



OT014-612/812 & OT015-612/812

Exilic Prophecy (Ezekiel)

Unit Outline

About this Unit Outline

This unit outline contains information essential to finding your way around the unit **Exilic Prophecy (Ezekiel)**. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.

SEMESTER 1 2021

Important notice

While every care has been taken to ensure accuracy in the information given below, **it is the personal responsibility of each student to check the current ACT Handbook**, copies of which may be found in the Library or online at www.acttheology.edu.au

It is very important that students plan their time carefully to ensure that reading and especially assignments receive adequate attention and so as to prevent a bottleneck of work at the end of the semester.

It is very important that all quoted material in assignments be properly footnoted and acknowledged. The attention of students is drawn to the ACT's **Academic Misconduct Policy**, as well as ACT **Late Penalties Policy** and **Extensions Policy**, all of which are available on the ACT website. Failure to comply with the standards required will incur penalties as outlined in the relevant ACT Policies.

The attention of students is also drawn to the section in the current ACT Handbook, headed '**Guidelines for Essays in Coursework Units**' (see also the QTC Student Handbook). All essays and assignments should comply with these standards.

Students should be aware that the delivery of this unit and results awarded are moderated by the ACT. See the ACT 'Moderation Policy' and 'Moderation Procedure' at www.acttheology.edu.au/documents/ for full details.

Information about this unit

Unit description

This unit will introduce students to the theology and significant texts of the book of Ezekiel. Two thirds of the unit (26 hours) will be devoted to lectures on the theology of the book. The remaining one third (13 hours) will comprise exegesis of set texts from Ezekiel.

ACT Census Date

19 March 2021

Students must confirm their enrolment in this unit with the QTC Registrar by Friday 19 March 2021. This is the last day on which you may withdraw from the unit without academic penalty (a Fail), or without being liable for the tuition fees. To make a change in your enrolment you must contact the QTC Registrar in writing at: registrar@qtc.edu.au.

Learning Outcomes

OT014-612 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate developing knowledge and understanding of the contents, themes and character of Ezekiel in the English text

Be able to:

1. Analyse the 'introductory' issues in understanding Ezekiel
2. Reflect on the themes and theological teachings of Ezekiel
3. Exegete selected chapters of the English text of Ezekiel

Be in a position to:

1. Apply the teaching of Ezekiel to contemporary Christian living and ministry contexts

OT015-612 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate developing knowledge and understanding of the contents, themes and character of Ezekiel in the Hebrew text

Be able to:

1. Analyse the 'introductory' issues in understanding Ezekiel
2. Reflect critically on the themes and theological teachings of Ezekiel
3. Translate and exegete selected chapters of the Hebrew text of Ezekiel

Be in a position to:

1. Apply the teaching of Ezekiel to contemporary Christian living and ministry contexts

OT014-812 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate advanced knowledge and understanding of the contents, themes and character of Ezekiel in the English text

Be able to:

1. Examine the 'introductory' issues in understanding Ezekiel
2. Evaluate alternative interpretations of the themes and theological teachings of Ezekiel
3. Exegete selected chapters of the English text of Ezekiel

Be in a position to:

1. Apply the teaching of Ezekiel to contemporary Christian living and ministry practice

OT015-812 Learning Outcomes

On completion of this unit, the student should have achieved the following learning outcomes:

Know and understand

1. Demonstrate advanced knowledge and understanding of the contents, themes and character of Ezekiel in the Hebrew text

Be able to:

1. Examine the 'introductory' issues in understanding Ezekiel
2. Evaluate alternative interpretations of the themes and theological teachings of Ezekiel
3. Translate and exegete selected chapters of the Hebrew text of Ezekiel

Be in a position to:

1. Apply the teaching of Ezekiel to contemporary Christian living and ministry practice

How this Unit Contributes to the Course

Students taking this unit will gain an understanding of an important section of the Old Testament Prophetic books, as well as exploring some significant themes in Old Testament theology, while developing their exegetical skills for reading and teaching the Bible.

Pre-requisites and Co-requisites

Students are required to have successfully completed or be concurrently enrolled in OT002-512/712 or OT003-512/712 to enrol in *Exilic Prophecy*.

Hebrew exegesis students (OT015-612/812) also need to have successfully completed both LA003-612 *Biblical Hebrew A* and LA004-612 *Biblical Hebrew B*.

How this unit is organised & what we expect of you

This unit includes three hours of lectures per week throughout a 13-week semester. Two hours each week will be devoted to lectures on the theology of Ezekiel. These lectures will begin with an introduction that will locate Ezekiel in its historical context, and then we will work through the book, paying attention to its literary structure, major themes and overall message. At different points in the unit we will also consider New Testament use of Ezekiel and Christian application of the book's message.

The third hour each week will be devoted to the exegesis of select passages from Ezekiel. The exegesis hour for students in OT014-612 and OT014-812 (English exegesis) will cover thirteen chapters. The corresponding hour in OT015-612 and OT015-812 (Hebrew exegesis) will cover five chapters of the Hebrew text.

Students in OT014-612 and OT014-812 will receive a set of notes with questions to answer in preparation for the exegesis class.

Students in OT015-612 and OT015-812 must be ready to translate from the assigned text (and parse all verbs).

Please note that all students are expected to read the book of Ezekiel in its entirety at least twice during the semester.

Teaching staff

LECTURER & UNIT CO-ORDINATOR

Dr Douglas Green

P 07 3062 6939

E dgreen@qtc.edu.au

Please feel free to contact Doug if you have any problems or concerns about the unit.

Other Key Contacts

Registrar's office

Contact the Registrar's office for any queries about which unit to enrol in next, if you wish to change your enrolment, defer due to illness, family circumstances etc., or request an extension for your assessment (criteria apply).

P 07 3062 6939

E registrar@qtc.edu.au

Moodle functions and queries

Contact the Registrar for help if something on Moodle is not working, if you need help using Moodle etc.

P 07 3062 6939

E registrar@qtc.edu.au

Library/Resources

Contact the Librarian for help with finding resources for your assessment, finding full-text database articles, for help with logging into the library databases and catalogue, and for help with how to renew a book for longer or place a hold on a book currently out to another person. Also contact the library for any queries about audio recordings of your class on Moodle.

P 07 3062 6939

E library@qtc.edu.au

Unit timetable: topics & teaching and learning activities

WEEK	EXEGESIS	TENTATIVE LECTURE SCHEDULE
WEEK 1	English: Ezekiel 1:1-20 Hebrew: Ezekiel 1:1-9	Topic 1: Historical Background
WEEK 2	English: Ezekiel 2:1-10; 3:1-15 Hebrew: Ezekiel 1:10-21	Topic 1 contd. Topic 2: Authorship and Audience
WEEK 3	English: Ezekiel 3:16-27; 4:1-17 Hebrew: Ezekiel 1:22-28	Topic 2 contd. Topic 3: Structure and Overview
WEEK 4	English: Ezekiel 5:1-17 Hebrew: Ezekiel 2:1-10	Topic 4: Chaps 1-7: Oracles Based on Ezekiel's Inaugural Vision
WEEK 5	English: Ezekiel 8:1-18 Hebrew: Ezekiel 3:1-8	Topic 4 contd. Topic 5: Chaps 8-19: The Destruction of Jerusalem
WEEK 6	English: Ezekiel 9:1-11 Hebrew: Ezekiel 3:9-16	Topic 5 contd.
WEEK 7	English: Ezekiel 10:1-22 Hebrew: Ezekiel 36:1-10	Topic 5 contd.
MID-SEMESTER BREAK		
WEEK 8	English: Ezekiel 11:1-25 Hebrew: Ezekiel 36:11-21	Topic 6: Chaps 20-24: Oracles concerning the Punishment of Judah
WEEK 9	English: Ezekiel 33:21-33; 34:1-10 Hebrew: Ezekiel 36:22-31	Topic 7: Chaps 25-33: The Oracles Against the Nations
WEEK 10	English: Ezekiel 34:11-31 Hebrew: Ezekiel 36:32-38	Topic 7 contd.
WEEK 11	English: Ezekiel 35:1-15; 36:1-15 Hebrew: Ezekiel 37:1-10	Topic 8: Chaps 34-39: The Hope of Restoration
WEEK 12	English: Ezekiel 36:16-38 Hebrew: Ezekiel 37:11-19	Topic 8 contd.
WEEK 13	English: Ezekiel 37:1-28 Hebrew: Ezekiel 37:20-28	Topic 9: Chaps 40-48: The Eschatological Temple
ASSESSMENT WEEKS		

OT014-612 (English) Assessments

Assessments are submitted online via Moodle.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT **Late Penalties** Policy, the assessment marks will be reduced at the rate of **3%** of the total possible marks for the assessment item **per calendar day**, up to 14 days late, after which point the mark awarded shall be zero. Where the assessment is a **Take-Home Exam**, the assessment marks will be reduced at the rate of **6%** of the total possible marks for the assessment item **per calendar day**, up to 7 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within **10% of the required word limit**, and failure to meet this requirement shall result in a penalty of **10%** of the total possible mark being deducted. **Please see the QTC Handbook for full details on what is included within your total word count.** QTC seeks to prepare you for ministry, and in ministry delivering presentations on time and within an acceptable length are essential skills.

ASSESSMENT TASK	DESCRIPTION
<p>Essay 2000 words total 35% of final grade</p>	<p>Write a 2000-word essay on the theology of Ezekiel. Choose ONE of the following essay topics:</p> <ol style="list-style-type: none"> 1. What role does the messiah (i.e., an eschatological king from the line of David) play in Ezekiel's vision of Israel's future? 2. What role does the Spirit (or wind/breath) of God play in Ezekiel's vision of Israel's future? 3. In Ezekiel, Israel's sinfulness results in God's judgment. This judgment will be inescapable and comprehensive, yet at the same time tempered by mercy. Does this statement accurately describe the book's theology? Defend your answer. 4. Merrill F. Unger, 'The Temple Vision of Ezekiel,' <i>Bibliotheca Sacra</i> 105 (1948): 418-32 (423-24), adopts a classic Dispensational interpretation of the description of the temple described in Ezekiel 40-48: This [interpretation] maintains that all that is written by the prophet concerning the temple relates exclusively to the future, and that all will be fulfilled precisely as written. Stated more specifically, it is that <i>Ezekiel's temple is a literal future sanctuary to be constructed in Palestine as outlined, during the Millennium.</i> The words of the prophet are taken in their natural grammatical and literal sense. <p style="text-align: right;"><i>(contd. next page)</i></p>

	<p>Nothing is spiritualized or idealized that is not so indicated by the Sacred Text.</p> <p>The scene is not made to refer to the Church, which, as a mystery, hid in God, was veiled from the Old Testament prophets (Eph. 3:1-10). The simple unvarnished meaning of the details given are taken as saying what they mean, and meaning what they say.</p> <p>Do you agree with this interpretation? If so, why? If not, why not? In your answer, be sure to address the question, what would have been <i>Ezekiel's</i> understanding of the nature of this temple (e.g., literal, figurative)?</p>
<p>Exegesis Paper 2400 words total 45% of final grade</p>	<p>Write a 2400-word Exegesis Paper on the English text of ONE passage chosen from the following selection:</p> <ol style="list-style-type: none"> 1. Ezekiel 12:1-16 (the hole in the wall) 2. Ezekiel 14:12-23 (individual righteousness and guilt) 3. Ezekiel 39:21-29 (Israel restored to the land)
<p>Take-Home Exam 1100 words total 20% of final grade</p>	<p>The Take-Home exam will be based on class lectures and the required readings</p> <p>The exam will consist of two questions, with a word count of 1100 (i.e., approximately 550 words per question).</p> <p>The Take-Home Exam questions will be supplied to students via QTC Moodle three days before the due date.</p>

OT015-612 (Hebrew) Assessments

Assessments are submitted online via Moodle.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT **Late Penalties** Policy, the assessment marks will be reduced at the rate of **3%** of the total possible marks for the assessment item **per calendar day**, up to 14 days late, after which point the mark awarded shall be zero. Where the assessment is a **Take-Home Exam**, the assessment marks will be reduced at the rate of **6%** of the total possible marks for the assessment item **per calendar day**, up to 7 days late, after which point the mark awarded shall be zero.

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<p>Essay 2000 words total 35% of final grade</p>	<p>Write a 2000-word essay on the theology of Ezekiel. Choose ONE of the following essay topics:</p> <ol style="list-style-type: none"> 1. What role does the messiah (i.e., an eschatological king from the line of David) play in Ezekiel's vision of Israel's future? 2. What role does the Spirit (or wind/breath) of God play in Ezekiel's vision of Israel's future? 3. In Ezekiel, Israel's sinfulness results in God's judgment. This judgment will be inescapable and comprehensive, yet at the same time tempered by mercy. Does this statement accurately describe the book's theology? Defend your answer. 4. Merrill F. Unger, 'The Temple Vision of Ezekiel,' <i>Bibliotheca Sacra</i> 105 (1948): 418-32 (423-24), adopts a classic Dispensational interpretation of the description of the temple described in Ezekiel 40-48: This [interpretation] maintains that all that is written by the prophet concerning the temple relates exclusively to the future, and that all will be fulfilled precisely as written. Stated more specifically, it is that <i>Ezekiel's temple is a literal future sanctuary to be constructed in Palestine as outlined, during the Millennium.</i> The words of the prophet are taken in their natural grammatical and literal sense. <p style="text-align: right;"><i>(contd. next page)</i></p>

	<p>Nothing is spiritualized or idealized that is not so indicated by the Sacred Text. The scene is not made to refer to the Church, which, as a mystery, hid in God, was veiled from the Old Testament prophets (Eph. 3:1-10). The simple unvarnished meaning of the details given are taken as saying what they mean, and meaning what they say.</p> <p>Do you agree with this interpretation? If so, why? If not, why not? In your answer, be sure to address the question, what would have been <i>Ezekiel's</i> understanding of the nature of this temple (e.g., literal, figurative)?</p>
<p>Exegesis Paper 2400 words total 45% of final grade</p>	<p>Write a 2400-word Exegesis Paper on the Hebrew text of ONE passage chosen from the following selection. You should provide your own annotated translation of your chosen passage.</p> <ol style="list-style-type: none"> 1. Ezekiel 16:59-63 (the everlasting covenant) 2. Ezekiel 34:20-31 ('I will rescue my flock') 3. Ezekiel 43:1-9 (YHWH returns to the temple)
<p>Take-Home Exam 1100 words total 20% of final grade</p>	<p>The Take-Home exam will be based on class lectures and the required readings</p> <p>The exam will consist of two questions, with a word count of 1100 (i.e., approximately 550 words per question).</p> <p>The Take-Home Exam questions will be supplied to students via QTC Moodle three days before the due date.</p>

OT014-812 (English) Assessments

Assessments are submitted online via Moodle.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

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ASSESSMENT TASK	DESCRIPTION
<p>Essay 2500 words total 35% of final grade</p>	<p>Write a 2500-word essay on the theology of Ezekiel. Choose ONE of the following essay topics:</p> <ol style="list-style-type: none"> 1. Recently, a number of scholars have argued that Ezekiel lacks a theology of repentance. For example, Andrew Mein writes that 'YHWH restores Israel for his own sake alone, and irrespective of the repentance of the people' (<i>Ezekiel and the Ethics of Exile</i>, 239). Do you agree with this assessment of the theology of the book of Ezekiel? If so, why? If not, why not? 2. How do chapters 38 and 39 fit into Ezekiel's larger vision of the climax of Israel's history? Propose a distinctly Christian interpretation of these chapters (i.e., how should they be interpreted in the light of the Gospel of Jesus Christ?) 3. The description of a reconstituted sacrificial system in the ideal (or eschatological) Temple of Ezekiel 40-48 (see especially chapters 43 and 45-46) has long troubled Christians who interpret these chapters as predictive prophecy. <p>Summarise the way <i>at least</i> three Christian interpreters have explained how this expectation of a renewed sacrificial system either has been or will be fulfilled. <i>At least</i> one these interpreters must be from the Dispensational tradition.</p> <p style="text-align: right;"><i>(contd. next page)</i></p>

Finally, what is your understanding of the meaning of this sacrificial system *in the light of the death and resurrection of Jesus Christ*? Provide a defence of your interpretation.

4. Summarising recent feminist interpretation of Ezekiel 16 and 23, Andrew Sloane ('Aberrant Textuality,' *Tyndale Bulletin* 59 [2008]: 53-76 [55]) writes that these texts

are examples of what could be called 'aberrant textuality'—texts that express and foster misogynist views of women and their sexuality and perpetuate sexual violence against them. They are *pornographic* in their presentation of women and women's sexuality and as such are not worthy to be treated as sacred Scripture—indeed they must be resisted as damaging to women and their interests.

The following comments from the perspective of feminist scholars illustrate this response to these two chapters:

In our arguments about such figurative language, I must acknowledge that I become uneasy when Ezekiel employs female sexual imagery to depict the ostensible wickedness of sixth-century Judeans. This is ... imagery, especially biblical imagery, that details the degradation and public humiliation of women, that describes female sexuality as the object of male possession and control, that displays women being battered and murdered, and that suggests such violence is a means toward *healing* a broken relationship, can have serious repercussions. (Katheryn Pfisterer Darr, 'Ezekiel's Justifications of God: Teaching Troubling Texts,' *Journal for Study of the Old Testament* 55 [1992]: 97-117 [115])

My hunch is that we avoid looking at the character of God in this text [Ezekiel 16] because if we dare to look at his character, we will be repelled by what we see. Moreover, the actions that are so appalling have the potential to cause us to reevaluate our theology or at the very least to call into question this text's validity as "the word of God." For example, what kind of a God could, even in a metaphorical world, not only stand by but actively gather lovers to rape and mutilate his wife? Most of us do not want to be confronted with such a picture of God, so it is very easy to let God remain in the privileged position and not to question the extremity or justice of God's actions—in short, to settle for the status quo. (Mary E. Shields, 'Multiple Exposures: Body Rhetoric and Gender Characterization in Ezekiel 16,' *Journal of Feminist* 14 [1998]: [16-17])

How can such explicit or offensive imagery function as Scripture in the church? Christians often handle troubling texts such as Ezekiel 16 and 23 either by 1) ignoring the difficulty of the language, or 2) claiming that the offensive imagery is acceptable because it is meant to picture the covenantal relationship between

God and Israel. These responses are problematic because they directly and indirectly support damaging ideas about women, especially the objectification of the female body, the image of women as sex-crazed

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	<p>and in need of strong masculine control, and the justification of domestic violence as “discipline.” (Bryan Bibb, ‘There’s No Sex in Your Violence: Patriarchal Translation in Ezekiel 16 and 23,’ <i>Review and Expositor</i> 111 [2014]: 337-45 [340]).</p> <p>How do you respond to <i>these and other feminist interpreters</i> who adopt similar approaches to these two chapters? The context in which you are to answer this question is this: a woman in your church (or similar Christian context), who is the victim of serious domestic abuse, has been reading some of these responses to Ezekiel 16 and 23 and has asked for your opinion.</p>
<p>Exegesis Paper 3200 words total 45% of final grade</p>	<p>Write a 3200-word Exegesis Paper on the English text of ONE passage chosen from the following selection:</p> <ol style="list-style-type: none"> 1. Ezekiel 14:12-26 (judgment is inevitable) 2. Ezekiel 20:33-44 (the restoration of Israel) 3. Ezekiel 28:1-10 (oracle against the king of Tyre)
<p>Take-Home Exam 1500 words total 20% of final grade</p>	<p>The Take-Home exam will be based on class lectures and the required readings</p> <p>The exam will consist of two questions, with a word count of 1500 (i.e., approximately 750 words per question).</p> <p>The Take-Home Exam questions will be supplied to students via QTC Moodle three days before the due date.</p>

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Jesus Christ? Provide a defence of your interpretation.

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are examples of what could be called 'aberrant textuality'—texts that express and foster misogynist views of women and their sexuality and perpetuate sexual violence against them. They are *pornographic* in their presentation of women and women's sexuality and as such are not worthy to be treated as sacred Scripture—indeed they must be resisted as damaging to women and their interests.

The following comments from the perspective of feminist scholars illustrate this response to these two chapters:

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How can such explicit or offensive imagery function as Scripture in the church? Christians often handle troubling texts such as Ezekiel 16 and 23 either by 1) ignoring the difficulty of the language, or 2) claiming that the offensive imagery is acceptable because it is meant to picture the covenantal relationship between God and Israel. These responses are problematic because they directly and indirectly support damaging ideas about women, especially the objectification of the female body, the image of women as sex-crazed and in need of strong masculine control, and the justification of domestic violence as

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	<p>"discipline." (Bryan Bibb, 'There's No Sex in Your Violence: Patriarchal Translation in Ezekiel 16 and 23,' <i>Review and Expositor</i> 111 [2014]: 337-45 [340]).</p> <p>How do you respond to <i>these and other feminist interpreters</i> who adopt similar approaches to these two chapters? The context in which you are to answer this question is this: a woman in your church (or similar Christian context), who is the victim of serious domestic abuse, has been reading some of these responses to Ezekiel 16 and 17 and has asked for your opinion.</p>
<p>Exegesis Paper 3200 words total 45% of final grade</p>	<p>Write a 3200-word Exegesis Paper on the Hebrew text of ONE passage chosen from the following selection. You should provide your own annotated translation of your chosen passage.</p> <ol style="list-style-type: none"> 1. Ezekiel 19:1-9 ('your mother was a lioness') 2. Ezekiel 20:21-26 ('statutes that were not good') 3. Ezekiel 28:11-19 (a dirge for the king of Tyre) <p>Note also the specific instructions concerning Christian reinterpretation and application below ('Guide to Assessments: Exegesis Paper').</p>
<p>Take-Home Exam 1500 words total 20% of final grade</p>	<p>The Take-Home exam will be based on class lectures and the required readings.</p> <p>The exam will consist of two questions, with a word count of 1500 (i.e., approximately 750 words per question).</p> <p>The Take-Home Exam questions will be supplied to students via QTC Moodle three days before the due date.</p>

Guide to Assessments

What are we looking for?

General remarks

All students are expected to avail themselves of the guidelines for written assignments provided in the ACT Handbook (consult the table of contents) and in the QTC Student Handbook section 'Style Requirements for Written Assignments'.

All written work for this unit should conform to the guidelines of the *SBL Handbook of Style* (with the exception of Australian spelling conventions).

Any Hebrew and Greek cited must be typed in a Unicode font; SBL BibLit is commended as one font covering Hebrew, Greek, and Roman Unicode ranges, but is not required. It is freely available from the SBL website: http://sbl-site.org/educational/BiblicalFonts_SBLBibLit.aspx

Do note carefully the number of words required for each assessment item, depending on whether you are enrolled for OT014-612, OT015-612, OT014-812 or OT015-812. For full information on what is included in the total word count, see the QTC Handbook section headed *Length of Assignments*, or below.

The appended bibliography is offered as a beginning point for research in completing assessments for this unit students are expected to engage the works listed there, but not limit themselves to these resources.

Length of Assignments (Word Count)

The following section is taken from QTC Student Handbook, in the section 'Style Requirements for Written Assignments'. It is included here to answer questions that often arise in the context of written assignments. All such assignments **must** conform to these instructions.

Assessment pieces must be kept within a 10% variation of the prescribed word length as set out in the applicable Unit Outline. For example, a 3,000 word essay must be between 2,700 and 3,300 words. The **total word count excludes the following** should they occur anywhere in the assessment item:

- abstract,
- appendices,
- bibliography, and
- any referencing details such as footnotes

If an essay exceeds the number of required words by more than 10%, a penalty of 10% of the total possible mark will apply. Whether an essay is over the allowed length or not, students should work at not using more words than they need to make their case – this is an important skill to learn for ministry.

Footnotes can take the form of bibliographic references (e.g. the publication details of the book or journal being referenced) or the form of comments which may not fit well within the body of the essay. Neither type of footnotes will be counted towards your final word count, however, your **footnotes in their entirety should not exceed 25% of the prescribed essay**

length. A 10% penalty of the final grade applies if footnotes are more than 25% of the prescribed essay length.

QTC uses the SBL note style for referencing which specifies the use of footnotes, and a bibliography. SBL note style excludes the use of endnotes, and specifies that biblical texts, are cited parenthetically in the body of the text, e.g. Not only does God spare Rahab from destruction, but he elects her to play a crucial role in the ancestry of the Messiah (Josh 6:24–25).

You must, therefore, put biblical references in parentheses in the text, not in footnotes. The ACT has ruled that these parenthetical biblical references *will* count towards your total word count.

All quotations (including quotations from the Bible) included in assignments *will* count towards the permitted word length. A limit of 10% verbatim quotation applies in coursework essays.

An essay should be formatted as continuous prose. If headings or titles are used, they *will* be counted towards the total word count.

Appendices cannot be used to include extra material which does not fit with the body of the essay. When including appendices in essays, the student must assume the lecturer will not read the appendix/appendices or take appendix material into account when marking.

In exegesis essays in which students are required to provide their own translation of the Hebrew or Greek text into English, that translation *will* count towards the total word count.

In exegesis essays in which students are required to include the text of an English version of the relevant passage, that passage *will not* count towards the total word count.

Clarification: In this particular unit, students are *not required* to include the text of an English version of the relevant passage. Should they choose to do so, either in one block or in portions throughout the assignment, this text *will not* count towards the total word count. However, where students quote the Bible as part of their argument, these quotations *will* count towards the total word count.

Essay

You should read through the learning outcomes for this unit before commencing this assessment item. By grappling with one of the essay topics, students are given the opportunity to explore theological themes in relation to Ezekiel and develop their understanding of these themes in conversation with modern scholarship.

Students are expected to show thorough knowledge of the primary literature and engage deeply and sympathetically with a broad range of secondary literature that bears on their chosen topic.

Exegesis Paper

For this assessment, all students must work closely with one chosen passage, discussing structure, special issues of vocabulary and syntax, and text-critical issues as they bear on interpretation, with particular focus on the *historical* and *canonical* context.

Students are expected to show a thorough and detailed engagement of the details of the text chosen for exegesis, with supporting engagement of secondary literature (especially on disputed points of interpretation).

The appended bibliography provides a list of most of the academic commentaries held by the QTC library. Note that the commentaries that you should consult first are marked with an asterisk. Most of these are in the conservative or moderately critical tradition. However, you are strongly encouraged to go beyond this initial selection and refer to other commentaries listed below. In addition to consulting the commentaries, you should also search the ATLA and JSTOR databases and make use of any articles that might be relevant to your exegesis.

To that end, note the following:

1. Students in OT014-612 and OT015-612: you are expected to interact with **at least four academic commentaries** from the list below and **at least two articles** from journals or books other than commentaries.
2. Students in OT014-812 and OT015-812: you are expected to interact with **at least six academic commentaries** from the list below and **at least four articles** from journals or books other than commentaries.

On the use of commentaries and scholarly articles and essays:

1. Do your own exegesis of the text *before* you consult the commentators.
2. Make *judicious* use of the commentaries and other second material. Do not slavishly follow one or two commentators. Use their insights to support *your* exegesis. That said, if you find that no commentator agrees with your interpretation, you might want to pause and ask yourself some hard questions.
3. Be aware of the scholar's theological and hermeneutical perspective, but at the same time be open to gaining fresh insights from those outside your own theological tradition.
4. Recognise the strengths and weaknesses of scholarly commentaries and articles. An example of strengths: academic commentaries usually engage in a close and careful reading of the text. But they have weaknesses as well. They might skirt around the very exegetical issue you want them to address. Or, when you move towards *Christian* interpretation and application of the text (see below), you will often find academic commentaries and other scholarly discussions of your text less useful. Why? Modern scholarship tends to focus on what a text *meant* in its original context and is usually less interested in what it *means* today for Christian audiences. That is not necessarily a bad thing, but it's important to understand what each commentary is seeking to achieve.

Important instruction: While the primary focus of this assignment is on exegesis and interpretation, note the following instructions carefully.

You should devote *about* 80-85% of the essay to grammatical-historical exegesis of your chosen text, i.e., what it would have *meant* to its original audience. In the final 15-20% of the essay you should engage in:

- (a) *Christian reinterpretation* of the text, by asking, does the Gospel of Jesus Christ – the story of his life, death, resurrection, exaltation, outpouring of the Spirit etc. – make any difference to my interpretation of the text? In other words, you will reinterpret the text from a 'full-canonical' and post-resurrection, or 'Christotelic', perspective.

- (b) *Christian application* of the text: in the light of both your grammatical-historical and 'full-canonical' interpretation suggest a *brief application*. You are free to choose the setting and audience you are addressing, e.g., sermon, evangelistic message, Bible study, in the context of the church, university, youth group etc.

Note: Students taking this unit on the Hebrew text (OT015-612 and OT105-812) must include an annotated translation of the chosen passage. They should justify their translation of *problematical words* (especially *hapax legomena*) and resolve any *significant* grammatical and syntactical or text-critical problems. For the purposes of translation, do not discuss issues that are not in dispute.

You should consult the following reference grammars, which may be helpful when translating the passage:

Reference Grammars for the Translation and Exegesis Papers:

Kautzsch, E., *Gesenius' Hebrew Grammar* (usually referred as Gesenius-Kautsch-Cowley) [R 492.45 GES]

Joüon, Paul, and T. Muraoka. *A Grammar of Biblical Hebrew* [R 492.4 JOU]

van der Merwe, Christo H. J., et al. *A Biblical Hebrew Reference Grammar* [492.45 BIB]

More specifically on issues of syntax:

Arnold, Bill T., and John H. Choi. *A Guide to Biblical Hebrew Syntax* [492.45 GUI]

Beckman, John C. *Williams' Hebrew Syntax* (revised edition) (2012) [492.45 WIL]

Waltke, Bruce K., and M. O'Connor. *An Introduction to Biblical Hebrew Syntax* [492.482 421 INT]

Take-Home Examination

All direct quotations in your answers from books and articles should be footnoted, but there is no need to footnote the lectures. As is the case with a formal on-site exam, lecture notes and audio recordings of lectures should not ordinarily be footnoted or included in the bibliography of a Take-Home Exam.

For full information on what is included in the total word count, see the QTC Handbook section headed *Length of Assignments*.

Learning Resources

Required Reading:

There is no set schedule for reading these chapters and articles. However, you will find it helpful to read those listed under the first heading ('General Introduction') early in the semester.

ALL STUDENTS (OT014-612, OT014-812, OT015-612 and OT015-812):

General Introduction

Block, Daniel I. *The Book of Ezekiel: Chapters 1-24*. NICOT. Grand Rapids, MI: Eerdmans, 1995. Pages 1-60 ('Introduction').

McKelvey, Michael G. 'Ezekiel'. Pages 305-19 in *A Biblical-Theological Introduction to the Old Testament: The Gospel Promised*. Edited by Miles Van Pelt. Wheaton, IL: Crossway, 2016.

Royal Theology/Messianism in Ezekiel

Block, Daniel I. 'Bringing Back David: Ezekiel's Messianic Hope'. Pages 74-94 in *Beyond the River Chebar: Studies in Kingship and Eschatology in the Book of Ezekiel*. Eugene, OR: Wipf and Stock, 2013. (This is a reprint of an essay with the same title: pages 167-88 in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*. Edited by Philip E. Satterthwaite, Richard S. Hess and Gordon J. Wenham. Grand Rapids, MI: Baker, 1995).

Joyce, Paul M. 'King and Messiah in Ezekiel'. Pages 323-37 in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*. Edited by John Day. JSOTSup 270. Sheffield: Sheffield Academic, 1998.

Block, Daniel I., 'Transformation of Royal Ideology in Ezekiel'. Pages 10-44 in *Beyond the River Chebar* (see above) (This is a reprint of an essay with the same title: pages 208-46 in *Transforming Visions: Transformations of Text, Tradition, and Theology in Ezekiel*. Edited by William A. Tooman and Michael A. Lyons. Princeton Theological Monograph Series 127. Eugene, OR: Wipf and Stock, 2010).

Goswell, Gregory. "The Prince Forecast by Ezekiel and its Relation to Other Old Testament Messianic Portraits". BN 178 (2018): 53-73.

Block, Daniel I. 'Ezekiel 17:22-24'. Pages 1063-71 in *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*. Edited by Michael Rydelnik and Edwin Blum. Chicago, IL: Moody, 2019.

New Testament Reception of Ezekiel

Beale, G. K. *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, New Studies in Biblical Theology 17. Downers Grove, IL: InterVarsity, 2004. Pages 335-64 ('The Temple in Ezekiel 40-48 and Its Relationship to the New Testament').

Piotrowski, Nicholas G. "'I Will Save My People from Their Sins": The Influence of Ezekiel 36:28b-29a; 37:23b on Matthew 1:21'. *TynBul* 64 (2013): 33-54.

Christian Appropriation/Application of Ezekiel

Block, Daniel I. 'Preaching Ezekiel'. Pages 1-24 in *By the River Chebar: Historical, Literary, and Theological Studies in the Book of Ezekiel*. Eugene, OR: Wipf and Stock, 2013 (This is a reprint

of an essay with the same title: pages 157-78 in *Reclaiming the Old Testament for Christian Preaching*. Edited by Grenville J. R. Kent, Paul J. Kissling and Laurence A. Turner, Downers Grove, IL: InterVarsity, 2010).

Lena-Sofia Tiemeyer, 'To Read – Or Not to Read – Ezekiel as Christian Scripture'. *ExpTim* 121 (2010): 481-88.

ONLY STUDENTS IN OT014-612 AND OT015-612

General Introduction

Wright, Christopher J. H. *The Message of Ezekiel: A New Heart and a New Spirit*. The Bible Speaks Today. Downers Grove, IL: InterVarsity, 2001. Pages 17-42 ('Introduction')

ONLY STUDENTS IN OT014-812 AND OT015-812

General Introduction

Sweeney, Marvin A. *Reading Ezekiel: A Literary and Theological Commentary*. Macon, GA: Smyth & Helwys, 2013. Pages 1-21 ('Introduction').

New Testament Reception of Ezekiel

Moyise, Steve. 'Ezekiel and the Book of Revelation'. Pages 45-57 in *After Ezekiel: Essays on the Reception of a Difficult Prophet*. Edited by Andrew Mein and Paul M. Joyce. LHBOTS 535. New York: T & T Clark, 2011.

Select Bibliography

Commentaries on Ezekiel (for abbreviations see *SBL Handbook of Style*)

(* commentaries you should consult first)

(‡ also in ebook format)

Alexander, Ralph H. 'Ezekiel'. Pages 641-924 in *The Expositor's Bible Commentary. Revised Edition. Volume 7*. Edited by Tremper Longman III and David E. Garland. Grand Rapids, MI: Zondervan, 2010. [224.077 EXP]*

Allen, Leslie C. *Ezekiel 1-19*. WBC 28. Dallas, TX: Word, 1994. [224. 4077 ALL 1]

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Beckwith, Carl L., ed. *Ezekiel, Daniel*. Reformation Commentary on Scripture 12. Downers Grove, IL: InterVarsity, 2012. ‡

Blenkinsopp, Joseph. *Ezekiel*. IBC. Louisville, KY: John Knox, 1990. [224.4 BLE] ‡

Block, Daniel I. *The Book of Ezekiel Chapters 1-24*. NICOT. Grand Rapids, MI: Eerdmans, 1997. [224.4077 BLO] ‡*

———. *The Book of Ezekiel Chapters 25-48*. NICOT. Grand Rapids, MI: Eerdmans, 1997. [224.4077 BLO] ‡*

Bowen, Nancy R. *Ezekiel*. AOTC. Nashville, TN: Abingdon, 2010. [224.407 BOW]

Carvalho, Corrine L., and Paul V. Niskanen. *Ezekiel, Daniel*. New Collegeville Bible Commentary, Old Testament 16. Collegeville, MN: Liturgical, 2012. [ONLINE 224.407 EZE] [Ezekiel commentary is by Carvalho] ‡

- Cook, Stephen L. *Ezekiel 38-48: A New Translation*. AB 22B. New Haven, CT: Yale University Press, 2018. [224.4077 COO] ‡*
- Cooper, Lamar E. *Ezekiel*. NAC 17. Nashville, TN: Broadman & Holman, 1994. [224.407 COO]
- Craigie, Peter C. *Ezekiel*. Daily Study Bible. Edinburgh: St. Andrews, 1983. [224.4077 CRA]
- Darr, Katheryn Pfisterer. 'The Book of Ezekiel.' *The New Interpreter's Bible*, 6:1073–1607. Nashville, TN: Abingdon, 1994. [224.077 NEW]
- Duguid, Iain M. *Ezekiel*. NIV Application Commentary. Grand Rapids, MI: Zondervan, 1999. [224.4077 DUG] ‡
- Eichrodt, Walther. *Ezekiel: A Commentary*. OTL. London: SCM, 1970. [224.4077 EIC] ‡
- Goldingay, John. *Lamentations and Ezekiel for Everyone*. Old Testament for Everyone. London: SPCK; Louisville, KY: Westminster John Knox, 2016. [224.3077 GOL] ‡
- Greenberg, Moshe. *Ezekiel 1-20: A New Translation*. AB 22. Garden City, NY: Doubleday, 1983. [224.4077 GRE]*
- . *Ezekiel 21-37: A New Translation*. AB 22A. New York: Doubleday, 1997. [224.4077 GRE]*
- Hilber, John W. *Ezekiel: A Focused Commentary for Preaching and Teaching*. Eugene, OR: Wipf & Stock, 2019. [224.407 HIL]
- Hummel, Horace D. *Ezekiel 1-20*. ConcC. St. Louis, MO: Concordia, 2005. [224.4077 HUM]
- . *Ezekiel 21-48*. ConcC. St. Louis, MO: Concordia, 2007. [224.4077 HUM]
- Jenson, Robert W. *Ezekiel*. Brazos Theological Commentary on the Bible. Grand Rapids, MI: Brazos, 2000. [224.407 JEN] ‡
- Joyce, Paul M. *Ezekiel: A Commentary*. LHBOTS 482. New York: T&T Clark, 2007. [224.407 JOY]
- MacKay, John L. *Ezekiel: A Mentor Commentary. Volume 1*. Tain, UK: Mentor, 2018.
- . *Ezekiel: A Mentor Commentary. Volume 2*. Tain, UK: Mentor, 2018.
- Milgrom, Jacob and Daniel I. Block. *Ezekiel's Hope: A Commentary on Ezekiel 39-48*. Eugene, OR: Cascade, 2012. [224.4077 EZE]*
- Odell, Margaret S. *Ezekiel*. SHBC. Macon, GA: Smyth & Helwys, 2005. [224.4077 ODE] ‡*
- Rooker, Mark. *Ezekiel*. Holman Old Testament Commentary 17. Nashville, TN: Broadman & Holman, 2005. ‡
- Stevenson, Kenneth, and Michael Glerup, eds. *Ezekiel, Daniel*. ACCS 13. Downers Grove, IL: InterVarsity, 2008. [224.407 EZE] ‡
- Sweeney, Marvin A. *Reading Ezekiel: A Literary and Theological Commentary*. Reading the Old Testament. Macon, GA: Smyth & Helwys, 2013. [224.407 SWE] ‡*
- Taylor, John B. *Ezekiel: An Introduction and Commentary*. TOTC 22. London: Tyndale, 1969. [224.407 TAY] ‡*
- Thompson, David L., and Eugene Carpenter. *Ezekiel, Daniel*. Cornerstone Biblical Commentary 9. Carol Stream, IL: Tyndale House, 2010. [224.4077 COR] [Ezekiel commentary is by Thompson]

- Tuell, Steven S. *Ezekiel*. NIBCOT. Peabody, MA: Hendrickson, 2009. [224.07 TUE] ‡
- Vawter, Bruce, and Leslie J. Hoppe. *A New Heart. A Commentary on the Book of Ezekiel*. Grand Rapids, MI: Eerdmans, 1991. [224.407 EZE]
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- . *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel, Chapters 25-48*. Hermeneia. Philadelphia, PA: Fortress, 1983. [224. 4077 ZIM]

Other Works

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- . *By the River Chebar: Historical, Literary, and Theological Studies in the Book of Ezekiel*. Eugene, OR: Cascade, 2013. [224.406 BLO] ‡
- Lyons, Michael A. *An Introduction to the Study of Ezekiel*. T&T Clark Approaches to Biblical Studies. London: Bloomsbury T&T Clark, 2015. [224.406 LYO] ‡
- Mein, Andrew, and Paul M. Joyce. *After Ezekiel: Essays on the Reception of a Difficult Prophet*. LHBOTS 535. London: T&T Clark, 2011. [224.406 AFT]
- Odell, Margaret S., and John T. Strong, eds. *The Book of Ezekiel: Theological and Anthropological Perspectives*. SBLSymS 9. Atlanta, GA: Society of Biblical Literature, 2000. [224.406 BOO]
- Robinson, Andrea L. *Temple of Presence: The Christological Fulfillment of Ezekiel 40–48 in Revelation 21:1—22:5*. Eugene, OR: Wipf & Stock, 2019. [228.06 ROB]

ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories-

Grade	Score	GPA
Fail (F)	0-49%	0
Pass (P)	50-57%	1
Pass+ (P+)	58-64%	1.5
Credit (C)	65-74%	2
Distinction (D)	75-84%	3
High Distinction (HD)	85+%	4