GBBL 511 Biblical Interpretation: Exploring Genesis
4 Units Spring 2021

The Mission and Purpose Statement of Azusa Pacific University

Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

Mission Statement of Azusa Pacific Seminary

Azusa Pacific Seminary, in keeping with its commitment to the centrality of Jesus Christ and the authority of Scripture, prepares men and women for effective, practical ministry in the Church throughout the world by promoting the spiritual, personal, and vocational development of students and by extending theological knowledge through academic inquiry, research, and writing for the glory of God.
GBBL 511 Biblical Interpretation: Exploring Genesis 4 Units Spring 2021

Professor: Karen Strand Winslow, Ph.D., Professor, Dept. of Biblical and Theological Studies

Online Office Hours through Canvas Zoom (T: 4:30-5:30 pm); also by appointment online
Email: kwinslow@apu.edu please use email to reach me
Expected Response time: 48 hours or less to emails; 1-4 days hours for posts and submissions
Technical Support: call 1-626-815-5050 or email Support@apu.edu, canvas@apu.edu

GBBL 511 Catalog Course Description: Students in this course are introduced to the Old Testament and the inductive method of interpretation through an exploration of the book of Genesis, practicing close readings of the text and paying attention to genre and historical and literary contexts. Course material also helps seminarians participate in the dialogue between science and Scripture, including theological discussions about the origins of the physical universe and humankind.

Prerequisite to all CORE Bible courses.

Expanded description: This course explores Genesis to determine theological meanings as conveyed by literary methods. We focus on the characters who produced and preserved Israel within Genesis as well as how God's people endured because of these stories. Aided by historical, contextual approaches, students will encounter the contexts from which the Bible emerged to inform their preaching, teaching, and growth in faith.

GBBL 511 is one of two courses benefitting from a grant by AAAS to integrate the insights of science within our seminary curriculum and ethos.¹ We expect that this project, including this course, will lead to transformed views about the dialogue between science and theology and facilitate new collaboration between the theology and science faculty at APU. We will model a welcoming approach to scientific discoveries of all sorts by turning to biologists, who show the interdependence and communal life of humans with other living beings, including microbes within our bodies; and to astronomers, who view and measure the stars, galaxies, and planets—their distance and hence their age. We will hear from astronomer, Mary Oksala, and APU biologist, Sarah Richart, who will present her research on microbiology and the communities of cellular structures. Students will also learn from biblical scholar, J. Richard Middleton, who has contributed to the science/Bible/theology discussion. The revised course content will resource seminarians to influence their communities toward a greater understanding and use of science.

Credit Hour Policy
Following the APU Credit Hour policy, to meet the identified learning outcomes of this course, the expectations are that this four-unit course, delivered over a 16-week term, will

¹ American Association for the Advancement of Science www.AAAS.org. The other course is GTHE 513 Church History II.

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approximate two hours/week classroom or direct faculty instruction and 90-120 minutes/week guided online study. In addition, out-of-class student work will be approximate 12 hours each week. This online course utilizes synchronous and asynchronous elements:

**Synchronous:** Students will participate in weekly two-hour Zoom class meetings. Other course material each week will be assigned for reading and discussing in online Canvas Discussions (90-120 minutes).

**Student Learning Outcomes** will be accomplished through the inductive assignments, the readings and written responses, class meetings, papers, online discussions posts, lectures, videos, and student presentations.

<table>
<thead>
<tr>
<th>Student Learning Outcomes</th>
<th>IDEA Objectives (Institution Outcomes)</th>
<th>Activities/Assignments used to Assess Mastery</th>
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</table>
| **SLO 1: Exegete and interpret** Genesis demonstrating knowledge of content and ability to practice the inductive method of close reading | -Gain a basic understanding of the subject  
- Develop specific skills, competencies and points of view needed by professionals in the field | ● Weekly inductive assignments that include perceptive observations of passages from Genesis, word studies, and identification of genre and historical contexts  
● Mid-term exam  
● Exegetical Essay as final exam |
| **SLO 2: Demonstrate proficiency in using Logos Bible Software program**                   | Develop specific skills, competencies and points of view needed by professionals in the field         | ● Weekly Logos Training Videos  
● Weekly inductive assignments requiring use of Logos  
● Exegetical Essay |
| **SLO 3: Articulate the roles of women and men in the book of Genesis and their contributions to the story of Israel, with special attention to the women characters** | Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures. | ● Inductive and reading assignments about biblical characters from a feminist perspective  
● In-class group reports  
● Discussion Posts directed to this topic |
| **SLO 4: Distinguish differences in perspectives on the physical universe between ancient near eastern cultures and our own as reflected in the literature of both** | -Learn to apply course material (to improve thinking, problem solving, and decisions)  
-Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures | ● Oral and written responses to lectures by the professor and guest scientists and theologians  
● Science book reviews (analytical, evaluative)  
● Discussion Posts directed to this topic |
| **SLO 5: Analyze scientific accounts of the formation of the physical universe and biblical accounts with regard to the diverse purposes of both** | -Gain a basic understanding of the subject  
-Learn to apply course material (to improve thinking, problem solving, and decisions) | ● Multiple readings, written responses  
● Oral and written responses to lectures by the professor and guest scientists and theologians |
| SLO 6: Respond to diverse approaches to the Bible, orally or in writing | Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures | Discuss Posts directed to this topic  
Science Book Reviews (analytical, evaluative)  
Book Reviews of biblical interpretation by diverse scholars  
Directed discussion Posts  
Written responses to feminist and black scholarship |
|---|---|---|
| SLO 7: Explain the multivalent nature of biblical texts, their abundance of meaning, and how this grounds theological interpretations. | Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures  
-Learn to analyze and critically evaluate ideas, arguments and points of view | Written Inductive, reading assignments  
Directed discussion Posts  
In class group reports, responses to lectures and readings  
Exegetical Essay |

**Required Textbooks (You may use e-books)**

1. The NRSV Bible (available on Logos Bible Software, but a hard copy Bible is recommended, such as *The Wesley Study Bible: NRSV*. Edited by Joel Green and W. Willimon. Nashville: Abingdon, 2009.

**Birch**


**LOGOS BIBLE SOFTWARE explained in course communications.** An email will be sent early in the course to the students in this course about how to download Logos. Tutorials will be provided by Logos and in this course.

**Recommended Books on Science and Theology**


See also bibliography

**Recommended Books on Biblical Interpretation**


**Websites on Scripture, Science and Religion, Evolution**

• AAAS.org
• Biologos.org
• https://christianhistoryinstitute.org/magazine
• scienceforsemenaries.org; https://www.scienceforsemenaries.org/resources

**Hubble Images and Media Resources**

• https://www.nasa.gov/mission_pages/hubble/multimedia/index.html (Links to an external site.)
• https://www.nasa.gov/content/goddard/hubble-media-resources

**Tom McLeish**

• https://www.amazon.com/Tom-McLeish/e/B00I6GOFX8/ref=dpt_byline_cont_pop_book

**Richard Middleton**

• https://richardmiddleton.wordpress.com/articles

**Canvas Files include:**

• The Course Packet=CP also in Course Resources under Modules

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For important course documents, see Canvas Modules beginning with Course Resources

CANVAS ONLINE LEARNING PLATFORM

Please follow the directions below to have access to the Canvas Online Learning Platform:

- Go to the website:  https://canvas.apu.edu/xsl-portal
- Log into Canvas using your APU login and password.
- Click the name of the course in the red Quicklinks bar at the top of the Canvas home page.
- Use the tools in the left column to locate any content needed for this course, esp. Modules.
- If the system does not recognize your username and password, call IMT at x5050 if on campus or at 626-815-5050 if off campus.

- Access your Canvas courses on the go with the Canvas Student mobile app from any device. Google instructions based on your device.

**Assignment submission via Canvas**

- Submit all assignments as directed in the syllabus and Modules (unless specified otherwise). Assignments need to be submitted by the due date, which is the day class meets and before the time class meets. Only assignments submitted in Canvas will be accepted.
- Assignments need to be submitted via a Word document so that feedback can be provided.
- Please submit assignments with your name at the top of the page followed by the week, the date, and the assignment name.
- **IMPORTANT:** Name your file correctly on your computer prior to uploading it into Canvas.

<table>
<thead>
<tr>
<th>Correct format</th>
<th>Name, Week #, class date, Gen 1 (title)</th>
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</thead>
<tbody>
<tr>
<td>Incorrect format</td>
<td>Assignment 1.doc</td>
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GBBL 511 Course Policies

- For a four-unit class, graduate students are expected to spend a minimum of 12 hours in preparation per week.
- Please arrive to Zoom meeting promptly and actively participate by sharing insights and asking questions.
- Be prepared to form small groups for presentations, discussions, reports.
- Students are responsible for knowing information provided in class whether or not they are present. Course schedule, topics, evaluation, and assignments may be changed at the instructor’s discretion.
- Schedule appointments with the professor for help in advance of deadlines.
- Assignments should be completed before each class meeting. Ask for clarification in class meetings or by email. Other students might have the same questions.
- Please put your name, class number, date, on the first page of each week’s assignment and clearly identify each entry throughout (e.g., assigned passage).

The Bible is a Garden of Delight to the Exegete

My perspectives on Scripture and its interpretation will be provided regularly in class. William Faulkner expresses well some of the reasons we read Scripture and learn to listen to what it says over what we have been told about it.

I believe that [we are] immortal . . . because [we] have souls, spirits capable of compassion and sacrifice and endurance. The poet's, the writer's duty is to write about these things... [In order to] help [people] endure by lifting [their] hearts, by reminding [them] of the courage and honor and hope and pride and compassion and pity and sacrifice, which have been the glory of their past.

In this course we:
- aim to embrace the tension and texture within biblical texts prayerfully
- aim to become better thinkers and lovers of God and each other, not merely to know facts or get grades and degrees
- are all human beings made in God’s image
- are in a group with whom the Spirit dwells
The teacher is a guide and a source of some information and wisdom, but is learning as well as teaching; she respects students, encourages their contributions with warmth and mutual respect. (adapted from Dr. John Goldingay)

My primary goals, which are hard to measure in the course of a single semester, are that students will continue wrestling with Scripture and its abundance of meaning with imaginative precision after this course is complete; will delight in the Bible’s texture and tension, its ambiguity and paradoxes; and will be transformed not only by practicing close reading and reflection, but by a continued walk with the Lord, people with whom God dwells, God’s great desire, as portrayed in the Bible.

Course Assignment Schedule (CAS)
The instructor may change the CAS as needed by the students in this course
Use each week’s module on Canvas to submit assignments, for details, and important updates; this schedule is provided as an overview of the course. Find Study Questions (SQ) in syllabus, Course Resources, or Canvas Files.

Code for Textbooks:
EBE: Elements Biblical Exegesis
RBW: Reading Women Bible
IOT: Intro to the Old Testament
Birch: Theological Intro to OT TION

<table>
<thead>
<tr>
<th>Zoom Meeting Topics</th>
<th>Pre-Zoom Class Prep: Inductive Assignments, SQs due before class meets</th>
<th>Pre-Class Prep: Assigned Readings due before class meets</th>
<th>Online Discussion Posts asynchronous</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuesday Evening synchronous Students Present (SPs)</td>
<td></td>
<td>1. Canvas articles (e.g. Course PACKET.docx CP)</td>
<td>See Weekly Modules</td>
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<td></td>
<td>2. Textbooks IOT, Birch, RBW</td>
<td>2. IOT 1.06, 1.07</td>
<td>Post 1 due Th 11:59pm</td>
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<tr>
<td></td>
<td>3. Logos</td>
<td>3. Explain Logos</td>
<td>Post 2 Replies due: Sa 11:59pm</td>
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</tbody>
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Week 1 Jan 12 Welcome, Introductions, Overview

Introductions people (SS), syllabus, Canvas, CP, Scripture, science, Inductive method, obs, Science pre-survey

Nothing due, Col 3 in class

1. Canvas Modules Overview of Course and Assignment Instructions Scan Course Resources
2. IOT 1.06, 1.07
3. Explain Logos

Close reading of entire syllabus Student Survey (SS) Middleton First Presentation post response; reply to 1 student post (r:1)

Week 2 Jan 19 Hebrew Bible traditions, texts, Scripture and canon, Gen 1 see Canvas Module Week 2

Endings Inform Beginnings Theological interpretation Gen Overview Gen 1 PowerPoints

Inductive Assignment #1: Survey Gen 1:1-2.4, Study Questions (SQs) EBE Intro, ch 1

1. CP 1-7; 1-Course PACKET.docx, Examples Obs, Better obs
2. IOT: Preface, 1.01—1.05, 1.18, 2.01—2.04 1 RR

Post response of 2 obs; reply to 1 other student’s set of obs (r-2) Watch Oksala First Presentation

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<table>
<thead>
<tr>
<th>Week 3 Jan 26</th>
<th>Gen 1 Creation account continued</th>
<th>see Canvas Module Week 3</th>
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<tbody>
<tr>
<td>Continue Gen 1:1-2:4</td>
<td>Canvas articles, Lecture, PowerPoints</td>
<td>(Heb names for God)</td>
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<tr>
<td>3 SPs IA 2, <em>IOT</em> 2.07, “Earth”</td>
<td>Inductive Assignment #2</td>
<td>Reread Gen 1:1-2:4, EBE: ch 2</td>
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<td></td>
<td></td>
<td>1. Winslow: Cosmology (CP 10–Earth is not a Planet; Creation-Relational Theology (CR); Mid-genesis-creation-accounts (GCA, 15-25) 3 RRs</td>
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<td>2. <em>IOT</em>: 1.08–1.10; 2.07-2.08</td>
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<td>3. Week 3 Logos Training</td>
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<td>Week 4 Feb 2</td>
<td><em>First Farmers, First Marriage</em></td>
<td>see Canvas Module Week 4</td>
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<tr>
<td>Gen 2:4—24</td>
<td>Farming and Marriage</td>
<td>3 SPs IA, SQs, Mid Show Modules IMED and Course Resources</td>
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<td>Inductive Assignment #3:</td>
<td>Survey 3 &amp;3 Gen 2.4-24 SQs; EBE ch 3 Scan all Inductive Docs in Module IMED</td>
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<td>1. Mid: <em>Image of God RR; Middleton-genesis-creation-accounts</em> 25-31 RR (2 total)</td>
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<td>2. <em>IOT</em>: 1.13–1.15 ‘YHWH’</td>
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<td>3. The Home Page, Using the eMain Search Box, Creating Shortcuts (Links to an external site)</td>
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<tr>
<td>Week 5 Feb 9</td>
<td>Gen 3:1-4:25</td>
<td><em>Exile from Garden, not from God; Cain no meeting</em> submit on Canvas Module Week 5</td>
</tr>
<tr>
<td>Free Will-Exile-Cain’s Choice</td>
<td>Induct docs Canvas (1) Key Terms (2) Key vv (3) Theological Themes</td>
<td>CP 17; IOT 2.17</td>
</tr>
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<td>Inductive Assignment #5:</td>
<td>Gen 5:1—11:10; SQs EBE ch 5; pp 12-16, 199-201; Birch 20-1, <em>IOT</em> 1.10</td>
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<td></td>
<td>1. Winslow: Original Choice RR; CP 17-20</td>
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<td>2. <em>IOT</em>: 1.06, 1.08, 1.09, 1.10 2.16-2.17; (RR: answer <em>IOT</em> 2.06 #11-14)</td>
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<td>3. Watch <em>Logos Bible Search and Fun with Highlighting</em></td>
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<td>Week 6 Feb 16</td>
<td>Gen 5-11 Flood, Spreading, Babel, Historical/Source Criticism</td>
<td>see Canvas Module Week 6</td>
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<tr>
<td>The Flood and Babel Historical/Source Criticism</td>
<td>CP 17; IOT 2.17</td>
<td>Post RR to Choice: Read 6-Gold-247 Genesis 1-11 Resources.docx</td>
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<td>Inductive Assignment #5</td>
<td>Gen 5:1—11:10; SQs EBE ch 5; pp 12-16, 199-201; Birch 20-1, <em>IOT</em> 1.10</td>
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<tr>
<td></td>
<td></td>
<td>1. Winslow: Original Choice RR; CP 17-20</td>
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<tr>
<td></td>
<td></td>
<td>2. <em>IOT</em>: 1.06, 1.08, 1.09, 1.10 2.16-2.17; (RR: answer <em>IOT</em> 2.06 #11-14)</td>
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<td>3. Watch <em>Logos Bible Search and Fun with Highlighting</em></td>
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<td>Week 7 Feb 23</td>
<td><em>Science and Scripture</em></td>
<td>see Canvas Module Week 7</td>
</tr>
<tr>
<td>Oksala Second Presentation</td>
<td>EBE: Ch 4</td>
<td>Scan Science module Read</td>
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Hubble, NASA, AAAS.org, scienceforseminaries.org

Week 8 Mar 2 Abe, Sarah, Hagar Gen 12-17 see Canvas Module Week 8
Geography, Abraham, Sarah, Hagar, Covenant Rituals Historical/Source Criticism
Inductive Assignment #6
Gen 11:10-17:27
SQs
EBE ch 5
1. Sarah RR 8-Sarah by Scott.pdf
2. JOT: 2.17; 1.11, 1.12; 2.12; Disposable Wife RWB: 93-8 RR; Hagar RWB: 225-237 RR
3. How to do Concentration Step (4): Outlining

Spring Break Mar 8-12 no class Read Winslow: 2 Hagar articles on Canvas, 2 RRs see Canvas Module Week 9

Week 9 Mar 16 Gen 18-22 Ishmael, Abe, Isaac see Canvas Module Week 9
Discuss Assignment #7 Abraham SPs of obs, Akedah, Hagar
Inductive Assignment #7:
Survey Gen 18-22 SQs
EBE: ch 6
1. Winslow: Akedah RR
2. Birch 67-84 (in ch 3)
3. (5) Introductions (Links to an external site.)

Week 10 Mar 23 Eliezer, Rebekah, Isaac see Canvas Module Week 10
Akedah continued,
IA # 8 Genre
SPs obs and SQs, Davis
Inductive Assignment #8:
Survey Gen 23-24 SQs
EBE ch 7
1. Read Davis on Gen 22; RR
2. JOT: 2.13, 2.14; Birch 84-98; RWB: 333-338 RR
3. (6) Logos Word Study (Links to an external site.)

Week 11 Mar 30 Esau Jacob Gen 25-27 see Canvas Module Week 11
IA # 9
(7) Biblical Poetry
(8) Cultural-Historical
Inductive Assignment #9:
Survey Gen 25-27 SQs
EBE: ch 8
1. Read Lecture on E-J, RR
2. JOT 1.16; RWB: The Hand That Rocks the Cradle Rivkah, 5; RR
3. (7) Encyclopedia Work (Links to an external site.)

Week 12 April 6 Gen 28-36 Sisters and Daughters, Form and Redaction Criticism see Canvas Module Week 12
IA # 10
(9) Poetic Analysis
(10) Interpretive Question
(11) Intertextual Study Form & Redaction Criticism CP 17
Inductive Assignment
#10 Gen 28-36, SQs
EBE ch 9, Form Criticism (Links to an external site.) Work on BR
1. CP 17; Leah RR; 12-Gold-249 Gen 12-50 249, RR
2. JOT 2.15, 16; RWB: Dinah Affair, 179, RR

Post Response to Oksala Second Presentation

2. IOT 2.10-11; 6-Gold-247 Gen 1-11 247 c-d
3. Post 2 responses to col 3 readings
Reply to 2 posts

Post RR to Davis
Post a Reply
Read, post response “Women of Metaphor” RWB: 333-38
Post a Reply

Post answers to 2 SQs One reply RR to RWB One reply to RWB posts

Post 1 RR from col 3 Reply to 1-2 other students Watch Using the Interlinear Bible function; and How to Create Collections

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### Overview of Weekly Written Assignments (submitted on Canvas before each class begins)

1. **Inductive Assignments:** An assignment will be due for each week (starting in week 2) that consists of one of more steps of the inductive method and study questions (in this syllabus). These appear in each week’s Modules on Canvas. [Details below](#).

2. **Reading responses (RR):** will be due each week as listed in the week’s Module. For details of each assignment, see below in this syllabus and on Canvas. These go in the same document as the Inductive Assignment for this week. [Details below](#).

Science/theology and Logos videos will be viewed and integrated into Discussions and Inductive Assignments as described in each week’s module.

3. **Weekly Online Canvas Discussions:** Each week we will discuss 1-2 topics in online (threaded) discussions that relate to class lectures, textbook and/or Canvas readings. These will appear in each week’s Modules on Canvas. **Threaded discussion** occurs when one student posts a message that is visible to other students, who then respond to each other’s posts. In general, students are expected to spend 4-5 hours viewing/reading the course material and responding to the discussions. Postings must be substantive (see the definition of a substantive posting below). **Primary postings are due in Canvas on Thursday by 11:59 pm PST, and at least one secondary reply posting is due by Saturday (11:59 pm) of each week. [Details below](#).

4. **Book Review Details below.**

5. **Final Exam** is the Exegetical Essay (instructions follow Book Review) [Details below](#).

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Detailed Instructions for Weekly Assignments

Always find the Canvas Module listed by Week Number, do the assignment and submit through the Module. Date and clearly identify each assignment (your name, text observed, e.g. Gen 1:1-4; Birch ch 1 or 17-34. One submission per week (one document).

1. Inductive Assignment
   Observations of Scripture passage. This is your own engagement with the text, not with scholars’ interpretations. Do not read textbooks or any other material. For each assigned scripture reading in the Assignment Schedule, read, record observations and questions. Repeat this three times for each passage to make three lists of observations, one after each reading of the passage.

   Then answer where appropriate:
   - What do the texts say about God, Israel, the human characters, their free will, and the consequences of their choices?
   - What speaks to you?
   - What is the meaning of this passage, can you distill a theme or basic message?

   Answer Study Questions found in syllabus and Course Resources. SQs help you to observe Scripture further and prepare for each class. Do not use outside resources to answer SQs.

2. Written Responses to Secondary Readings: “Reading Responses” (RR) to textbooks and Canvas articles. Date and clearly identify each entry—your name, book or article name, author, pages). May be paragraph and/or list form.
   1) Capture high points that will help you remember the content.
   2) What did you learn? (What is new?)
   3) Identify any aspects that you question, confuse you, and/or wish to discuss in class and pose a question to the author/s or instructor about the reading.

   NOTE: Always write “biblical” not “Biblical” (unless it is at the beginning of a sentence or a title). Always write Bible, not bible. See below for further citation information.

3. Canvas Discussions are also assigned in each Weekly Module

Students are expected to complete the assigned reading and/or watch the linked video(s), and post a primary substantive posting by 11:59 pm on Thursday for each Discussion. A secondary reply to a colleague’s primary posting is due by Saturday at 11:59 pm. Postings will be evaluated on their adherence to the following guidelines for substantive postings:

Definition of Substantive Postings
   - Primary postings should: (1) be between 100-300 words in length (unless otherwise directed), and (2) directly interact with course content. When you quote or point to an idea from a textbook, remember to use author-date citations (Davis 139).
   - Secondary postings “replies” should: (1) respond to the primary posting in a respectful and constructive way, and (2) add to the discussion. To be substantive, you need to add an idea from your own experience, or something else found in the
reading or lectures. Explain why you think it is a good point. Conversation between individuals with differing perspectives can be healthy and illuminating! Please maintain an encouraging, respectful, and uplifting tone.

- **Primary postings are due in Canvas on Thursday by 11:59 pm PST, and at least one secondary reply posting is due by Saturday (11:59 pm) of each week.**

To receive full credit, students post both a substantive primary (Th) and secondary reply posting (Sat). Postings and replies have to be on time to make this work and for you to receive credit. No posting will receive credit after the due dates.

HINT: Please draft your discussion responses in Word, and then copy and paste (do NOT attach) your response into the Canvas discussion text box. Canvas will sometimes log you out after a long period, and if you are drafting your response in the discussion area, you might lose it when the browser times out.

4. **Book Review Instructions (general to specific)**

Your review is to be between 3-5 pages in length (single-spaced or 1.5 spaced). This is short! If you revise and determine to be more direct, you can make it this short. An early draft will be longer. Your audience should be imagined to be adults of average to above average intelligence (students, parents, peers) who are not specialists in this field. You are writing for them not for me. Include your name and book citation on the first page. For this critical book review, cite pages in text (use parenthetical citations), not footnotes. No other sources are necessary. This means no bibliography.

**General:** This book review should have three parts:

1. **INTRODUCTION:** The first part of the review should describe the book’s main contributions/arguments. State the thesis of the book (you can identify more than one), major arguments and themes, why did they write this book?

   **SPECIFICS:** State the author and the name of the book. Describe the reasons for writing, the question(s) the book treats, and summarize the primary argument(s).

   *Use the* guiding question: Why did the author write the book-What kinds of needs are being addressed?

2. **Body:** The second part of the review should provide a more detailed presentation of the contents of these chapters: their scope and development. What did you learn? This will be the longest part of your review. It should seek to be objectively descriptive, not evaluative. Use in text (author, page) citations.

   **SPECIFICS:** present a substantive outline—in prose form—of the book that would help someone who has not read the book understand the contents of the book. This does not have to include every point of every chapter or even one point from every chapter.
3. Evaluate Engagement: In this portion of the paper, critically engage the book’s contributions. The third part should also include a personal response to the argument(s) of the book, noting strengths, readability, relevance/contribution, etc.

Use these guiding questions to help you (but need not all be answered):
1. Does it help you think more theologically and ethically about God, humanity, and the church?
2. Does the book help you in your Christian journey in any way?
3. Would you encourage a friend to read this book? Why or why not?
4. Conclusion: sum up the gist of the book, its importance, and your perspective.

5. Final Exam/Exegetical Essay: (see Module “Inductive Method Exegetical Documents”)
   1. Survey your passage and its context (see Gorman ch 3)
      1. The first task is to determine the parameters of your passage and why you are making this selection. If a passage has been given you, decide if it should include more verses or less and why. Are there seams, ways to identify introduction and closure, to a section of text? Some passages have very clear parameters, others do not.
      2. Record three to five sets of observations following the guidelines for observing a text found immediately below.

Guidelines for surveying a biblical text:
- Please use the NRSV.
- Approach the text as if it is the first time you have read it.
- Observations must come from the text itself, not from what you’ve heard it means. As you read it closely and repetitively, more and deeper understanding will come to you. See “Examples of Observations that Truly Observe” on Canvas.
- Read the passage and its entire context (a large section of the text), in a single sitting before recording notes.
- After you have read the passage within its setting (context), write your observations about what you have read. As you write observations, you may go back into the text. Do not simply restate each verse or chapter in your own words. Paraphrase might help you observe in your first set of observations, but after that avoid paraphrasing.
- How does your passage relate to the surround material; what separates it as a unit (seams)?
  Gorman ch 4 Context
- What genre is your passage? Narrative, oracle, poem, song, letter, essay? Gorman ch 5 (Structure and Movement)
- Do not interpret the passage yet. Simply observe what is there. Again, your observations should come directly from what is written in the text.

Additional guidelines for observations
  o Write down what comes to mind; cite verse references; be specific (getting it down on paper frees the mind to look at other things)
  o Note connections and relationships between verses, not just verse-by-verse summary or conclusions
  o Expand on observations; consider possibilities; look for patterns
  o Use full sentences (brief phrases will not make sense later)
  o Try making lists then expand on them

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2: Begin to interpret your passage Gorman ch 6 “Detailed Analysis"

1. Identify the weight-bearing sections of the narrative (the following steps will help)
2. List two to five Key Words/Phrases critical to the passage. These should bear the weight of the passage, and need to be studied and understood in order to understand the passage. Study at least 2 of your Key Words using a multi-volume Bible Encyclopedia such as the Anchor Bible Dictionary or the International Standard Bible Encyclopedia. Be sure to list what Encyclopedia you used and some insights from your study. (ISBE International Standard Bible Encyclopedia, ABD Anchor Bible Dictionary, or EJ Encyclopaedia Judaica)
3. List one to three Key Theological Themes from this passage. These summary phrases or sentences are not usually quotations from your passage, but reflect broader theological themes often discussed in systematic theologies. For example, they may describe characteristics of God or humankind. Cite references of all verses that emphasize each theme. This exercise is beginning to move your study from the Biblical text to theological analysis. Now choose one theological theme that is the most important to your passage, that bears the most weight. Explain why this is so by citing and showing how this single theological theme draws the entire passage together.
4. Outline your text in detail. Use good outline form. This will help you find the weight-bearing ideas and better understand the intent of the author.
5. What is the question that your text was written to address to its original hearers? Explain why the author wrote this particular passage to the original hearers. Doing some research can help you answer this question.
6. Write the exegetical idea of your passage in one sentence. The exegetical idea is the summary of the main point the author was trying to communicate to his original hearers. Consider, as best you can, the perspective of the original author. But you and the present are also important.
7. Your study brought you to your exegetical idea, answering the question, “What did this text mean [to them]?” Your essay may then consider, “What does this text mean [to us]?” But the weight of the essay is on the former question (but later, when you do sermons, you also address the latter).

3: Continue to interpret your passage Gorman ch 7 and 8

1. Read your text several times again and identify character qualities of God this text reveals. They may be explicit or implicit in the text. Is there a primary one? If so, what is it?
2. What evidence of human need, weakness, or sinfulness do you identify about the people in the text or those who initially received the text? This points us toward the “conflict” addressed by the text and why the text was given.
3. Refine the text’s single exegetical idea (or most important one). Edit it for clarity and make it stronger.

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4. Identify your audience.

4: Begin to move from study to essay (or sermon) Gorman ch 9-10

1. Continue to read your text. Review the message of the context of your passage.
2. What is the tension, or conflict, that is raised or you want to raise? Make sure this flows from your earlier study. It should relate to your listeners.
3. What is the resolution, or the answer, that this text will bring to the tension?

Do not use commentaries until you are finished the above exercises and only if you need help with historical backgrounds. They might help you see something you have not seen, but they can mislead you. Be careful! Most of the commentaries on the reference shelf of second floor Stamps Library will be acceptable for your research as well. Please use the data bases (i.e., ATLA) for journal articles and chapters about your specific passage by using the Scripture citation window and “Servant Songs” in key word or subject window.

6. Class Participation (25 points)

Preparation and Participation: Logging onto your online class on time, coming fully prepared, participating actively in the discussions and activities are important components of this part of your grade for the course. Failure to participate, login or submit assignments must be discussed with the professor. **Your class participation grade will be based on attendance each week, submissions on time, and active engagement during the class time.** Unexcused late work will lose 10 points if not submitted before class time. You must do your work in advance so that you can contribute to the class discussions. Unexcused absences beyond two class periods will result in 0 points for class participation.

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A Superior knowledge regarding characters, events, ability to read closely and observe, leading to interpretations based on the text itself and without regard to previously held assumptions. Demonstrated superior recognition of multivalent nature of biblical text and implications for interpretation and application.

B More than adequate knowledge regarding exegesis of the text and major exegetical practices and interpretive principles, central terms, and major figures; also possesses an awareness of field or discipline of scholarly approaches to the Bible.

C Basic knowledge of text and major exegetical practices and interpretive principles, central terms, major figures, also possesses an awareness of field or discipline of scholarly approaches to the Bible. Note that a grade below a C- does not constitute a passing grade. Please consult and refer to the Graduate Catalog, Graduate Center policies, and specific program Catalog guidelines for further information.

Graduate credit is not given for the grade of D or F.

Advance Assistance: Students wishing feedback (comments, no grade) from the instructor regarding initial drafts of papers/presentations are invited to schedule such with the instructor sufficiently in advance of due dates to enable review, discussion, and subsequent refinement (as necessary).

I may give an opportunity for Extra Credit work, but this will be of my own choosing.
Make-up work will be accepted for absences or failure to submit due to medical or emergency reasons. Please talk to me.

Study Questions (also in Course Resources in Modules)

Study questions are aligned with the Scripture reading and inductive assignment and will help you further observe. They are located in Course Resources under the first module, in the syllabus, and in Files all on Canvas. You should copy and paste them then answer them in the document your will create and submit. Answer them after you have made your series of observations. It’s “biblical” not Bible; it’s Bible, not bible.

Gen 1.1—2.3 means: read Genesis chapter one, verse one through Genesis chapter 2 verse 3. Always start with verse one of ch 1 if it says Gen 1-11 and end with the last verse of ch 11. Do not use textbooks, articles, websites, or any other resources to answer these questions.

GEN 1.1-2.4
1. What is the setting of this passage; what was there before any action began? Cite the reference.
2. List the verbs of ch. 1 in a column.

GEN 2.4-25
1. What is the setting of this passage, i.e. what was there before the action began?
2. List the verbs in a column beside Gen 1 verbs.
3. Note differences in order, vocabulary, content, and scope here from Gen 1-2:4.
4. What is the main similarity?
5. Do you think there two creation stories? Why or why not?

GEN 3
1. How does this passage construct an option for the humans from the very outset (figures/symbols, imperatives, animate and inanimate characters)?
2. Observe everything the text itself says about the serpent. Note what it does not say.  
3. What are the immediate consequences of eating –what happened before the LORD God confronts them?
4. How does Yahweh-Elohim respond to learning what the couple did?
5. Did God program humans to obey and to love? Were the couple destined to sin? Are we?
6. Did they die “that day?” What happened to them? Be specific. Contrast the reality of exile with the (much later) interpretive term “fall.”
7. When did the woman receive her second name? What does it mean? Compare to #6 here.
8. What happened to Eden? Does it matter? Look it up on Wikipedia or Google and write a comment.

Nothing Gold Can Stay - Robert Frost

Nature's first green is gold,
Her hardest hue to hold.
Her early leaf's a flower;
But only so an hour.
Then leaf subsides to leaf.
So Eden sank to grief,
So dawn goes down to day.
Nothing gold can stay.

GEN 4:1-11:9
1. List the points of contact between God and Cain in Genesis 4. Identify the initiator of contact at each point.
2. Does the text say why the LORD had no regard for Cain's offering? Any ideas?
3. What does God say about “sin?” parse v 7 –is “not doing well” sin or does sin appear afterwards? What is Cain’s potential relationship to sin?
4. What is Cain’s sin and the result?
5. Compare 4:7 to 3:16-18. Comment—NOTE In Hebrew: both end with “he/it will rule you/it.”

2 See 1 Sam 29.4, 2 Sam 19.22, 1 Kgs 5.4, 1 Kgs 11.23, Job 1-2, Zech 3.1, 1 Chron 21.1 for appearances of the term that means “adversary” or “opponent” in the Bible (satan or hasatan).
GEN 5:1—11:10
1. Gen 5:1a is a toledoth formula “This is a list of . . .” (NRSV) OR “these are the generations of,” and is used throughout Genesis, usually to introduce a genealogy. Compare 5:1-2 to Gen 1:26-27; comment. Compare Gen 5:1, 10:5, 20, 31-32, and 11:10, 27.
2. Why do you think the writer was concerned with genealogies? Do the genealogies fit in naturally with the rest of narrative or do they seem to interrupt it? What do they do?
3. Why did the LORD bring the flood? Cite chapter and verse.
6. What do we learn about people and God in Gen 3-11? How does God react to disobedience (Eve, Adam, Cain), violence (6:11), ambition (Babel)?
7. On what note does 11.9 end (positive, negative, punishment or mercy)? Compare to 3:21, 4:15 and 9:1. Is there any mark or sign of mercy or grace offered at the end of the Babel story?

GEN 11:10-17:27
1. Gen 11:10-32 forms a transition between Babel and the patriarchal narratives that begin with Abraham—how is this parallel other passages in Genesis that you have read so far? (See # 6 above).
2. Cite the incidents where God speaks to Abram/Abraham and Sarai/Sarah. 3. What are God's promises and instructions (covenant making)? Be specific. Describe the rituals involved in chs 15 and 17.
4. What are the conditions/obligations expected of Abraham and Sarah? How do they respond?
5. List the other characters in this section and note their role and relationships to Abraham and to God.
6. Cite Abraham and Sarah’s failures to act in faith. What do you think is the meaning of this?

GEN 18-22
1. How might Abraham be a resolution or mark of mercy to the Babel violations?
2. How does Abraham influence God in Gen 18? Can you apply this to your walk with God? Does God alter plans because of your prayers?
3. What is the significance of the births of Ammon and Moab? When you read the rest of the OT, watch for the appearances of the nations that come from these babies. Who do you know was a Moabite?
4. How do we gain a sense of the closeness of Abraham and Isaac in ch 22? Look for repetition. What is missing? What are you reactions to this difficult story?
5. See Hebrews 11:17-19 as an example of a NT author interpreting their Scriptures in the light of Jesus' story. Comment on this explanation of Abraham's faith. Do you agree?
6. How does God provide for Hagar and Ishmael? What do you think of Sarah’s role?

GEN 23-24
1. Why did Abraham buy the field?
2. In Gen 24, what would be at issue should Isaac marry a Canaanite? Why do you think he should not return to Haran?

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3. Notice Laban and all the dialogue. Write about Rebecca’s role. What would you say if you were writing a sermon focusing on Rebecca? Notice the reference to Sarah here.

GEN 25-27
1. How are the promises transferred from Abraham to Isaac and Jacob?
2. How does the writer describe Jacob and Esau?
3. With whom did Jacob wrestle? Use biblical evidence, not speculation.
4. Study the drama of ch. 27. Outline it. What do you think of each character?
5. Compare ch 27 to ch 22. Again, notice the repetition. Reflect in writing.

GEN 28-36
1. How is Laban a match or foil (counterpart) for Jacob? Discuss similarities and the covenant they finally make.
2. Comment upon the actions of Rachel and Leah.
3. What do we learn about Esau as the years go by?
4. Share reflections on ch 34. What is at risk here? Discuss the complications, blame, credit, honor/shame issues.
5. Notice naming in both chapters 32 and 35 and reflect on the meanings.
6. What do you think of Jacob as God’s covenant partner? Is it comforting or disconcerting?

GEN 37:1-50:26
1. What is Joseph like as a boy? Describe his brothers.
2. What does Tamar do? Why?
3. What is the theme of ch 38? Reflect on this as you proceed through ch 50.
4. Who is considered more righteous? (Note and remember the names of the twins born to Tamar by Judah.)
5. What is the contact between God and Joseph?
6. What do the repeated symbols in the story represent? (Look for the function of garments and dreams). ***** (rest due next week)
7. Cite examples of drama and suspense in the story. Does the writer expand upon the inner turmoil of the characters or simply tell what an observer might see?
8. What are Joseph’s four households? How does he move from one to the next? How do pits (literal and figurative) preserve his life?
9. Recall: who was rewarded in the prisoners’ dreams? Why? What is the difference in the dreams? Remember Gen 38 and Tamar: How does ch 38 relate to the unfolding theme of the Joseph story?
10. What is God’s final promise to Jacob in ch. 46? How is the promise made in Gen 12 fulfilled in the Joseph story?
11. Note the blessings given to Reuben, Simeon, Levi, Judah and Joseph. As the story progresses, what are the changes in the brothers, especially Judah.
12. Carefully consider Joseph’s words in Gen 50:19-21 and tell the significance for the future nation of Israel? What does this tell us about God and about Joseph?
13. What was Joseph finally able to do—the main purpose of this entire story?
14. Which of the patriarchs has been a source of blessing to other nations?
Citations of Biblical Verses

Always write “biblical” not Biblical (unless it is at the beginning of a sentence or a title). Always write Bible, not bible. Citations of modern Bible versions do not require publisher’s information in either footnotes or bibliography; instead, use standard abbreviations for the Bible version (e.g., NRSV, RSV, NIV, NASB; see SBLHS 8.2). If citing scripture from a single version, include the abbreviation of the version (following the chapter and verse) on the first scripture reference only. When citing more than one version in a paper, include the version after each citation.

“Now Ahab had seventy sons in Samaria” (2 Kgs 10:1 NRSV).

When citing specific chapters and verses, use the standard abbreviated titles of biblical books provided in SBLHS 8.3.1–3. If a biblical book is the first word of the sentence, do not abbreviate the title. Also, when referring to the book as a whole or a person with the same name as a biblical book, do not abbreviate.

Right: Revelation 3 begins with the letter to the church in Sardis. We know little about the historical Habakkuk.
Wrong: Rev 3 begins with the letter to the church in Sardis.

Cite Bible verses with chapter and verse(s) using Arabic numerals separated by a colon. Do not write out the numbers.

Right: John 5:8–9
Wrong: John chapter five verses eight and nine.

When citing multiple passages, list the abbreviated title of each new biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction “and” or an ampersand before the last citation. List passages in canonical and numerical order.

Right: Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5; Acts 15:1–5; Rom 1:8–12

In Study Bibles such as The HarperCollins Study Bible or The New Oxford Annotated Bible, special articles and the notes (usually at the bottom of the page) are not part of the biblical text. Study notes are written by authors or editors whose names are included in the front matter of the Study Bible. If these notes are cited, all the relevant information from the specific study Bible should be included.

First citation (footnote or endnote)

Second citation

Bibliography

Internet Resources for citations
University and Seminary Policies

APS Syllabus Requirements and Policy Statements

This link includes many other policies and statements that are required to be included in this syllabus by Azusa Pacific University and its accreditors, the Seminary, and the Department. These policies and statements are provided for transparency and for your benefit. Please read them and communicate with your instructor as soon as possible if you have any questions. It includes among other topics:

Academic Integrity Policy

The practice of academic integrity to ensure the quality of education is the responsibility of each member of the educational community at Azusa Pacific University. It is the policy of the university that academic work should represent the independent thought and activity of the individual student and work that is borrowed from another source without attribution or used in an unauthorized way in an academic exercise is considered to be academic dishonesty that defrauds the work of others and the educational system. Engaging in academic dishonesty is a serious offense for which a student may be disciplined or dismissed from a program. The full academic integrity policy is available in the graduate catalog and on the link on the Home Page of Canvas, the Syllabus page and the first page of this syllabus.

Any type of plagiarism will result in an “F” for the assignment, first offense and an F in the course, second offense. Sharing and/or collaborating with one another on Inductive Assignments is accepted, as long as all parties contribute to a discussion and each person writes their own submissions.

Support Services Policy

Information regarding various co-curricular and academic support services for graduate students can be found in the Graduate Catalog. (https://www.apu.edu/graduateprofessionalcenter/student-engagement). Please contact your faculty advisor and/or the Graduate Center should you have any additional questions.

Students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in Accessibility and Disability Resources as soon as possible to initiate disability verification and discuss reasonable accommodations that will allow the opportunity for full participation and for successful completion of course requirements. For more information, please contact Accessibility and Disability Resources by phone at 626-815-3849, or email at disabilityservices@apu.edu.

Diversity Statement

Affirming that diversity is an expression of God’s image, love, and boundless creativity, it is the University’s aim to collectively nurture an environment that respects each individual’s uniqueness while celebrating our collective commonalities. It is in this spirit that we collectively strive to create an inclusive environment in which all students, staff, faculty, and administrators thrive.

Azusa Pacific University encourages community members to resolve conflict directly, when possible. If an APU community member perceives that hostile words or behaviors were directed toward an individual or a group based on that individual’s or the group’s identity, they can submit a Bias Incident Report. Information on the reporting process is available on the website at https://www.apu.edu/diversity/bias/.
Copyright Policy
Materials used in connection with this course may be subject to copyright protection. Students and faculty are both authors and users of copyrighted materials. As a student you must know the rights of both authors and users with respect to copyrighted works to ensure compliance. It is equally important to be knowledgeable about legally permitted uses of copyrighted materials. Information about copyright compliance, fair use and websites for downloading information legally can be found at http://apu.libguides.com/c.php?g=720915
Selected Bibliography

Scripture, Science and Religion, Evolution

Giberson, Karl W. Saving the Original Sinner: How Christians Have Used the Bible’s First Man to Oppress, Inspire, and Make Sense of the World.
Harrison, Peter. The Territories of Science and Religion (University of Chicago Press, 2015).

Climate change


Astronomy

Gingerich, Owen The Book Nobody Read: Chasing the Revolutions of Nicolaus Copernicus (Walker Books, 2004).

Books by Edward J. Larson


Links to scientists and biblical scholar presentations

Middleton First Presentation
Richart First Presentation
Discussion after First Presentations (Middleton & Richart)
Larson First Presentation
Oksala First Presentation
Discussion after First Presentations (Larson & Oksala)
Middleton Second Presentation
Richart Second Presentation
Discussion after Second Presentations (Middleton & Richart)
Larson Second Presentation
Oksala Second Presentation
Discussion after Second Presentations (Larson & Oksala)

Genesis

Anderson, B. From Creation to New Creation (Fortress, 1994).
Kvam, K. et al., eds., Eve and Adam: Jewish, Christian and Muslim Readings… (Indiana, 1999).
_____. “The Jerusalem Temple in Devotional and Visionary Experience” in Jewish Spirituality, ed. by W. S. Green.
_____. Sinai and Zion: An Entry into the Jewish Bible (San Francisco: HarperSanFrancisco, 1985).

Biblical Interpretation and Intertextuality


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**Israel and Others**


**Hebrew Poetry and Literary Methods**


Formation and Shape of the Hebrew Bible


Mission Statement of the University: Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

Following the APU Credit Hour policy to meet the identified learning outcomes, this four-unit course, delivered over a 16-week term, will approximate two hours/week classroom or direct faculty instruction and 90 minutes/week guided online study. In addition, out-of-class student work will be approximate 12 hours each week.

Moises Lopez, Ph.D., Assistant Professor of Biblical Studies
Office: Duke 234; Office Hours (via Zoom):
Email: moiseslopez@apu.edu Phone: 626) 815-6000 ext. 5434 please use email to reach me
APU Bookstore: 800 815-5044 (or 800-933-1950), FAX 626-969-8806

GBBL 511 Catalog Course Description: Students will be introduced to the Bible, its formation as Christian Scripture, and the inductive method of interpretation, using the book of Genesis. They will learn to pay attention to content and context, recognize the significance of genre (e.g. narrative, law, poetry) and evaluate historical, literary, theological, practical, and canonical approaches for interpretation and application. This course will also resource seminarians to influence their communities toward a greater understanding and use of science.

Prerequisite to all CORE Bible courses.

Expanded description: This course studies Israel’s stories of origins for their theological meanings as conveyed by literary methods. We focus on God and the women and men characters who produced and preserved Israel within Genesis as well as how God's people survived by means of the stories of Genesis. In addition to the methods and principles of biblical interpretation, students will appreciate the settings from which the Bible came aided by historical, contextual approaches to biblical texts. These practices will aid them in teaching, preaching, and personal Bible study.

GBBL 511 is one of two courses benefitting from a grant by AAAS to integrate the insights of science within our seminary curriculum and ethos.¹ We expect that this project, including this course, will lead to transformed views about the dialogue between science and theology and facilitate new collaboration between the theology and science faculty at APU. We will model a welcoming approach to scientific discoveries of all sorts by turning to biologists, who show the interdependence and communal life of humans with other living beings, including microbes within our bodies; and to

¹ American Association for the Advancement of Science www.AAAS.org. The other course is GTHE 513 Church History II.
astronomers, who view and measure the stars, galaxies, and planets—-their distance and hence their age. We will hear from astronomers and biologists, who will present their research. Students will also learn from other scholars who have contributed to the science/Bible/theology discussion. The revised course content will resource seminarians to influence their communities toward a greater understanding and use of science.

**Student Learning Outcomes** will be accomplished through the assignments, class meetings, online discussions, all of which include readings, lectures, videos, writing, and student presentations in class: The first two are science SLOs.

During this course, students will:

1. Synthesize readings, class lectures, and class discussions about the changing perspectives on the physical universe over time, including especially those of the producers of the Bible and people today who benefit from scientific technology. SCIENCE SLO (In class and online discussions, book review).

2. Demonstrate in class discussions and in writing how transformed views of the non-competitive purposes of Scripture, theology, and science can be communicated to others. SCIENCE SLO and FAITH INTEGRATION SLO. (In class and online discussions, book review/blog).

3. Write perceptive observations of passages from Genesis reflecting an understanding of the significance of genre, other literary techniques, contexts, and intertextuality; and how this advances theological interpretation. FAITH INTEGRATION SLO. (Weekly inductive assignments)

4. Employ LOGOS Bible software, textbooks, databases, and other resources for effective interpretation. FAITH INTEGRATION SLO. (Weekly Logos assignments)

5. Explain how historical, source, and redaction approaches to the Bible demonstrate the relationship among traditions, texts, and canon within Israel’s history and enrich biblical interpretation. (Course module assignments and discussion posts).

6. Demonstrate exegetical/interpretive skills by writing an essay on a selected Genesis passage to be used for teaching and/or preaching. FAITH INTEGRATION SLO. (Final exam/exegetical paper).

7. Evaluate the role of women and men in the book of Genesis and examine the relevance of this for today. (Course module assignments).

**Textbooks (kindle is fine)**


LOGOS BIBLE SOFTWARE explained in course communications. An email will be sent early in the course to the students in this course about how to download Logos. Tutorials will be provided by Logos and in this course.

Recommended Books (possible options for book review or blog)

- Giberson, Karl W. *Saving the Original Sinner: How Christians Have Used the Bible’s First Man to Oppress, Inspire, and Make Sense of the World*.
- ______. Editor. *Portraits of Creation*. Grand Rapids. William B. Eerdmans Publishing Company. See also bibliography, esp. the science section

Websites on Scripture, Science and Religion, Evolution

- AAAS.org
- Biologos.org
- https://christianhistoryinstitute.org/magazine
- scenceforseminaries.org; https://www.scienceforseminaries.org/resources/

Hubble Images

- https://www.nasa.gov/mission_pages/hubble-multimedia/index.html (Links to an external site.)

Hubble media Resources

- https://www.nasa.gov/content/goddard/hubble-media-resources

Tom McLeish page on Amazon

- https://www.amazon.com/Tom-McLeish/e/B00I6GOFX8/ref=dp_byline_cont_pop_book_1

Richard Middleton

- https://jrichardmiddleton.wordpress.com/articles/
- https://www.amazon.com/Mestizo-Augustine-Theologian-Between-Cultures/dp/083085150X


**APS Syllabus Requirements**

*This link* includes many policies and statements that are required to be included in this syllabus by Azusa Pacific University, the Department, and its accreditors. These policies and statements are provided for transparency and for your benefit. Please read them and communicate with your instructor as soon as possible if you have any questions.²

**GBBL 511 Course Policies**

- For a four-unit class, graduate students are expected to spend a minimum of 12 hours in preparation per week.
- Please arrive to Zoom meeting promptly and actively participate by sharing insights and asking questions.
- Students are responsible for knowing information provided in class whether or not they are present. Course schedule, topics, evaluation, and assignments may be changed at the instructor’s discretion.
- Schedule appointments with the professor for help in advance of deadlines.
- Assignments should be completed before each class meeting. Ask for clarification in class meetings or by email. Other students might have the same questions.
- Please put your name, class number, date, on the first page of each week’s assignment and clearly identify each entry throughout (e.g., assigned passage).

**Course Overview:**

1. This online course utilizes synchronous and asynchronous elements:
   - **Synchronous:** Students will participate in weekly 110 minutes Zoom meetings with the class, from 6:00-7:50 pm every Wednesday.
   - **Asynchronous:** Other course material each week will be assigned for reading and discussion asynchronously in Canvas.

² [https://docs.google.com/document/d/1PIhv2tZtAVi3RmuclL0aAzjBuass8V65ZvOJ-dXQweA/edit](https://docs.google.com/document/d/1PIhv2tZtAVi3RmuclL0aAzjBuass8V65ZvOJ-dXQweA/edit)
2. **Weekly Inductive Assignments**: An assignment will be due for each week (starting in week 2) that consists of one or more steps of the inductive method and study questions (in this syllabus); see Column 1 in the Calendar Assignment Schedule (CAS). Other reading assignments for which Reading Responses (RR) will be due (see Column 3 in the CAS). These will also appear in each week’s Modules on Canvas. In general, students are required to spend 5-6 hours on each assignment. For details of each assignment, see below in this syllabus and on Canvas.

3. **Weekly Canvas Discussions** (mentioned above): Each week we will discuss 1-3 topics in online (threaded) discussions that relate to textbook and/or Canvas readings. See Column 4 in the calendar assignment schedule (CAS). These will also appear in each week’s Modules on Canvas. **Threaded discussion** occurs when one student posts a message that is visible to other students, who then respond to the first and each other’s posts. In general, students are expected to spend 4-5 hours viewing/reading the course material and responding to the discussions. Postings must be substantive (see the definition of a substantive posting below). **Primary postings are due in Canvas by Saturday @ 11:59 pm PST, and at least one secondary reply posting is due by Monday @11:59 pm of each week.**

**Further Instructions about Canvas Discussions (col 4 in CAS)**

**Discussion A** The asynchronous aspect of this course involves participation in class discussions using Canvas. Students are expected to complete the assigned reading or watch the posted video(s), and post a primary substantive posting **by Saturday @ 11:59 pm** for each Discussion. A secondary **reply** to a colleague’s primary posting is due **by Monday @11:59 pm**. Postings will be evaluated on their adherence to the following guidelines for substantive postings:

**Definition of Substantive Postings**

- **Primary postings** should: (1) be between 100-300 words in length (unless otherwise directed), and (2) directly interact with course content. When you quote or point to an idea from a textbook, remember to use author-page citations (Davis 139).

- **Secondary postings** “replies” should: (1) respond to the primary posting in a respectful and constructive way, and (2) add to the discussion. This means that you are not simply saying, “That’s a good point! I hadn’t thought of that.” To be substantive, you need to add an idea from your own experience, or something else found in the reading or lectures. Explain **why** you think it is a good point. Also, remember that you are not required to agree with your colleagues (or the professor!); in fact, conversation between individuals with differing perspectives can be healthy and illuminating! Please maintain an encouraging, respectful, and uplifting tone.

- **Primary postings are due in Canvas by Saturday @ 11:59 pm, and at least one secondary reply posting is due by Monday @11:59 pm of each week.**
AGAIN: To receive full credit, students post both a substantive primary (Saturday) and secondary reply posting (Monday). Postings and replies have to be on time to make this work and for you to receive credit. No posting will receive credit after the due dates.

HINT: I strongly recommend that you draft your discussion responses in Word, and then copy and paste (do NOT attach) your response into the Canvas discussion text box. Canvas will sometimes log you out after a long period, and if you are drafting your response in the discussion area, you might lose it when the browser times out.

**Discussion B** includes student comments, questions, viewing videos and other material. These can be about the past week’s class and assignments or the upcoming week as you prepare for that class.

<table>
<thead>
<tr>
<th>Attendance &amp; Participation</th>
<th>45 pts</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inductive and Reading Assignments (12)</td>
<td>240 pts</td>
<td>35</td>
</tr>
<tr>
<td>Canvas Discussions (12)</td>
<td>240 pts</td>
<td>35</td>
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<tr>
<td>Book Review</td>
<td>50 pts</td>
<td>8</td>
</tr>
<tr>
<td>Final Exegetical Essay</td>
<td>75 pts</td>
<td>15</td>
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<td><strong>TOTAL =</strong></td>
<td><strong>650 pts</strong></td>
<td><strong>100%</strong></td>
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**Definitions and Descriptions**

**The Inductive Method** describes a process of close reading of a text on its own terms, by setting aside assumptions, theological formulations, and previous learning. Deductive approaches seek to find evidence in the text for ideas brought to the text and assumptions of what the text should say.

**Exegesis** describes the result close reading and multiple observations that leads to understanding, explanations, and eventually interpretation and application. This includes understanding the function of literary forms and their significance for the hermeneutical (interpretive) task.

*Observations* are comments based upon what you notice from the text itself as if reading the text for the first time. Do not listen to your previous views of the text under review or theology you may have acquired elsewhere. Good observations indicate that you are aware of context—material previous and subsequent to your passage. Observations recognize connections to earlier incidents or dialogue within the narrative; often (but not always) signaled by transitional terms such as “therefore,” or “after these things,” Observe order, repetition, curious details, dialogue, gaps, questions, problems, differences in reports of the event from the record of that previous event, etc. Detect and discern editorial comments and seams in the text. Seams are sentences that mark movement, change of scene or subject, editorial attempts to sew one section to another, or explain something to the editors’ audiences of their time. Again, observations MAKE CONNECTIONS to the passage’s context and other contexts: this is intertextuality. Nothing is insignificant! Write what you have observed, always remembering that good observations are not paraphrases. However, sometimes to wonder and detect, to get to a good observation, you may need to paraphrase in your earliest readings of the passage(s).
use the term “survey” to mean that each passage assigned requires three readings and three lists of observations.
Instructions for Assignments

1. Date and clearly identify each assignment (your name, text observed, e.g. Gen 1:1-4; Birch ch 1 or 17-34.)

2. Observations of Scripture passage. This is your own engagement with the text, not with scholars’ interpretations. Do not read textbooks or any other material. For each assigned scripture reading in the Assignment Schedule, read; record observations* and questions; repeat this three times for each passage. Three lists of observations.

3. Then reread and write:
   - What do the texts say about God, Israel, the human characters, their free will, and the consequences of their choices?
   - What speaks to you? What do you find applicable to the present and how?
   - What would be a sermon topic from this passage (be sure to reflect slowly and carefully, if this is not applicable, say why).

4. Answer Study Questions found in syllabus. SQs will be the basis for discussions. They help you to observe Scripture further and prepare for each class.

5. Written Responses to Secondary Readings: “Reading Responses” (RR) to textbooks and Canvas articles. Date and clearly identify each entry—your name, book or article name, author, pages). May be paragraph and/or list form.
   1) Capture high points that will help you remember the content.
   2) What did you learn? (What is new?)
   3) Identify any aspects that you question, confuse you, and/or wish to discuss in class and pose a question to the author/s or instructor about the reading.

In addition to weekly biblical study, readings, and online discussions, students will submit a book review of 3-5 pages and an exegetical essay, the final exam. Several guides are provided for the exegetical essay in the Gorman textbook.

Book Review: 50 points

Final Exegetical Essay: 70 points

See CAS for course assignment schedule on the Canvas Home Page, Syllabus Page, and Files
Study Questions

Study questions are aligned with the Scripture reading and inductive assignment and will help you further observe. They are located in Course Resources under the first module, in the syllabus, and in Files all on Canvas. You should copy and paste them then answer them in the document your will create and submit. Answer them after you have made your series of observations. Feel free to add your own questions but make sure to try to answer them.

Gen 1.1—2.3 means: read Genesis chapter one, verse one through Genesis chapter 2 verse 3. Always start with verse one of ch 1 if it says Gen 1-11 and end with the last verse of ch 11. Do not use textbooks, articles, websites, or any other resources to answer these questions.

GEN 1.1-2.4
1. What is the setting of this passage; what was there before any action began? Cite the reference.
2. List the verbs of ch. 1 in a column.

GEN 2.4-25
1. What is the setting of this passage, i.e. what was there before the action began?
2. List the verbs in a column beside Gen 1 verbs.
3. Note differences in order, vocabulary, content, and scope here from Gen 1-2:4.
4. What is the main similarity?
5. Do you think there two creation stories? Why or why not?

GEN 3
1. How does this passage construct an option for the humans from the very outset (figures/symbols, imperatives, animate and inanimate characters)?
2. Observe everything the text itself says about the serpent. Note what it does not say.³
3. What are the immediate consequences of eating—what happened before the LORD God confronts them?
4. How does Yahweh-Elohim respond to learning what the couple did?
5. Did God program humans to obey and to love? Were the man and woman destined to sin? Are we?
6. Did they die “that day?” What actually happened to them? What do you think this means?
7. When did the woman receive her second name? What does it mean? Compare to #6 here.
8. What happened to Eden? Does it matter? Look it up on Wikipedia or Google and write a comment.

GEN 4:1-11:9
1. List the points of contact between God and Cain in Genesis 4. Identify the initiator of contact at each point.
2. Does the text say why the LORD had no regard for Cain's offering? Any ideas?

³ See 1 Sam 29.4, 2 Sam 19.22, 1 Kgs 5.4, 1 Kgs 11.23, Job 1-2, Zech 3.1, 1 Chron 21.1 for appearances of the term that means “adversary” or “opponent” in the Bible (satan or hasatan).
3. What does God say about “sin?” parse v 7—is “not doing well” sin or does sin appear afterwards? What is Cain’s potential relationship to sin?
4. What is Cain’s sin and the result?
5. Compare 4:7 to 3:16-18. Comment—NOTE In Hebrew: both end with “he-it will rule you/it.”

Gen 5:1—11:10
1. Gen 5:1a is a toledoth formula “This is a list of . . .” (NRSV) OR “these are the generations of,” and is used throughout Genesis, usually to introduce a genealogy. Compare 5:1-2 to Gen 1:26-27; comment. Compare Gen 5:1, 10:5, 20, 31-32, and 11:10, 27.

2. Why do you think the writer was concerned with genealogies? Do the genealogies fit in naturally with the rest of narrative or do they seem to interrupt it? What do they do?

3. Why did the LORD bring the flood? Cite chapter and verse.


5. What do we learn about people and God in Gen 3-11? How does God react to disobedience (Eve, Adam, Cain), violence (6:11), ambition (Babel)?

6. On what note does 11.9 end (positive, negative, punishment or mercy)? Compare to 3:21, 4:15 and 9:1. Is there any mark or sign of mercy or grace offered at the end of the Babel story?

GEN 11:10-17:27
1. Gen 11:10-32 forms a transition between Babel and the patriarchal narratives that begin with Abraham—how is this parallel other passages in Genesis that you have read so far? (See # 6 above).

2. Cite the incidents where God speaks to Abram/Abraham and Sarai/Sarah.

3. What are God's promises and instructions (covenant making)? Be specific. Describe the rituals involved in chs 15 and 17.

4. What are the conditions/obligations expected of Abraham and Sarah? How do they respond?

5. List the other characters in this section and note their role and relationships to Abraham and to God.

6. Cite Abraham and Sarah’s failures to act in faith. What do you think is the meaning of this?

GEN 18-22
1. How might Abraham be a resolution or mark of mercy to the Babel violations?
2. How does Abraham influence God in Gen 18? Can you apply this to your walk with God? Does God alter plans because of your prayers?
3. What is the significance of the births of Ammon and Moab? When you read the rest of the OT, watch for the appearances of the nations that come from these babies. Who do you know was a Moabite?
4. How do we gain a sense of the closeness of Abraham and Isaac in ch 22? Look for repetition. What is missing? What are you reactions to this difficult story?
5. See Hebrews 11:17-19 as an example of a NT author interpreting their Scriptures in the light of Jesus’ story. Comment on this explanation of Abraham's faith. Do you agree?
6. How does God provide for Hagar and Ishmael? What do you think of Sarah’s role?

GEN 23-24
1. Why did Abraham buy the field?
2. In Gen 24, what would be at issue should Isaac marry a Canaanite? Why do you think he should not return to Haran?
3. Notice Laban and all the dialogue. Write about Rebecca’s role. What would you say if you were writing a sermon focusing on Rebecca? Notice the reference to Sarah here.

GEN 25-27
1. How are the promises transferred from Abraham to Isaac and Jacob?
2. How does the writer describe Jacob and Esau?
3. Study the drama of ch. 27. Outline it. What do you think of each character?

GEN 28-36
1. How is Laban a match or foil (counterpart) for Jacob? Discuss similarities and the covenant they finally make.
2. Comment upon the actions of Rachel and Leah.
3. What do we learn about Esau as the years go by?
4. Share reflections on ch 34. What is at risk here? Discuss the complications, blame, credit, honor/shame issues.
5. Notice naming in both chapters 32 and 35 and reflect on the meanings.
6. With whom did Jacob wrestle?
7. What do you think of Jacob as God's covenant partner? Is it comforting or disconcerting?

GENESIS 37-45
1. What is Joseph like as a boy? Describe his brothers.
2. What does Tamar do? Why?

3. What is the theme of ch 38? Reflect on this as you proceed through the following chapters. How does this theme relate to the unfolding theme of the Joseph story?

4. Who is considered more righteous? (Note and remember the names of the twins born to Tamar by Judah.)

5. What are Joseph's four households? How does he move from one to the next? How do pits (literal and figurative) preserve his life?

6. What do the repeated symbols in the story represent? (Look for the function of garments and dreams).

7. Cite examples of drama and suspense in the story. Does the writer expand upon the inner turmoil of the characters or simply tell what an observer might see?

8. What do you think about Joseph’s understanding of God and His plans?

**GEN 46-50**

1. What is God's final promise to Jacob - ch. 46? How is the promise made in Gen 12 fulfilled in the Joseph story?

2. Note the blessings given to Reuben, Simeon, Levi, Judah and Joseph. As the story progresses, what are the changes in the brothers, especially Judah.

3. Carefully consider Joseph's words in Gen 50:19-21 and tell the significance for the future nation of Israel? What does this tell us about God and about Joseph?

4. Recall: who was rewarded in the prisoners’ dreams? Why? What is the difference in the dreams?

5. What was Joseph finally able to do—the main purpose of this entire story? What did Tamar do? Why is she righteous? What are the similarities! What are the differences?

6. Which of the patriarchs has been a source of blessing to other nations?
Citations of Biblical Verses

Always write “biblical” not Biblical (unless it is at the beginning of a sentence or a title). Always write Bible, not bible

Citations of modern Bible versions do not require publisher’s information in either footnotes or bibliography; instead, use standard abbreviations for the Bible version (e.g., NRSV, RSV, NIV, NASB; see SBLHS 8.2). If citing scripture from a single version, include the abbreviation of the version (following the chapter and verse) on the first scripture reference only. When citing more than one version in a paper, include the version after each citation.

“Now Ahab had seventy sons in Samaria” (2 Kgs 10:1 NRSV).

When citing specific chapters and verses, use the standard abbreviated titles of biblical books provided in SBLHS 8.3.1–3. If a biblical book is the first word of the sentence, do not abbreviate the title. Also, when referring to the book as a whole or a person with the same name as a biblical book, do not abbreviate.

Right: Revelation 3 begins with the letter to the church in Sardis. We know little about the historical Habakkuk.
Wrong: Rev 3 begins with the letter to the church in Sardis.

Cite Bible verses with chapter and verse(s) using Arabic numerals separated by a colon. Do not write out the numbers.

Right: John 5:8–9
Wrong: John chapter five verses eight and nine.

When citing multiple passages, list the abbreviated title of each new biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction “and” or an ampersand before the last citation. List passages in canonical and numerical order.

Right: Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5; Acts 15:1–5; Rom 1:8–12

In study Bibles such as The HarperCollins Study Bible or The New Oxford Annotated Bible, special articles and the notes (usually at the bottom of the page) are not part of the biblical text. Study notes are written by authors or editors whose names are included in the front matter of the study Bible. If these notes are cited, all the relevant information from the specific study Bible should be included.

First citation (footnote or endnote)

Second citation

Bibliography
FURTHER HELP FOR OTHER TYPES OF SOURCES
Internet Resources for citations
http://apu.libguides.com/content.php?pid=82389&sid=611302 (apu.edu; click Libraries, Citation Guides, Turabian)
http://owl.english.purdue.edu/owl/resource/717/03/
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**Formation and Shape of the Hebrew Bible**


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