



School of Theology and Christian Ministry

BIB-101 (1): Old Testament History and Religion

Two (2) Units

Spring Semester 2018

Meeting days: T / R	Professor: Robert W. Smith, D.Min.
Meeting times: 7:25 – 8:20 AM	Phone: x2594 [cell 858-539-6226]
Meeting location: SB 100	E-mail: rsmith@pointloma.edu
Final Exam: May 3, 7:30–10:00 AM	Office: Smee Hall #211 [MTWRF – 1:00 – 3:00]

PLNU Mission

To Teach ~ To Shape ~ To Send

Point Loma Nazarene University exists to provide higher education in a vital Christian community where minds are engaged and challenged, character is modeled and formed, and service becomes an expression of faith. Being of Wesleyan heritage, we aspire to be a learning community where grace is foundational, truth is pursued, and holiness is a way of life.

COURSE DESCRIPTION

Within the context of the history of Israel and overview of the literature of the Old Testament with special attention to its religious message. This course is one of the components of the General Education Program at PLNU, under the category of Responding to the Sacred. By including this course in a common educational experience for undergraduates, the faculty supports the study of Scripture and Christian heritage as foundational in the pursuit of knowledge and the development of personal values. Purpose of the Course The Old Testament is far too large to be mastered in a two (2) unit undergraduate course. Nevertheless, the purpose of this course is to discover the story contained within these significant biblical documents – recognizing the major characters, events and themes that are found within its pages. The success of the course will be determined by the ease with which the student is able to read the various literary forms (genres) of the Old Testaments documents. To achieve this end, the student will need to understand the basic issues of biblical interpretation.

COURSE LEARNING OUTCOMES

- 1) Describe the historical contexts of the Old Testament (PLO 1, 2, 4)

- 2) Articulate the unity of the Old and New Testaments in their canonical contexts (PLO 2. 3)
- 3) Analyze ways that the Bible, understood as given by divine inspiration, functions as the church's central norm for Christian discipleship, faith and practice (PLO 3, 4)
- 4) Identify the basic content of the books of the Old Testament and the methods appropriate to the interpretation of those books (PLO 1. 2)

COURSE PROCEDURE

The Old Testament is far too large to be mastered in a two (2) unit undergraduate course. Nevertheless, the purpose of this course is to discover the story contained within these significant biblical documents – recognizing the major characters, events and themes that are found within its pages. The success of the course will be determined by the ease with which the student is able to read the various literary forms (genres) of the Old Testaments documents. To achieve this end, the student will need to understand the basic issues of biblical interpretation. The Biblical Interpretation Paper is due *April 12, 2018*.

COURSE SCHEDULE AND ASSIGNMENTS

DATE PRESENTED	CLASS CONTENT OR ASSIGNMENT	ASSIGNMENT DUE DATE
Jan 11	Week 1 Introduction to the Class – Learning to Read Scripture	<input type="checkbox"/> Appendix I (325-329) <input type="checkbox"/> Genesis 19:30-38
Jan 16, 18	Week 2 In the Beginning: Creation in the Ancient Near East and the Bible	<input type="checkbox"/> TGS 7-26 <input type="checkbox"/> Genesis 1-2; <input type="checkbox"/> Job 38; <input type="checkbox"/> Psalm 33, 74, 104; <input type="checkbox"/> Proverbs 8
Jan 23, 25	Week 3 A Good Creation Gone Wrong: Humans Take Control	<input type="checkbox"/> TGS 27-46 <input type="checkbox"/> Genesis 3, 4-11 <input type="checkbox"/> Deuteronomy 15, 21, 24 <input type="checkbox"/> Appendix III (339-343)
Jan 30, Feb 1	Week 4 A Plan Begins: Promise and Threat in the Stories of the Ancestors	<input type="checkbox"/> TGS 47-67 <input type="checkbox"/> Genesis 12-12, 15-18, 20-22 <input type="checkbox"/> Genesis 26-35 <input type="checkbox"/> Genesis 37-46, 49:29-50:26

Feb 6, 8	Week 5 – Exam 1 Leaving Egypt: Trusting the God Who Saved You	<input type="checkbox"/> TGS 69-87 <input type="checkbox"/> Exodus 1-4; 5-12; 13-19 <input type="checkbox"/> Psalm 105 <input type="checkbox"/> Appendix IV (345-349) <input type="checkbox"/> Appendix V (351-354)
Feb 13, 15	Week 6 A Wedding Invitation: The Marriage of the LORD and Israel	<input type="checkbox"/> TGS 89-107 <input type="checkbox"/> Exodus 20; 21-25; 40 <input type="checkbox"/> [Skim Exodus 26-31]
Feb 20, 22	Week 7 Leaving Sinai; Round and Round We Go	<input type="checkbox"/> TGS 109-127 <input type="checkbox"/> Exodus 32-34; <input type="checkbox"/> Leviticus 1-5, 16, 19, 25 <input type="checkbox"/> Numbers 11-17, 20-25
Feb 27, Mar 1	Week 8 Finally Come the Land: Conquest – Success or Failure?	<input type="checkbox"/> TGS 129-150 <input type="checkbox"/> Deuteronomy 1-10 <input type="checkbox"/> Joshua 1-8, 23-24 <input type="checkbox"/> Judges 1-5, 13-16
Mar 6, 8	Week 9 No Classes – Spring Break	<input type="checkbox"/> Appendix II (331-337) <input type="checkbox"/> Appendix VI (355-359)
Mar 13, 15	Week 10 The God Who Saves: United We Stand	<input type="checkbox"/> TGS 151-169 <input type="checkbox"/> 1 Samuel 1-8 <input type="checkbox"/> Deuteronomy 17 <input type="checkbox"/> 1 Samuel 9-15, 16-17
Mar 20, 22	Week 11 David, Solomon, and Rehoboam: War, Women, and a Lack of Wisdom	<input type="checkbox"/> TGS 171-194 <input type="checkbox"/> 1 Samuel 18-31 <input type="checkbox"/> 2 Samuel 1-12, 22-24 <input type="checkbox"/> 1 Kings 1-12
Mar 27, 29	Week 12 The Story of Northern Israel: Kings, Prophets, and God’s Mercy No Class – Easter Break March 29	<input type="checkbox"/> 1 Kings 12-14:20, 15:25-19:21; 21:1-29 <input type="checkbox"/> 2 Kings 1:1-8:15, (9:1-10:36, 13:1-25), 15:8-31, 17:1-41 <input type="checkbox"/> Amos 1-9 and/or Hosea 1-14
April 3, 5	Week 13 – Exam 2 The Story of Southern Judah: Kings, Prophets, and God’s Mercy	<input type="checkbox"/> TGS 219-241 <input type="checkbox"/> 1 Kings 15:9-14 <input type="checkbox"/> 2 Kings 11-12, 18-23

		<input type="checkbox"/> Isaiah 5, 7-8, 30-31 <input type="checkbox"/> Micah 1-7
April 10, 12	Week 14 The Fall of Southern Judah: All the LORD's Prophets and All the LORD's Men <i>Interpretation Paper Due April 12</i>	<input type="checkbox"/> TGS 243-258 <input type="checkbox"/> 2 Kings 25 <input type="checkbox"/> Jeremiah 1, 7:1-8:3, 26:1-24 <input type="checkbox"/> Ezekiel 1-3, 37 <input type="checkbox"/> Jeremiah 39-44
April 17, 19	Week 15 Reconstructing Life after Captivity: Temple, Walls, and God's People	<input type="checkbox"/> TGS 259-278 <input type="checkbox"/> Ezra 1:1-2:2, 2:68-6:22 <input type="checkbox"/> Nehemiah 1:1-2:20; 4:1-19; 8:1-9:38 <input type="checkbox"/> Haggai 1-2 <input type="checkbox"/> Zechariah 1 (Ruth and Esther)
April 24, 26	Week 16 Sages and Singers: Israel's Wisdom and Lyrical Literature	<input type="checkbox"/> TGS 279-299 <input type="checkbox"/> Proverbs 1-9 <input type="checkbox"/> Job 1-2, 3-5, 38-42 <input type="checkbox"/> Ecclesiastes 1-3, 11-12 <input type="checkbox"/> Song of Songs 1-8 (or 1-2, 4-5, 8) <input type="checkbox"/> Lamentations 1-5 (or 3)
May 3	Final Examination: 7:30 – 10:00 AM	

NOTE: The Professor will be sharing material from Chapter 15, *Psalms and the God Who Saves: A Song That Never Ends* (301-323), in class devotionals throughout the semester. You will be responsible for this material.

REQUIRED TEXTS AND RECOMMENDED STUDY RESOURCES

Pemberton, Glenn. *The God Who Saves: An Introduction to the Message of the Old Testament*. Abilene, TX: Abilene Christian University Press, 2015. [TGS]

A standard translation of the Bible – e.g., NIV, ESV, NRSV, NASB, ESV, NKJV, etc.

Fee, Gordon D., and Stuart, Douglas. *How to Read the Bible for All Its Worth*. Fourth Edition. Grand Rapids, MI: Zondervan, 2014. [F/S]

ASSESSMENT AND GRADING

Points for Assignments Distribution:	Grading Scale:	
● Exam 1 150 points	A = 94 - 100	C = 73 - 76
● Interpretation Paper 250 points	A- = 90 - 93	C- = 70 - 72
● Writing Assignments 200 points	B+ = 87 - 89	D+ = 67 - 69
● Class Participation 200 points	B = 83 - 86	D = 63 - 66
● Final Exam 200 points	B- = 80 - 82	D- = 60 - 62
	C+ = 77 -79	F = 0 - 59

INCOMPLETES AND LATE ASSIGNMENTS

All assignments are to be submitted/turned in by the beginning of the class session when they are due—including assignments posted in Canvas. Incompletes will only be assigned in extremely unusual circumstances.

FINAL EXAMINATION POLICY

Successful completion of this class requires taking the final examination **on its scheduled day**. The final examination schedule is posted on the [Class Schedules](#) site. No requests for early examinations or alternative days will be approved.

PLNU COPYRIGHT POLICY

Point Loma Nazarene University, as a non-profit educational institution, is entitled by law to use materials protected by the US Copyright Act for classroom education. Any use of those materials outside the class may violate the law.

PLNU ACADEMIC HONESTY POLICY

Students should demonstrate academic honesty by doing original work and by giving appropriate credit to the ideas of others. Academic dishonesty is the act of presenting information, ideas, and/or concepts as one's own when in reality they are the results of another person's creativity and effort. A faculty member who believes a situation involving academic dishonesty has been detected may assign a failing grade for that assignment or examination, or, depending on the seriousness of the offense, for the course. Faculty should follow and students may appeal using the procedure in the university Catalog. See [Academic Policies](#) for definitions of kinds of academic dishonesty and for further policy information.

PLNU ACADEMIC ACCOMMODATIONS POLICY

If you have a diagnosed disability, please contact PLNU's Disability Resource Center (DRC) within the first two weeks of class to demonstrate need and to register for accommodation by phone at 619-849-2486 or by e-mail at DRC@pointloma.edu. See [Disability Resource Center](#) for additional information.

PLNU ATTENDANCE AND PARTICIPATION POLICY

Regular and punctual attendance at all classes is considered essential to optimum academic achievement. If the student is absent from more than 10 percent of class meetings, the faculty member can file a written report which may result in de-enrollment. If the absences exceed 20 percent, the student may be de-enrolled without notice until the university drop date or, after that date, receive the appropriate grade for their work and participation. See [Academic Policies](#) in the Undergraduate Academic Catalog.

INTERPRETATIVE GUIDE

First, select a passage of Scripture to be interpreted. To find the meaning of your selected passage, choose a thought-unit of reasonable size. If it is too large, you will not be able to provide adequate detail. If too small, you may not have enough content to demonstrate a structural meaning. A non-narrative thought-unit could range from four to 15 verses, a narrative passage might be considerably longer (see Jesus and the Woman at the Well [John 4]). Briefly explain why your passage is a legitimate thought-unit. Look for indicators such as change of subject, speaker, location, genre, etc. Second, read, re-read, and re-re-read your passage. Spent at least a week (two weeks are recommended) reading through your passage before actually beginning careful study of the passage. After four or five readings of the text, begin to note (by writing down) the significant details of the text and show how they fit together. Note carefully any questions that have arisen during your reading of the text. Think carefully about the overriding purpose of the document in which your passage is found and note how your text is related to it (if you can find the purpose of your book in an Introduction to the New Testament or in the opening of a standard commentary). The goal of this assignment is to learn how to make an appropriate interpretation of your passage by analyzing its structure, setting and content

Third (to be done throughout your study), pray that the Lord will guide you in understanding the text and in hearing (and taking to heart) its message. Prayer is not a substitute for research. But neither is research a substitute for prayer. Do your research with your heart open before God.

Fourth, section your paper under the following headings:

Introduction: Introduce not only your passage, but the paper. Provide an **outline** of the paper within the introduction. Say what you are going to do. Length: One to two paragraphs.

Justify Your Thought-Unit: Explain why your passage is a legitimate thought unit. Look for indicators such as change of subject, speaker, location, genre, etc. Pay attention to inclusions. Length: One paragraph. *Note: This section is not about justifying why it is good to study your passage. Rather, it is about justifying why you being with a particular verse and end with a particular verse.* Length: One to two paragraphs.

Identify the Genre: What is the genre of your specific passage as well as the document to which it belongs? Use Fee and Stuart (*How to Read the Bible for All Its Worth*) to point out the implications of your genre for exegesis. Length: One to two paragraphs.

Do the Exegesis: Now direct your attention to the details of the text. Probe your passage by asking relevant questions of it. Identify the parts by which it is composed. Carefully outline your passage. What did the text mean to its author and its first recipients? Key questions to ask:

(1) What is the *historical context* of your passage? This includes pertinent political, cultural, and social factors, and especially the occasion and purpose of the text. What situation called forth the text from the author? Who is writing/speaking to whom and why? What outside information do we need to know in order to understand what is being said? Are there possible and/or identifiable multiple historical contexts? For example, in the NT the Gospels have the dual setting of Jesus in his ministry and also that of the evangelists and his church. Length: One or two major paragraphs

(2) What is the *literary context* of your passage? What is the larger argument/story-line? What is the writer's line of thought and where does your passage fit within it? Length: One to two major paragraphs.

(3) What is the *content* of your passage? Unpack the "meaning load" that the passage is carrying. Trace the line of thought/argument within the text. Identify the meaning of key words, the significance of key events, etc. Be able to outline your passage. Know how it hangs together and the point(s) that is/are being made. How does it speak to the situation and what is it saying? This is where you finally get at what specifically the author intended to say, what the author was saying/writing to those who first heard/read it. At this point, you must decide what your passage is really saying. You may do this by identifying the **Big Idea** of your passage.

Construct a single statement that holds all the components of the text together into a meaningful whole. *Do not overlook this step!* The work you do here will pay dividends throughout your entire paper. Length: This is the focal point of your paper. It will take several paragraphs to complete this section.

(4) What is the *theological witness* of your passage? What does the text reveal about the nature of God or what it means to belong to the people of God? What do we learn about God, humanity and the world? The *theological witness* of the text is shaped by the *intention* (or purpose) of your passage. What is the passage doing in the document? What anything of importance be lost were the passage excluded from the document? Can you identify the assumptions which provide the foundation for

the content of the passage? (What assumptions are necessary to create a miracle story?) Can you tell the *story/narrative* that surrounds the passage? Beware! This may be your first attempt to make a *descriptive* theological statement! Length: One to two paragraphs.

Make the Application: Explore how the first-century text in its setting speaks to life today. What is the meaning of the text? Remember that what the text meant governs what the text means today. Make application of the theological witness to our own life. Your thinking must go beyond what you passage means to individuals. Think of its impact on the church and society as well. Length: One or two paragraphs, not more than one page.

Conclusion: You may make the above interpretation section your conclusion, or you may add a conclusion, summarizing the results of your research. You might re-emphasize what the text meant, what it means, and even add a personal note on how doing the paper has affected you. Length: One paragraph.

Bibliography: Use at least three translations of the Bible recommended by Fee and Stuart (*How to Read the Bible for All Its Worth*). Also use a Bible dictionary and/or Bible handbook where pertinent. Course textbooks should be drawn upon when relevant. You must also consult at least three biblical commentaries, but only after you have completed your own observation of the text. Consult a Bible atlas, if necessary.

NOTE WELL: Material found on internet sites is not acceptable for this study. Ryan Library is filled with excellent resources that will allow you to complete this assignment with ease. Also, notes *from your study Bible are not acceptable.* While these notes are usually of high quality, their worth is limited by the framework in which they are placed. If necessary, your professor will gladly introduce you to the library.

Length: The number of paragraphs (and pages) will be governed by the length of your passage, the issues it contains and by the observations you make. Your paper should follow the four headings listed above: historical context, literary context, content, and theological witness. The paper should be approximately 1500 words in length. Your paper should be typed, with one inch margins, double spaced with a 12 point Times New Roman font (or a font of similar size). Follow a standard manual for bibliography, footnotes, etc. While I am primarily interested in content, care should be taken for spelling, grammar, etc. The paper should read well!

[These guidelines have been gleaned from the work of Dr. Alan Wheatley and Rev. Steve Rodeheaver]