4. **Respectful Language:** The Seminary expects course discussion and written work to employ language that respects the equal dignity and worth of all human beings. In particular, linguistic sexism and racism are to be avoided.
5. **SafeAssign:** You may be asked to submit one or more of your writing assignments to Blackboard's SafeAssign plagiarism prevention service. Assignment content will be checked against Internet sources, academic journal articles, and the papers of other Wesley Theological Seminary students for common or borrowed content. SafeAssign generates a report that highlights any potentially unoriginal text in the submitted paper.

The report may be submitted directly to the instructor or the instructor may elect to have students submit initial drafts through SafeAssign so that you will receive the report allowing the opportunity to adjust and ensure that all source material has been properly cited.

Technical Requirements

Microsoft Windows

- Windows 8 or 10
- Intel Core i5 or higher or AMD equivalent
- At least 16GB of free storage space

Mac OS/X

- OS/XMac OS X 10.14 or newer
- Intel processor and at least 4 GB of RAM

All Systems

- Up-to-date browser: Firefox, Chrome, Safari, Edge ([click here for Blackboard browser checker](#))
- Up-to-date PDF reader ([Adobe](#) or [Foxit](#))
- Up-to-date version of [Adobe Flash Player](#)
- Up-to-date video player:
 - Windows Media player or
 - [VideoLAN VLC media player](#)
- Up-to-date Word processor and presentation package ([Wesley Theological Seminary offers free Office 365 Basic for students click here for instructions on how to download](#))
- High speed internet connection
- Students should all have a web cam and microphone. USB headset and microphone are ideal for course meetings.

Required Texts

1. A Study Bible.
Recommended translations and annotated editions include
 - NRSV. *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books*, 3d augmented ed. Ed. M. D. Coogan. New York: Oxford University Press, 2007.
 - NRSV. *The Harper Collins Study Bible: New Revised Standard Version, including the Apocryphal/Deuterocanonical Books with Concordance*. Eds. H. W. Attridge, W. A. Meeks, and J. M. Bassler. San Francisco: Harper, 2006.
 - NJPS. *The Jewish Study Bible*. Eds. A. Berlin and M. Brettler. Oxford: Oxford University Press, 2004.
2. Childs, Brevard S. *Isaiah*. Old Testament Library. Louisville: WJK, 2001.
3. Some required reading assignments (marked in the calendar with an *) will be made available on Blackboard.
4. Other required reading assignments (marked in the calendar with a #) will be available at the library, either as a reserve item or in the reference section.

Recommended Books

- Blenkinsopp, Joseph. *Isaiah 1–40*. AB 19. New York: Doubleday, 2000.
- _____. *Isaiah 40–55*. AB 19A. New York: Doubleday, 2000.
- _____. *Isaiah 56–66*. AB 19B. New York: Doubleday, 2003.
- Cho, Paul K.-K. *Myth, History, and Metaphor in the Hebrew Bible*. Cambridge: Cambridge University Press, 2019.
- Kaiser, Otto. *Isaiah 1–12: A Commentary*. Translated by R. A. Wilson. London: WJK, 1983.
- _____. *Isaiah 13–39: A Commentary*. Translated by R. A. Wilson. London: SCM, 1974.
- Kim, Hyun-Chul Paul. *Reading Isaiah: A Literary and Theological Commentary*. Macon, Ga.: Smyth & Helwys, 2016.
- Roberts, J. J. M. *First Isaiah*. Hermeneia. Minneapolis: Fortress, 2015.
- Sommer, Benjamin. *A Prophet Reads Scripture: Allusion in Isaiah 40–66*. Stanford: Stanford University Press, 1998.
- Stromberg, Jacob. *Isaiah After Exile: The Author of Third Isaiah as Reader and Redactor of the Book*. Oxford: Oxford University Press, 2011.
- Stuhlmüller, Carroll. *Creative Redemption in Deutero-Isaiah*. Rome: Biblical Institute, 1970.
- Tiemeyer, Lena-Sofia. *Continuity and Discontinuity: Chronological and Thematic Development in Isaiah 40–66*. FRLANT, vol. 255. Göttingen: Vandenhoeck & Ruprecht, 2014.
- Wildberger, Hans. *Isaiah 1–12*. Translated by Thomas H. Trapp; Minneapolis: Fortress, 1991.
- _____. *Isaiah 13–27*. Translated by Thomas H. Trapp. Minneapolis: Fortress, 1997.
- _____. *Isaiah 28–39*. Translated by Thomas H. Trapp. Minneapolis: Fortress, 2002.
- Williamson, H. G. M. *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction*. Oxford: Oxford University Press, 1994.

Course Calendar

*Calendar may be adjusted as necessary throughout the semester.

| | Class Date | Primary Text | Secondary Reading | | Topic |
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| | | | 1), 2), #) = Required Reading. Childs = Childs, <i>Isaiah</i> . * = available through Blackboard (OR) = optional reading # = on reserve at the library | | |
| 1 | 8/31 | | 1) *Briere and Scott, "What Is Trauma?" 9-23. 2) *Briere, Scott, and Jones, "The Effects of Trauma," 25-61. <hr/> (OR) *Heschel, "What Manner of Man is the Prophet?" 3-26. | | <i>Introductory Remarks; Introduction to Prophecy: From Prophet to Prophetic Book; trauma</i> |

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| | | | (OR) *Wilson, "Prophecy and Society in Ancient Israel," 201-234. (OR) *Childs, "Canonical Shape of the Prophetic Literature," 46-55. (OR) *Clements, "Patterns in the Prophetic Canon," 191-202. | | |
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| 2 | 9/14 | Isaiah 1–66 | 1) Childs 1-5. 2) *Williamson, "Recent Issues in the Study of Isaiah," 21-39. 3) *Goldingay, "The Theology of Isaiah," 168-90. _____ (OR) Janzen, "Claimed and Unclaimed Experience: Problematic Readings of Trauma in the Hebrew Bible," 163-85. | | <i>Introduction to the Book of Isaiah;</i> Trauma in Isaiah |
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| 3 | 9/21 | Isaiah 1–6 | 1) Childs 9-60. 2) *Williamson, "Synchronic and Diachronic in Isaian Perspective," 211-26. 3) *Bartelt, "Centrality of Isaiah 6 (-8) Within Isaiah 2-12," 316-35. | | <i>Overview of First Isaiah; How to Read Prophetic Literature; Isaiah 1</i> |
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| 4 | 9/28 | Isaiah 7–9 | 1) Childs 60-81. 2) *Roberts, "Isaiah and His Children," 193-203. 3) *Scheuer, "The Days of Immanuel: Good Tidings or Bad News?" 130-46. 4) *Valerie Bridgeman, "'I Will Make Boys Their Princes': A Womanist Reading of Children in the Book of Isaiah," 311-27. | | <i>Isaiah's Memoir (chaps. 6–8); Reading the Children of Isaiah</i> |
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| 5 | 10/5 | Isaiah 9–12, 13–23 | 1) Childs 81-111, 113-6. 2) *Ackroyd, "Isaiah 1–12: Presentation of a Prophet," 79-104. 3) *Williamson, "Deutero-Isaiah and Isaiah 2-12," 116-55. _____ (OR) *Chan, "Rhetorical Reversal and Usurpation: Isaiah 10:5-34 and the | | <i>Foreign Nations; Second Exodus; Oracles against the Nations</i> |
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| | | | Use of Neo-Assyrian Royal Idiom," 717-33. (OR) *Croatto, "The 'Nations' in the Salvific Oracles of Isaiah," 143-61. | | |
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| | | | READING WEEK | | |
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| 6 | 10/19 | Isaiah 24–27 | <p>1) Childs 171-98. 2) *Wikaner, "From Indo-European Dragon-Slaying to Isaiah 27.1: A Study in the <i>Longue Durée</i>," 116-35. 3) *Abernethy, "An Imperial-Retributive Schema: Eating in Isaiah 2–35 in Light of Isaiah 1 as an Introduction," 64-66, 75-86. 4) *Cho, "The Sea Myth and Eschaton," 171-89.</p> <hr/> <p>(OR) *Cho & Fu, "Death and Feasting in the Isaiah Apocalypse (Isaiah 25:6–8)," 117-42. (OR) Hayes, <i>The Origins of Isaiah 24-27: Josiah's Festival Scroll for the Fall of Assyria</i>.</p> | | <i>Isaiah 24–27 in (diachronic and synchronic) context; myth in the Hebrew Bible</i> |
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| 7 | 10/26 | Isaiah 36–39, 40–48 | <p>1) Childs 259-66, 289-379. 2) *Kapelrud, "The Main Concern of Second Isaiah," 164-72. 3) *MacDonald, "Monotheism and Isaiah," 43-61. 4) *Tiemeyer, "Female Authorship of Isaiah 40–55," 26–30.</p> <hr/> <p>(OR) Albertz, <i>Israel in Exile</i>, 376-433. (OR) Sommer, <i>A Prophet Reads Scripture</i>, 152-84. (OR) *Clements, "Beyond Tradition-History: Deutero-Isaianic Development of First Isaiah's Themes," 78-92. (OR) *Reimer, "Isaiah and Politics," 84-103. (OR) *Ahn, "A Light to the Nations: The Sociological Approach in Korean American Interpretation," 112-22.</p> | | <i>Overview of Second Isaiah; Exile; Foreign Peoples; Monotheism</i> |
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| 8 | 11/2 | Isaiah 40–48, 49–55 | <p>1) Childs 379-438. 2) Stuhlmüller, <i>Creative Redemption</i>, 59-98. 3) Rowley, “The Servant of the Lord,” 3-57. 4) 2 of the following on the Servant of YHWH a) *Blenkinsopp, <i>Isaiah 40–55</i>, 76–8. b) *McKenzie, <i>Second Isaiah</i>, xxxviii–lv. c) *Goldingay, <i>Theology of Isaiah</i>, 61–74. d) *Paul, <i>Isaiah 40–66</i>, 397-414. e) *Pixley, Lumbala, & Moon “Isaiah 52:13–53:12: A Latin American/African/Asian Perspective,” 95-113. f) *Kim, “Bonhoeffer, Dongju Yun, and the Legacies of Jeremiah and the Suffering Servant,” 289-309.</p> <hr/> <p>(OR) *Tiemeyer, “Isaiah 40-55: A Judahite Reading Drama,” 55-75.</p> | | <i>Salvation; Suffering Servant; martyrdom</i> |
| 9 | 11/9 | Isaiah 40–55 | <p>1) *Kwon, JiSeong J., “Shared Ideas in Job and Deutero-Isaiah,” 32-46. 2) *Cho, “The Sea Myth and Exile,” 134-70.</p> | | <i>Isaiah as trauma literature (reading Isaiah with Job)</i> |
| 10 | 11/16 | Isaiah 49–55, 56–66 | <p>1) Childs 439-547. 2) *Beuken, “Main Theme of Trito-Isaiah,” 67-87. 3) *Yee, “Of Foreigners and Eunuchs: An Asian American Reading of Isa. 56:1–8,” 261-72. 4) *Maier, “Zion’s Body as a Site of God’s Motherhood in Isaiah 66:7-14,” 225-42.</p> <hr/> <p>(OR) *Sweeney, “Prophetic Exegesis in Isaiah 65–66,” 455-74.</p> | | <i>Overview of Third Isaiah</i> |
| 11 | 11/30 | Isaiah 56–66 | <p>1) Christopher Frechette, “The Power, People, Place, and Plan of YHWH: Isaiah as Resilience Narrative.”</p> | | <i>Guest speaker: Christopher Frechette; Isaiah as resistance narrative</i> |

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| | | | (OR) Brett, <i>Political Trauma and Healing: Biblical Ethics for a Postcolonial World</i> . | | |
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| 12 | 12/7 | Isaiah 1–66 | | | <i>Retrospective [note: with significant discussion of trauma and Isaiah]</i> |
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| 13 | 12/14 | | Communication Events | | |
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