THEO2004 - Old Testament 2
Course Outline

<table>
<thead>
<tr>
<th>Course Co-ordinator:</th>
<th>Ed Parker, PhD</th>
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<tbody>
<tr>
<td>Room:</td>
<td>General Purpose Building GP 1-32</td>
</tr>
<tr>
<td>Ph:</td>
<td>Messages through School Office on 49215213 (or 49347517)</td>
</tr>
<tr>
<td>Fax:</td>
<td>Email: <a href="mailto:edmund.parker@newcastle.edu.au">edmund.parker@newcastle.edu.au</a> OR <a href="mailto:kaloslogos@bigpond.com">kaloslogos@bigpond.com</a></td>
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<tr>
<td>Consultation hours:</td>
<td>Mondays 1pm – 5pm on campus, otherwise by email</td>
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Course Overview

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<tr>
<th>Semester</th>
<th>Semester 2 – 2010: Class meets Monday 2-5pm</th>
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<tr>
<td>Unit Weighting</td>
<td>10</td>
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<tr>
<td>Teaching Methods</td>
<td>Lecture, Tutorial</td>
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Brief Course Description
This course provides students with more detailed insights and a working knowledge of the Old Testament, its texts, its development and its formation into a canon. Through lectures and workshop programmes, students are introduced to key features of the Old Testament, critical issues surrounding the development of this text, and modern ways of interpreting it given that world-views from ancient times are very different from those of the modern West.

Students will learn the conventions of Hebrew, Aramaic and Greek transliteration. This enables them to read the scholarly literature more effectively. Awareness of the major differences between the Hebrew canon and the Greek canon of the Old Testament will be presented.

Exegetical skills will be taught combined with critical tools including textual criticism, literary criticism, form

Course Outline Issued and Correct as at: Week 1, Semester 2 - 2010

CTS Download Date: June1, 2010
criticism, redaction criticism and historical criticism specifically applied to Old Testament pericopes. Characterisation, point of view, theme, plot, poetic expression and metaphor are the heart of any literary understanding of texts. New literary critical approaches have opened up many fresh hermeneutical windows such as the world of the author, the world of the text and the world of the reader. Such concepts as real author, implied author, real reader, implied reader and narrator are part of this literary expression. The Old Testament is important for Jews and Christians as well as Muslims. In the Quran and other Muslim literature Adam, Noah, Abraham, Isaac, Ishmael, Moses, David, Solomon, Job all Old Testament characters are delineated. A significant understanding for biblical scholars is that reading the New Testament with any sense of depth can only come when there is an adequate knowledge of the Old. This course prepares the student for more detailed and scholarly Old Testament study (e.g. in year 3). The basic reference text will be the New Revised Standard Version.

Contact Hours
Lecture for 2 Hours per Week for the Full Term
Tutorial for 1 Hour per Week for the Full Term

Learning Materials/Texts
See course outline following CTS

Course Objectives
The course seeks to produce students who can:
1. Contribute relevant theological insights and knowledge with effectiveness across a number of domains: private, public and ecclesial.
2. Communicate effectively with colleagues of other disciplines including sociology, psychology and health sciences.
3. Employ tools of cultural analysis enabling cross-cultural understanding both ethnic and generational.
4. Select the appropriate academic tools for the task when dealing with the wide range of Old Testament textual genres.
5. Develop a range of exegetical skills (reading out of the text) and not eisegetical (reading into the text) impositions.
6. Communicate understandings acquired in a number of appropriate formulations: oral statements, essay writings and critical reviews.
7. Discuss issues without becoming angry when another person has a different point of view.

Course Content
Consists of lectures and tutorials with appropriate assessment tasks

Assessment Items
| Essays / Written Assignments | Two or more written assignments, which might include minor or major essays, tutorial papers, book reviews, online quiz, blogs, essay proposals, bibliographies or other similar exercises, totalling 1000-4500 words. 100% |
| Other: (please specify) | Specific instructions about the weighting, timing and word limits of all assessment tasks will be found in the course outline available in the first two weeks of semester. |

Assumed Knowledge
Nil

Callaghan Campus Timetable
THEO2004
OLD TESTAMENT 2
Enquiries: School of Humanities and Social Science
Semester 2 - 2010
Lecture and Tutorial Monday 14:00 - 16:00 [GP1-32]

Plagiarism
University policy prohibits students plagiarising any material under any circumstances. A student plagiarises
if he or she presents the thoughts or works of another as one’s own. Without limiting the generality of this
definition, it may include:

· copying or paraphrasing material from any source without due acknowledgment;
· using another’s ideas without due acknowledgment;
· working with others without permission and presenting the resulting work as though it was completed
  independently.

Plagiarism is not only related to written works, but also to material such as data, images, music, formulae,
websites and computer programs.

Aiding another student to plagiarise is also a violation of the Plagiarism Policy and may invoke a penalty.

For further information on the University policy on plagiarism, please refer to the Policy on Student Academic
Integrity at the following link -


The University has established a software plagiarism detection system called Turnitin. When you submit
assessment items please be aware that for the purpose of assessing any assessment item the University may -

· Reproduce this assessment item and provide a copy to another member of the University; and/or
· Communicate a copy of this assessment item to a plagiarism checking service (which may then
  retain a copy of the item on its database for the purpose of future plagiarism checking).
· Submit the assessment item to other forms of plagiarism checking

Written Assessment Items

Students may be required to provide written assessment items in electronic form as well as hard copy.

Marks and Grades Released During Term

All marks and grades released during the term, are indicative only until formally approved by the Head of
School on the recommendation of the School Assessment body.

Extension of Time for Assessment Items, Deferred Assessment and Special Consideration for
Assessment Items or Formal Written Examinations

Students are required to submit assessment items by the due date, as advised in the Course Outline, unless
the Course Coordinator approves an extension of time for submission of the item. University policy is that an
assessment item submitted after the due date, without an approved extension, will be penalised.

Any student:

1. who is applying for an extension of time for submission of an assessment item on the basis of medical,
   compassionate, hardship/trauma or unavoidable commitment; or
2. whose attendance at or performance in an assessment item or formal written examination has been or will
   be affected by medical, compassionate, hardship/trauma or unavoidable commitment;

must report the circumstances, with supporting documentation, to the appropriate officer following the
instructions provided in the Special Circumstances Affecting Assessment Procedure - Policy 000641.

Note: different procedures apply for minor and major assessment tasks.

Please go to the Policy at http://www.newcastle.edu.au/policylibrary/000641.html for further information,
particularly for information on the options available to you.

Students should be aware of the following important deadlines:

· Requests for Special Consideration must be lodged no later than 3 working days after the due
date of submission or examination.
· Requests for Extensions of Time on Assessment Items must be lodged no later than the due
date of the item.
· Requests for Rescheduling Exams must be received no later than ten working days prior the first
date of the examination period

Your application may not be accepted if it is received after the deadline. In the first instance, students who
are unable to meet the above deadlines due to extenuating circumstances should speak to their Program Officer or their Program Executive if studying in Singapore.

CHANGING YOUR ENROLMENT

Students enrolled after the census dates are liable for the full cost of their student contribution or fees for that term.

See University information for census dates

Students may withdraw from a course without academic penalty on or before the last day of term. Any withdrawal from a course after the last day of term will result in a fail grade.

Students cannot enrol in a new course after the second week of term, except under exceptional circumstances. Any application to add a course after the second week of term must be on the appropriate form, and should be discussed with staff in the Student Hubs or with your Program Executive at PSB if you are a Singapore student.

To check or change your enrolment online go to myHub: https://myhub.newcastle.edu.au

Faculty Information

The Student Hubs are a one-stop shop for the delivery of student related services and are the first point of contact for students studying in Australia.

The four Student Hubs are located at:

Callaghan campus
• Shortland Hub: Level 3, Shortland Union Building
• Hunter Hub: Student Services Centre, Hunter side of campus

City Precinct
• City Hub & Information Common: University House, ground floor in combination with an Information Common for the City Precinct

Ourimbah campus
• Ourimbah Hub: Administration Building

For Port Macquarie students, contact your program officer or EnquiryCentre@newcastle.edu.au, phone 4921 5000

For Singapore students, your first point of contact is your PSB Program Executive

Faculty websites

Faculty of Business and Law

Faculty of Education and Arts
http://www.newcastle.edu.au/faculty/education-arts/

Faculty of Engineering and Built Environment
http://www.newcastle.edu.au/faculty/engineering/

Faculty of Health
http://www.newcastle.edu.au/faculty/health/

Faculty of Science and Information Technology
http://www.newcastle.edu.au/faculty/science-it/

Contact details

Callaghan, City and Port Macquarie
Phone: 02 4921 5000
Email: EnquiryCentre@newcastle.edu.au

Ourimbah
Phone: 02 4348 4030
Alteration of this Course Outline

No change to this course outline will be permitted after the end of the second week of the term except in exceptional circumstances and with Head of School approval. Students will be notified in advance of any approved changes to this outline.

Web Address for Rules Governing Undergraduate Academic Awards

Web Address for Rules Governing Postgraduate Academic Awards

Web Address for Rules Governing Professional Doctorate Awards

STUDENTS WITH A DISABILITY OR CHRONIC ILLNESS

The University is committed to providing a range of support services for students with a disability or chronic illness.

If you have a disability or chronic illness which you feel may impact on your studies, please feel free to discuss your support needs with your lecturer or course coordinator.

Disability Support may also be provided by the Student Support Service (Disability). Students must be registered to receive this type of support. To register please contact the Disability Liaison Officer on 02 4921 5766, or via email at: student-disability@newcastle.edu.au

As some forms of support can take a few weeks to implement it is extremely important that you discuss your needs with your lecturer, course coordinator or Student Support Service staff at the beginning of each semester.

For more information related to confidentiality and documentation please visit the Student Support Service (Disability) website at: www.newcastle.edu.au/services/disability

Important Additional Information

Details about the following topics are available on your course Blackboard site (where relevant). Refer - www.blackboard.newcastle.edu.au/

- Written Assignment Presentation and Submission Details
- Online copy submission to Turnitin
- Penalties for Late Assignments

End of CTS Entry
COURSE RATIONALE

This is a second level course in Biblical Studies and it will develop exegetical skills by the use of selected textual passages each week in class from the Old Testament (Hebrew Bible).

The course does not seek to provide the student with a ready-made theology. Rather, the aim is to facilitate the growth of critical thinking about Biblical traditions. (Three Abrahamic faiths are indicated within this literature: Jewish, Christian and Muslim.) The basic approach will be to study the primary source documents in the light of the vast scholarly literature that has accumulated.

A central rationale of the curriculum is to give students opportunities to understand the breadth of Biblical studies and, where relevant, to locate their own theological positions and understandings within a diversity of critical and theological positions. It thus allows students to develop their own stance, becoming aware of their strengths and shortcomings.

The course offers necessary skills for comparing, contrasting and evaluating Biblical texts along with the development of a range of scholarly methodologies and approaches appropriate to the reading and interpretation of different textual genres.

Seminar/tutorial programmes will encourage students to engage critically with a diverse number of interpretative positions, to develop their own critical skills, and identify their own presuppositions and prejudices. The focus on examining the books of the Bible as products of a particular context will also encourage students to examine their own context (e.g. are there other concerns than ours?). It should thus broaden students' horizons and enquiries.

Class Timetable for Semester
Classes will meet for thirteen weeks, commencing Monday 26th July to September 20th, with a mid-semester break from Monday September 27th to Friday October 8th, recommencing Monday October 11th to November 1. Class meeting time is 2pm to 5pm each Monday of the semester [July 26; August 2, 9, 16, 23, 30; September 6, 13, 20; October 11, 18, 25; & November 1].

Preparation for lectures and seminars
It is expected that the student will have read the assigned readings for each week's seminar, and will attend all lectures and seminars.

Course lecturer will assist students in recognising the appropriate reference books and journals in theology. Several sources of excellent information in summary form are found in good quality Bible dictionaries such as Interpreter's (5 volumes) and Anchor (6 volumes). [These two major dictionaries adopt quite different approaches.]
Detailed nature of Summative Assessment

<table>
<thead>
<tr>
<th>Task (#)</th>
<th>Description of Topic</th>
<th>Weight</th>
<th>Due Date</th>
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<tbody>
<tr>
<td>Critical Assessment Paper Essay (#1)</td>
<td>500 words – see Critical Assessment paper below</td>
<td>10%</td>
<td>At class Monday August 23</td>
</tr>
<tr>
<td>Essay (#2)</td>
<td>2500 words – see Topics below</td>
<td>40%</td>
<td>by 11.59pm Sunday Oct 24</td>
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<tr>
<td>Group/tutorial participation and contribution (#3)</td>
<td>Read up on weekly topic and be prepared to provide or discuss questions in class.</td>
<td>15%</td>
<td>Ongoing</td>
</tr>
<tr>
<td>Seminar leadership (#4)</td>
<td>Read up on, and lead a short seminar (see notes and topics list below); and provide an A4 single sheet summary</td>
<td>15%</td>
<td>As arranged</td>
</tr>
<tr>
<td>Quiz 1 – in class (#5)</td>
<td>Written preparation for the great debate – take home exercise</td>
<td>10%</td>
<td>Nov 1</td>
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<tr>
<td>Quiz 2 – in class (#6)</td>
<td>The Great Debate – based on written work for quiz 1</td>
<td>10%</td>
<td>Nov 1</td>
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[See below for further details of assessment tasks]

General Alert

You are required to submit the major essay (worth 40%) in electronic form via Turnitin on the course Blackboard, as well as a hard copy. The hard copy should be handed in during the class on Monday following electronic submission.

Late assignments or a missed seminar presentation without permission will incur standard university penalties (see Important Additional Information section). Assessment is based on the stated course learning objectives, in keeping with the University’s policy (http://www.newcastle.edu.au/policylibrary/000779.html).

Class Quizzes

These two short quizzes are done with a difference! The first part is written as a lawyer’s brief and does not need to be too formal, but it must be accurate, precise and logical. It will be used as the basis of the debate. THEO2004 class (from the beginning of the semester), will be divided into either government or opposition. This gives adequate preparation time for the Nov 1 debate. Both government and opposition will pick their leaders. It is expected that the students throughout the semester develop their argumentation. Time will be given in class three times during the semester for each group to begin this process. Quiz 1 (the brief) is worth 10 per cent, and must be handed in immediately after the debate. Quiz 2 is based on the utilisation of the lawyer’s brief to develop a powerful oral argument – it too is worth 10 per cent. There will be a mixture of parliament and debate techniques. Alternate speakers (5 minutes each) will argue pro and con and their leaders will combine argument and summing up (8 minutes).

There will be an adjudicator (not the lecturer) and the marker (the lecturer), plus the students. The lecturer will draw attention to a number of “quiz” type questions during the semester, and these questions will be of such a nature that they are capable of a pro and/or a con answer. It will be the task of each group to hone their arguments and to develop a logical flow.

Now for the beginning point of the question:
The book of Deuteronomy sets the scene for some major issues within the Old Testament. A long and turbulent history precedes the development of this document. Twelve tribes have already broken into two groups, namely Israel (10) and Judah (2). Now for some specifics:
1/ Theologically, is it sound to argue for centralisation in Jerusalem? No longer can sacrifices be offered outside of the metropolis. What does such a position say about the universality of God, and about the validity of Bethel and Dan as worship places? Have a look at the place that “God shall choose” – examine Deuteronomy 12.

2/ Politically, is it really true that Davidic kingship is the only genuine pathway to a real kingdom?

3/ Is there only one tradition that is authentic? – examine 2 Samuel 7.

4/ If it is the case that Deuteronomy was written (at the time of Josiah) well after the demise of Israel (722 BC at the hands of Assyria), is there any special pleading or twisting of the evidence to favour Judah and the south?

5/ What about the arguments of the Chronicler as compared to the writings deeply influenced by the Deuteronomist (namely Joshua, Judges, Samuel and Kings)?

6/ Was Martin Noth leading scholarship astray when he put forth the arguments for the Deuteronomistic History?

7/ Why was Omri (Israel) seen from the point of Assyria as a great king, relegated to less than ten verses in the Old Testament?

8/ How does one know the how, the when, the where and the why of the issues of validity in this debate?

9/ Is God politically aligned so that ethnicity determines orthopraxis and orthodoxy?

10/ What about the Sinai traditions, what place does tradition play in any movement towards useful truth or truths?

11/ Is the Deuteronomistic History a case of censure or a statement of hope?

12/ Can one legitimately argue for the biblical text, as well (at times) arguing against the text?

(NB. How you answer these questions will determine your responses in the debate – one control is that you will be told by the lecturer at the beginning of the Semester as to whether you are government or opposition. Take particular care of the fact that the way you find your way through these questions will have bearing on how you read the Old Testament in the future.)

In short the debate will be called: 

The Judean Front Versus the Bethel Connection: Going for Broke!

**Essays**

The two essays are of different value, the first of 10% and the second at 40%. These two essays are sequenced during the semester to give you timely feedback on your progress. It is expected that the set-out and format of the major essay should conform to academic standards appropriate to theological studies. At this level deductions will be made for inappropriate set-out and in text / footnote discrepancies. The word count does not include footnotes, bibliography or appendices.

**Essay 1, due for submission in class lecture time August 23. (No Turnitin for this short essay)**

This 500 word critical assessment task focuses the following issues: (1) the development of academic skills in both language and set out; (2) the appropriate use of referencing systems [for this paper use the APA (American Psychological Association) system]; and (3) the ability to take a complex question and present succinctly the key issues and academic sources.

The topic to research is: “Old Testament”: Is that an Appropriate Designation?

Rules of engagement:

a/ word count is for text only and does not include the Reference list that should contain at least six sources. These references should be academic secondary sources, not popularist or non-academic texts.

b/ up to nine in-text references are required, from at least six separate sources – no repeats of the same source with the in-text references.

c/ on rare occasions APA allows for a single footnote, use one of these in your paper.

You do NOT submit this short essay through Turnitin. Bring to class Monday August 23.

**Essay 2, due for submission through Turnitin by 11.59 pm on Sunday October 24.**
This 2500 word essay must meet the requirements of an academic essay. It should be set out in appropriate style with adequate footnotes and bibliography. For this essay you will be required to use the Chicago/Turabian system. This means that there are no in-text references, but that each reference is placed in a footnote. Distinguish clearly between referencing conventions in a footnote and in a bibliography. Ascertain how to reference a multi-authored text, journal/serial and internet resources.

The essay topic is:

Choose an Old Testament passage, approved by the lecturer (no less than 10 verses and no more than 30) and examine the following questions:

1. Without looking at any commentaries read the passage in three modern English versions e.g. NRSV/RSV, NIV, etc. Then in 200 words write what you think it means from your reading alone [title this “my first response to the text”]. A footnote should designate the three versions.

2. Then read four modern commentaries on the text (academic and later than 1960, you cannot use a reprint date to use Matthew Henry!). Outline in brief what the commentaries have said – in 300 words – particularly where they have differed from your first response [title this “what the commentators have said”].

3. Then in 2000 words write your essay addressing the following question: HOW DOES THE WORLD OF {insert passage to be exegeted that has been negotiated with the lecturer} AND THE WORLD OF TODAY INTERFACE? [sub-title your essay “An Ancient Text in 2010: Challenges, Guidance and Reflections”].

Rules of engagement:

a/ do not write in the first person. Allow the headings to designate your involvement. Begin “my first response to the text” in a form such as “this passage argues/suggests/claims …”

b/ for the second section, “what the commentators have said” designate in a footnote their texts, write 300 unreferenced words using your language for what they have said – no direct quotes in this section.

c/ in one final sentence to this section suggest how much, percentage wise, your understanding and the commentators insights have agreed or differed.

d/ for an essay of this importance you should have 12 or more substantial texts in your bibliography.

e/ place this block of text (the question as presented here) on a separate page, unchanged, after the essay title page/cover sheet, so that any reader knows what to expect.

You submit via Turnitin by Sunday midnight, with a paper copy for class Monday morning.

Seminar Leadership

Each student will lead one 30 minute seminar session, based on a designated class reading from the set text. The lecturer in consultation with the class will assign a date for each presentation. (If there are more than the 12 set readings required, the lecturer will provide additional readings.) The 30 minutes is to be divided into two 15 minute parts. The first half is an oral presentation by the student leader; the second half is a group discussion, led by the same presenter. [The lecturer will give each student a specific subject arising out of the set readings for the semester presentation, this will be negotiated with each class member individually during the second and third weeks of lectures. There should be a high level of academic excellence demonstrated.]
In the first (didactic/teaching) half, the student presenter is expected to demonstrate a grasp of the relevant information, insight as to the significance of this information with regard to biblical studies, and creativity in the way it is dealt with. In the first class, and/or on the course Blackboard, students will be shown the higher academic skills required for each grade level (using Biggs’ SOLO taxonomy), since this approach will be used to grade their performance in the course.

*Before* starting the presentation the student will give the lecturer a one page single spaced, typed document (A4) outlining what the student intends to present. It can be set out in abbreviated form. [Name, student number, date and set reading title are necessary].

The following criteria are part of the evaluation process:
1/ A clear presentation of the major issues;
2/ A number of critical questions and evaluations leading into a participatory discussion (second half);
3/ Skills in leading the thirty minute process will contribute to the grade achieved.

Method of presentation is important, but content is significant. This can be done in one of two ways: (1) by use of the white board plus a short summary handout for each student, or (2) by a more detailed handout (the same as given to the lecturer).

**Group Assigned Reading Response Papers**

Each student is required to *participate* in the seminars, and this will also be assessed in terms of preparation. This effort should take several hours per week and MUST be handed in before the topic is covered in class by either the seminar presentations or the lecturer. The most practical way is to follow the weekly schedule as listed in the course outline.

Each student in the rest of the group (i.e. non-presenters) for that week will need to prepare by:
1/ Reading the set text, and then on an A4 typed page, along with their name, number, date and set reading title;
2/ Write a summary of the major arguments of the assigned reading, limited to 100 words;
3/ Each student *must submit ten* of these short papers during the semester. Each paper is worth 1.5 marks, totalling a maximum of 15 if all ten are completed at a satisfactory level.

**TOPICS AND SET READINGS**

for Lectures and Seminars in THEO2004

The text for the set readings: John J. Collins (2007) *A Short Introduction to the Hebrew Bible*, Minneapolis: Fortress Press (Amazon.com can provide both new and second hand copies).

[Each author marked ** is for extra insight regarding important issues – it is suggested, not compulsory. *Set* readings are just that, hence compulsory.]

**Week 1 July 26**

"The Exegete and his/her bag of tools:"
- Methods of approach to exegetical and hermeneutical questions
- Text issues – which is the best text?
- History with all its windows
- Grammar and syntax
- Literary insights
- Oral traditions and form criticism
- Editorial work and redaction criticism
- “and there is more!!”

(Abrams looks at Mimetic, Expressive, Objective and Pragmatic ways of reading texts, leading to two modalities called referential and poetic function.)

A piece of text: Exodus 15:1-21 >>> The Song of Moses/Miriam? (class activity)


**Week 2 August 2**

"Pentateuchal Themes:"
- Election (choice to or for what?)
- Covenant (unilateral and bilateral)
- Law (instruction, not just rules)
- The Exodus and its theology

(Berlin draws our attention to literary windows, particularly characterization that includes agent, stereotypical and fully fledged positions. Growing out of this we need to examine other narrative/literary features including setting [Sitz-im-Leben], plot and resolution, point of view [where is the ‘camera’ placed?], themes, speech qualities, repetition, variation, analogy, contrast, ambiguity, omission etc. What ‘spin’ is placed on the text historically, geographically, politically, socially, religiously?)

A piece of text: Genesis 15 & 17 >>> Dealing with covenantal issues (class activity)


**Week 3 August 9**

"Wealth and Poverty: Justice in the world:"
- Social justice in a harsh world
- What does it mean to love God? – Deut 6:4 & 5
- What does it mean to love my neighbour? – Leviticus 19:18
- Who is my neighbour?
- Conquest, slavery, patriarchalism
- What does it mean to be poor when one lives in a subsistence community?
- Are there any easy answers?? What does one do if the only choices are all bad?

(Brueggemann, the most influential OT scholar today, pushes the boundaries of understanding and makes us deal with principles that apply both then and now. We cannot escape and walk away!)

A piece of text: Amos 1 & 2 plus >>> Dealing with justice questions (class activity)


**Week 4 August 16**

"Abraham: The Father of Three Faiths:"
- The call of Abraham / Abram
- The blessing of Abraham
- Abraham as progenitor
- Abraham as religious/spiritual forebear
- The rise of Judaism
- The rise of Christianity
- The rise of Muslims (Islam)
- Issues of exclusivity, inclusivity and pluralism
- The place of fundamentalism in the world

(Armstrong shows that fundamentalism is not limited to a single ethnic or religious group – it is a human condition.)

A piece of text: Genesis 12 >>> Dealing with Abraham’s call (class activity)


**Week 5 August 23**

“Clean and Unclean; Sacrifices and Offerings: Tabernacle and Temple; Holy and Holiness:”

- Is this hygienic or is it cultic?
- Sacrifices and community cohesion
- Centralised worship
- Does location change worship?
- Does technology change worship?
- Temple destroyed, exiled to Babylon – a textual people!?
- What does holiness actually achieve?
- Is holiness an ontological state or is it an attitude?
- Is God located in a piece of land or in a building?
- What about the mystery of God?
- Facing limit problems
- The noumenon and the phenomenon!


(These scholars give a broad yet significant coverage of a whole range of OT issues.)

A piece of text: Lev 14 >>> Examining a set of terms and repetitions (class activity)


**Week 6. August 30**

“Women in a man’s world: Miriam, Deborah and Esther:”

- Is there a level playing field?
- Rising above the status quo
- Is training the sons enough?? Does it stop there?
- The image of God considered as maleness AND femaleness
- Are the social constraints of the OT still adequate for today, concerning the position of women e.g. Ex 20:17?
- Galatians 3:28 and its three divides – the world and the church today are still struggling!
  (Even Paul the NT writer did not practically do this, even though he philosophically/theologically suggested it in Gal 3:28.)


(Enlightened as we claim to be, if the 20th century is any comment, we are often still in the dark!!)

A piece of text: Ezra 9 & 10 >>> Anatomy of an ethnic cleansing (class activity)


**Week 7. September 6**

“Religion, Priesthood, Worship, Liturgy:”

- What is the difference between cultus and ethos?
- What is religion?
- Why do we need priests?
- The book of Judges, “every man did what was right in his own eyes”
- The tabernacle, portable shrine
- The temple, permanent location
- The book of psalms as texts of worship
- Ezekiel’s new temple, Eze 40-48
- Individual and Community


A piece of text: Isaiah 58 >>> Balance between externals and “internals” (class activity)


**Week 8. September 13**

“Moses and the Formation of a Nation:”
- A powerful story
- A great leader, at times misunderstood?
- Moses, a key figure in the Pentateuch, though not the author
- The beginnings of Israel
- The setting up of systems
- The establishment of administration
- The establishment of a society
- The development of theology

**John Barton and John Muddiman (2001) The Oxford Bible Commentary, Oxford: Oxford University Press. (This text gives a balanced and scholarly interpretation of the Bible, includes the apocrypha [deuterocanonical], and presents useful information about the Pentateuch including Moses.)

A piece of text: Ex 1 – 4 >>> A grand story (class activity)


**Week 9. September 20**

“God, names, actions, mystery and the ANE milieu:”
- The Hebrew names built around el and elohim
- The Hebrew "Yahweh" – the Tetragrammaton
- The Ras Shamra tablets / Ugarit
- The move towards monotheism
- The shift from idolatry
- The Baal cycle
- The transcendent and the immanent
- Anthropomorphism
- The part the Babylonian captivity played in Jewish worship
- Archaeological finds

**Walter Brueggemann (1993) Texts Under Negotiation: The Bible and Postmodern Imagination, Minneapolis: Fortress Press. (p. vii says, “this book has an eminently practical concern, the liberation of the biblical text for the church in a new situation, for interpretation, proclamation, teaching and practice.”)

A piece of text: Ex 34:6 & 7 and Ps 136 >>> Interesting issues (class activity)

Week 10. October 11
"The Prophetic Call, Isaiah, Jeremiah and Amos:"
- Do prophets just predict?
- Are prophets social critics?
- Do prophets challenge kings and political figures?
- Can a person be a prophet and not make predictions?
- Are prophets unique to Israel?
- Were prophets sometimes odd characters?
- Does oddness mean irrelevant?
- The so-called major and minor prophets of the Bible
- Non-literary and literary prophets
- Do we need prophets now?

(Wilson sets the prophets in the midst of the complexity of Old Testament)

A piece of text: Eze 37:1-14 & Jer 30:1-31:40 >>> Renewal in adversity (class activity)


Week Eleven. October 18
"The Eighth Century Prophets: Hosea, Amos, Micah and Isaiah:"
- Prosperity and Injustice
- The Covenant lawsuit (rib pattern)
- First, Second and Third Isaiah (Proto, Deutero and Trito)
- Micah 6:8 captures an important view
- The Northern Kingdom and the Southern Kingdom
- Preaching from the Prophets
- Opposites: High abuse and Challenging proclamation
- The form of ANE covenants

(A group of former Old Testament scholars present their views on a range of approaches for understanding the OT.)

A piece of text: Mic 6:1-8 >>> A covenantal law suit (class activity)


Week 12. October 25
Part A: "Wisdom – Useful Glue for Society"
- What makes the difference between knowledge and wisdom?
- ANE wisdom
- Biblical books of wisdom: Proverbs, Ecclesiastes, Job, Ecclesiasticus / Wisdom of ben Sirach and Wisdom of Solomon (plus)
- Kingly courts and wise persons
- Like a global positioning system for thought and behaviour
- Conforming and non-conforming wisdom
- Often neglected, needs a better press!
- Leo Perdue and wisdom’s theological importance

(Perdue seeks to heighten the position and worth of wisdom in the interpretation of the Old Testament.)

A piece of text: Prov 8 >>>> Great personification (class activity)

**Part B:**

“Daniel: In and Out of the lion’s den of apocalyptic:”

- Daniel read as court tales, chapters 1-6
- Daniel read as apocalyptic, chapters 7-12
- The apocrypha (deuterocanonical) additions to Daniel
- Need for appropriate definitions of apocalypse, apocalypticism and apocalyptic eschatology
- Along with the NT book of Revelation, often the happy hunting ground for weird interpretations
- Apocalyptic arises between 250BCE and 250CE
- Two major genre pathways, so-called ‘historical’ and ‘other-worldly’
- Apocalyptic influences the writing of the NT
- Need for appropriate hermeneutic
- The rise of apocalyptic witnessed in OT
- “Thank God I’m Straight” – the problem of hubris in interpretation


A piece of text: Dan 5 & 7 >>> Vindication and Retribution (class activity)

Thirteenth set reading: John J. Collins (2007) *A Short Introduction to the Hebrew Bible*, Minneapolis: Fortress Press, an examination of the glossary, for a revision of useful terms to capture the ideas used throughout the semester, pp. 307-312.

**Week 13, November 1**

Revision and future visioning!

The Great Debate – Class arguments based on Weeks 1-12 teaching and learning

*NB No new material, based on weeks 1-12 work*

**Bibliography**


Birch, Bruce C., Walter Brueggemann, Terrence Fretheim & David L. Petersen (1999)
A Theological Introduction to the Old Testament, Nashville: Abingdon Press.


<table>
<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>EVENTS</th>
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<tbody>
<tr>
<td>1</td>
<td>July 26</td>
<td>“The Exegete and his/her bag of tools”</td>
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<td>2</td>
<td>August 2</td>
<td>“Pentateuchal Themes”</td>
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<td>3</td>
<td>August 9</td>
<td>“Wealth and Poverty: Justice in the world”</td>
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<td>August 16</td>
<td>“Abraham: The Father of Three Faiths”</td>
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<td><strong>Essay 1 due at class August 23</strong></td>
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<td>5</td>
<td>August 23</td>
<td>“Clean and Unclean; Sacrifices and Offerings: Tabernacle and Temple; Holy and Holiness”</td>
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<td>6</td>
<td>August 30</td>
<td>“Women in a man’s world: Miriam, Deborah and Esther:”</td>
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<td>7</td>
<td>September 6</td>
<td>“Religion, Priesthood, Worship, Liturgy”</td>
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<td>8</td>
<td>September 13</td>
<td>“Moses and the formation of a Nation”</td>
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<td>9</td>
<td>September 20</td>
<td>“God, names, actions, mystery and the ANE milieu”</td>
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<td><strong>mid-semester break Monday September 27th to Friday October 8th</strong></td>
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<td>10</td>
<td>October 11</td>
<td>“The Prophetic Call, Isaiah, Jeremiah and Amos”</td>
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<td>11</td>
<td>October 18</td>
<td>“The Eighth Century Prophets: Hosea, Amos, Micah and Isaiah”</td>
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<td><strong>Essay 2 due by 11.59 pm Sunday October 24 (via Turnitin)</strong></td>
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<td>12</td>
<td>October 25</td>
<td>“Wisdom – Useful Glue for Society”</td>
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<td>“Daniel: In and Out of the lion’s den of apocalyptic”</td>
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<td>13</td>
<td>November 1</td>
<td><strong>Revision and Future Visioning!</strong></td>
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<td>Quiz 1 - 60 mins. Duration (take home written document)</td>
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<td>Quiz 2 - 60 mins. duration (argued in class debate)</td>
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<td><strong>The Great Debate: Government and Opposition – see outline specifications</strong></td>
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<td><strong>NB No new material, based on weeks 1-12 work</strong></td>
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E Parker 03 06 2010