

FINAL EXAM
PM 618

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Answer each of the following questions for 20 points each.

- 1. Discuss at length the nature of Wisdom literature, paying particular attention to the books of Proverbs, Job and Ecclesiastes as discussed in class.**

The use of wisdom literature highlights the need for us to realize that we live in a broken world. We have remorse and there are steps needed for healing and reconciliation. There is remorse for the pain and loss over circumstances that we have been a partner to. While proverbs paint a very positive aspect of the use of wisdom, the story of Job reminds us that there are things outside of our realm of experience that we do not know of. We do not have knowledge of all that goes on in the mind or realm of God, even concerning us! Ecclesiastes attempts to search for the meaning of it all and finds that we do not know it, but our God does. He alone supplies the meaning to life and existence.

- 2. Using Exodus 19 and II Samuel 7, discuss the meaning of the covenant and the consequences for the believing community if it does not obey the Law of God.**

In Exodus 19:3-6 God offers a covenant if the people agree to do as He says (v5) in Exodus 19:7-8 the people say they will. This is the Mosaic covenant, in this covenant God points the finger at His people. This is conditional based on the actions of the people. If they live as they have agreed God will Honor the covenant and they can reside as occupants of the promised land.

In 2 Samuel 7:12-16 the Davidic covenant is given. This kingdom covenant constitutes a royal covenant in which God gives us the ability to point the finger at Him. This is an emphatic and non-conditional covenant. Sonship is not conditional and is based in God's sovereign goodness and love and not our acts.

- 3. What is the difference between the Pentateuch and the Hexateuch and what difference does that issue make for an understanding of Old Testament theology.**

The Pentateuch would be the first 5 books of the OT. These have also been called the books of Moses. These books conclude with the death of Moses and the Israelites preparing to enter into the promised land.

The Hexateuch would extend the story of the Israelites into the leadership of Joshua (first 6 books of OT) and would expand the identity of God's people in a way that demands we examine the issue of "being on the land" to having "sonship". Including Joshua and the Hexateuch greatly enriches the salvation story of the Old Testament.

4. Using the work of Elizabeth Achtemeier, discuss Old Testament legal material in terms of covenant law, priestly law and Deuteronomic law.

1) Covenantal Law: Is God Lord in our society? "This is the foundation of the Church and God's Lordship over it." (Achtemeier, 94)

Achtemeier encourages us to note that the OT law can never be expressed as an ought (you ought to) because this would make the law a path to pleasing God. This makes salvation contingent on what you do. We are saved by grace and not by works, Israel was not pleasing to God first (ex 19:3-4) God chose them first, God's acts of grace preceded Israel's acts of obedience.

2) Priestly Law: Laws of holiness for a society that did not previously value holiness.

Leviticus 18:1-5 you have been brought here to live differently, we are not to live like those around us. The atonement for our sin and the requirement of sacrifice.

3) Deuteronomic Law: Love God and your neighbor

How do you treat the aliens, homeless and widows, those than cannot defend themselves. (Deut. 24:14-15/17-18) instructed to treat them like your sons. This is the meaning and the motive of the law.

Preaching an understanding of these laws is not outdated, says Achtemeier, they are in fact a duty for us to preach them from the pulpit as fundamental for living out the Christian faith.

5. Does a prophetic sermon have to be based upon a text from the genre of prophetic books in the Old Testament? Why or why not? Discuss this at length and give concrete examples.

A prophetic sermon does not need to be based on a prophetic text. This type of sermon is one that is based on the types of issues and concerns that the prophets had for the people of their time, this type of sermon is both corrective and challenging to God's people. Ezekiel 3:16-21 demonstrates for us the need to be lookouts. This is what prophetic preaching is, a person on the watchtower, someone who understands who we are and what our world really looks like. Ezekiel 33:1-7 repeats the need for cultural critics. A prophetic speaker can show us the stumbling blocks and roadblocks and sound an alarm that calls the flock to attention. Prophetic preaching reminds us that God wants our faithfulness not simply the mechanics.

Like Amos the prophetic speaker is in touch with both the world we live in and the will of God. The prophetic sermon is a part of fulltime pastoral work and calls God's people back to live as He has called us to live. Repent is the central word in prophetic preaching. One example would be of Bob's sermon in our class that critically examined the practices of our cultures Christmas celebration and called us as believers to be faithful in our observance of this Christian holiday.

BONUS QUESTION

Answer this question for an additional 20 points.

What are the “difficulties” that Achtemeier has identified when it comes to preaching from the Psalms?

Three difficulties that Achtemeier identifies are that,

- 1) In the Psalms the language used is different from our own: In a different culture differing meanings for words exist. Passages need to be examined for these differences.
- 2) Psalms can express thoughts that are less than Christian. We need to understand the historical calls against Babylon and other factors that were alluded to in the Psalms.
- 3) There are a large group of royal Psalms. These were used as coronation and accession to the Davidic throne, and need to be examined properly prior to being utilized today.