



Bible and Theology Department

“Shaping Servant-Leaders”

— Syllabus —

COURSE NUMBER and TITLE: BNT 901: *New Testament Use of the Old Testament*

CREDIT HOURS: 3

SEMESTER: Summer 2018

COURSE DAY/TIME: 5/7-11 (M-F)/8-5pm
(seated)

LOCATION: AGTS ROOM 114

INSTRUCTOR: W.E. Nunnally, PhD

PHONE: 417.865.2815 EX 8880

OFFICE: AGTS/ROOM 210

EMAIL: nunnallyw@evangel.edu

OFFICE HOURS: meetings by
appointment only in summer sessions

REQUIRED TEXTS:

Gowan, Donald E. *Bridge Between The Testaments*. Allison Park, Pennsylvania: Pickwick, 1986. ISBN: 0915138883.

Charlesworth, J. H., ed. *The Old Testament Pseudepigrapha*. Garden City, NY: Doubleday, Volume 1, 1983; Volume 2, 1985 (a paperback edition published by Hendrickson in 2010 is also available, though the pagination will have to be adjusted). ISBNs: 0385096305 (v. 1) 0385188137 (v. 2).

Henze, Matthias, ed. *A Companion to Biblical Interpretation in Early Judaism*. Grand Rapids: Eerdmans, 2012. ISBN: 978-0-8028-0388-7.

A modern edition of the Bible, to be brought to class each day. The professor will use the NASB in class.

A modern edition of the Old Testament Apocrypha. Cf. the volume edited by Coogan in the list of “Recommended Texts” below.

Stone, Michael E., ed. *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus*, volume 2. Philadelphia: Fortress, 1984. ISBN: 0800606035.

Strack, H. L. and G. Stemberger. *Introduction to the Talmud and Midrash*. Minneapolis: Fortress, 1992 (a paperback edition is also published by Fortress, 1996, which can be used with adjustments for minor variations in pagination). ISBN: 0800625242.

Vermes, Geza. *The Complete Dead Sea Scrolls in English*. New York: Penguin, 2011. ISBN:

RECOMMENDED TEXTS:

Archer, G. L. and G. C. Chirichingno. *Old Testament Quotations in the New Testament*. Chicago: Moody, 1983.

Chilton, B. D. *A Galilean Rabbi and His Bible: Jesus' Use of the Interpreted Scripture of His Time*. Wilmington, DE: Glazier, 1984.

Cohen, S. J. D. *From the Maccabees to the Mishnah*. Philadelphia: Westminster, 1987.

Commentary on the New Testament Use of the Old Testament, eds. Beale, G. K. and D. A. Carson. Grand Rapids: Baker, 2007.

Elwell, Walter A. and Robert W. Yarbrough. *Readings from the First-Century World*. Grand Rapids: Baker, 1998, pp. 123ff.

Evans, Craig A. *Ancient Texts for New Testament Studies: A Guide to the Background Literature*. Grand Rapids: Baker, 1998.

Feldman, Louis H., James L. Kugel, and Lawrence H. Schiffman. *Outside the Bible: Ancient Jewish Writings Related to Scripture*, volumes 1-3. Philadelphia: Jewish Publication Society, 2013. [These volumes are arranged topically and work by work, covering interpretative aspects of the LXX, the Scrolls, Hellenistic Jewish authors including Philo, the Apocrypha, the Pseudepigrapha, the Testamental Literature, Josephus, and to a considerably lesser degree, Rabbinic Literature.] BM 496.6/.098/2013/v.1-3. [See AGTS student portal for pdf files.](#)

Henze, Matthias. *Biblical Interpretation at Qumran*. Grand Rapids, Eerdmans, 2005.

Isaiah in the New Testament, eds. S. Moyise and M. J. J. Menken. London: T. and T. Clark, 2005.

Kaiser, W. C. *The Uses of the Old Testament in the New Testament*. Chicago: Moody, 1985.

Longenecker, R. N. *Biblical Exegesis in the Apostolic Period*. Grand Rapids: Eerdmans, 1999.

Mulder, Martin Jan, ed. *Mikra: Test, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, Section Two of *Compendia Rerum Iudaicarum ad Novum Testamentum: The Literature of the Jewish People in the Period of the Second Temple and the Talmud*. Philadelphia: Fortress, 1988. BM/485/.L57/1984/v. 1. [See AGTS student portal for pdf files.](#)

The New Oxford Annotated Apocrypha: New Revised Standard Version, Michael D. Coogan, ed. New York: Oxford, 2010.

REQUIRED CLASS SUPPLIES:

EXAMPLE: Electronic devices will be used on a regular basis in this class. Please bring an electronic device on which you can view professional and news articles and participate in group activities to class each day. Also bring your Bible and any note-taking materials you may need.

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY MISSION:

The purpose of Assemblies of God Theological Seminary is to train men and women to fulfill the mission of the Church as taught in Scripture—*Shaping servant leaders with knowledge, skill and passion to revitalize the Church and evangelize the world in the power of the Spirit.*

EVANGEL UNIVERSITY MISSION:

Evangel University is a comprehensive Christian university committed to excellence in educating and equipping students to become Spirit-empowered servants of God who impact the Church and society globally.

DEPARTMENT MISSION:

N/A.

CATALOG DESCRIPTION:

An investigation of the quotations and allusions from the Old Testament by the New Testament authors. Engages in comparative analysis of Hebrew OT texts, LXX translations, and NT quotations, emphasizing Jewish hermeneutics and perspectives that influenced the NT era. Special attention will be given to the Christological paradigm of the NT authors as it shapes their understanding of the OT.

COURSE PREREQUISITES:

There are no prerequisites.

COURSE PURPOSE:

This course is designed to illuminate the history, culture, language, religion, texts, and institutions of Judaism that provide the background of the events and writings of the New Testament which are crucial to its understanding, but which go unexplained in the Bible itself. Special attention will be given to hermeneutical developments within the Intertestamental Period that in turn impacted interpretation of the OT in the NT.

COURSE REQUIREMENTS:

To be successful in this course, you will need a device with word processing capabilities, internet access, email capability, and access to the reading materials listed above and in the reading assignments below.

COURSE REQUIREMENTS:

- *In the pre-seated portion of the course, students will prepare for their in-class experience by reading the selections of secondary literature. Through the “**Background**” readings, the goal will be to gain a working knowledge of the history and literature of the Intertestamental Period. Further, the student should have a clear idea of the basic contents and value of the five major corpora of literature (Josephus, Philo, Apocrypha/Pseudepigrapha, Dead Sea Scrolls, and Rabbinic Literature, respectively)*

used in the study of the Intertestamental Period by reading the secondary literature (scholarship on the period). Notes should be taken on these two aspects (basic contents and value of the material in the five corpora of primary literature of the period) of this background reading. Keep in mind as you read these background materials that after the seated portion of this course, you will be required to write a series of five short papers, each one employing one of the five corpora of intertestamental literature.

The same things can be said of another section of pre-seated session reading that focuses on "**Methodology**". These readings are intended to give the student examples of how the five corpora are currently being used to bring clarity to NT texts. Notes can be taken on these materials as needed.

A final capstone project will be written after completing more corpus-specific reading and the five shorter papers. This project will involve the blending together of all relevant material from your background reading and from the five major corpora, bringing it all to bear on a specific NT issue. The sequence in which the student processes through the five major corpora has been selected intentionally to progress from the more straightforward to the more challenging corpora. In this way, the student will have more experience and confidence to bring to each successive corpus, as well as the benefit of the feedback the instructor adds to each of the smaller papers, as the material becomes more challenging.

- **In the seated portion of the course**, class time will alternate between lecture, presentation, reading ancient literature together, and discussion. The literatures of the period will be employed, along with supporting information supplied by archeology, geography, and lexicography to reconstruct history leading up to and providing a background for the NT Period. Special attention will be given to the use of this literature to clarify the understanding of NT literature and its use and treatment of texts from the Hebrew Bible. The student should be prepared to fully engage in question and answer, discussion, and studies of ancient texts in these class sessions based on the reading done in the pre-seated portion of the course.
- **The Post-seated work** will consist of the completion of reading of any background and methodology material as yet unread, reading of the corpus-specific secondary and primary materials for each of the five corpora, selection of topics, research, writing of the five short papers (one on each of the five major corpora of intertestamental literature), and the completion of the larger capstone project that incorporates all five corpora, using them to address an important aspect of the NT. This project will require the synthesis of all prior reading (in primary and secondary sources) presentations/lecture/discussions during the seated portion of the course, your independent research that brings to bear intertestamental history, literature, and hermeneutical methodologies on a specific NT text, institution, term, issue, etc. Of particular interest are topics chosen which illuminate methods of interpreting Hebrew Bible texts that are common to the NT and to relevant passages from among the five major corpora of extra-biblical literature upon which this course focuses.

COURSE REQUIREMENTS

A. Pre-Seated Reading Assignments. Read the introductory secondary literature (modern scholarly literature) to acquire proficiency in “Background” and “Methodology” to be able to understand and contribute to discussions during the seated portion of the course. This reading comprises approximately 3/4 of the reading required in the class. These readings should be completed by the beginning of the seated portion of the class which begins May 7. All assigned readings combined account for 10% of the final grade for the course.

B. Preparation for and Participation in Class. Class participation is a very important aspect of this class. Participation includes all of the following: regularly demonstrating that you have read the material on the subject under discussion by making helpful comments and asking relevant questions, giving evidence of paying attention in class, following along in your own hard copy of the Bible and/or extra-biblical texts as the class considers specific texts, and being ready to read short passages when called upon. This will comprise 10% of your final grade.

C. Post-Session Short Papers on each of the five corpora. While doing the readings in “A.” above, take notes on material that strikes you as having direct bearing on the interpretation of certain NT texts or on the understanding of certain individuals, developments, institutions, practices, OT interpretations, or terminology that appear in the NT. The purpose of this note-taking during your reading of the secondary and primary materials is to begin to gather information that will be included in a paper for each of the five major corpora we will cover. Each paper is to include a doctoral-level discussion of some element within that corpora that helps understand a NT text, person, development, institution, practice, or term.

The text of each of these five papers is to be at least 5 **full** pages and no longer than 7 pages. A title page, Turabian/SBL/consistently-formatted footnotes, and a bibliography are required. None of these count toward the five full pages that constitute the “text” of the paper. The paper should demonstrate a basic understanding of the primary and secondary texts involved and how those passages provide a better understanding of some NT text, passage, individual, historical development, event, institution, practice, or terminology. The focus of this paper should be on the primary (ancient) sources. It should also make substantive use (i.e., demonstrate your understanding of the source, how it adds to the argument, and interact critically with its contribution to the study) of at least 5 **hard-copy**, academic sources (NO references to Study Bibles, sermons, devotional commentaries or other such materials, English dictionaries, non-peer-reviewed website material, no popularistic sources such as Wikipedia, etc., are allowed). If the student merely quotes an ancient or modern source and fails to interact with it (no critique, no attempt to integrate the source into the overall argument [for or against], and it simply sits there on its own), the use of that source **will not count** toward the satisfaction of the five-source minimum, and points will actually be subtracted from the score for that paper. NO SOURCE is to be used uncritically—none. This is a doctoral seminar in which only doctoral levels of use, documentation, and analysis of source materials will be accepted as appropriate work. The paper should use proper and consistent footnote format, and be written in Turabian/SBL (Society of Biblical Literature) format, and both style manuals are available online. Plagiarism is to be avoided like the plague. The argument must be cogent, and the paper must give evidence of careful editing. No extensions will be granted

without penalty.

Each of these five papers on the five major corpora of Intertestamental Literature is worth 12% and when combined, they total 60% of the final grade. These five papers are to be submitted by email in both “pdf format” and in Microsoft Word format (the pdf “captures” your original formatting, just in case something happens in the transmission of the texts or there are incompatibilities between your word processing system and mine, your word processing program and my printer) and are due by 5pm on 5/25, 6/8, 6/22, 7/6, and 7/20, respectively.

Let me repeat myself for purposes of emphasis and clarity: the papers you write for this class are to be **doctoral-level work** in every respect. Poorly written, poorly edited, poorly or inconsistently formatted documentation, footnotes on the wrong page, and/or failure to **meaningfully** interact with both secondary and primary texts will result in lower grades.

Further, when I receive your papers, I will grade them as quickly as possible and will have them scanned and returned to you as soon as possible. The purpose of this is that you incorporate whatever feedback, encouragement, and critique that I provide in all subsequent papers that you do for this course. Failure to do so will result in larger point deductions with each paper submitted. This should not be interpreted as a “moving target”; rather, the student should understand from the beginning that improvement in clarity, argumentation, documentation, methodology, grasp of the issues, maturity in the subject-matter, etc., is supposed to take place as this class proceeds. You should be able to see your progress in this discipline (as should I!), and you should be at developmentally different places at the beginning, in the middle, and at the end of the course.

D. Capstone Paper. Compose a 13- to 15-page academic research paper on a NT-related text/passage/theme/event/institution that is enlightened by reference to a majority of the five corpora of intertestamental literature. Before the actual research is begun, the topic should be presented to and pre-approved by the professor to ensure its viability.

The content of the paper should provide a better understanding of some NT text/passage/theme/event/institution by reference to the relevant extra-biblical texts that have been the focus of this course. At least three of the five corpora should be represented in your study. The paper should exhibit cogent argumentation. It should make substantial use of primary (ancient) sources, both biblical and extra-biblical, and the student should clearly demonstrate his/her understanding of both. When secondary sources are used, the student should make substantial use of that source, not merely cite it. It should be fully integrated into the argumentation, whether you choose to agree with the presuppositions, evidence, methodology, and/or conclusions of the author(s) or not. It should be evaluated critically and woven into the overall discussion—it should never stand alone, merely satisfying the requirement to cite a certain number of academic sources. The emphasis of the paper should be upon the use of ancient sources, not summarization of the current status of the subject in modern scholarship. Secondary (modern scholarly) sources should be used to illustrate breadth or history of scholarly positions and should be critiqued in light of ancient evidence. The ancient evidence and argumentation you deduce from it should carry the paper and

lead to your conclusions, rather than simply piling up modern scholars who support your position(s). References to the positions or observations of modern scholars should be restricted to passages that summarize a broad area succinctly, provide unique insight, or provide a position with which you disagree and wish to critique in the light of your reading of the ancient evidence. Further, use of secondary sources should be restricted to valuable summaries of information or unique insights/conclusions, and these should be thoroughly analyzed/critiqued by the student in terms of that source's contribution to the overall study. In this respect, the paper is to demonstrate doctoral level research, critique and analysis of scholarly and ancient sources, and doctoral-level writing skills.

The paper should be formatted according to Turabian/Society of Biblical Literature Manuals of Style (both of which are available online), with proper and consistent footnote format, 12-point Arial font, 1" margins (if your word processor defaults to 1 and 1/4", you must manually reset the margins), and double-spaced throughout the paper (if your word processor automatically inserts an extra line when a new paragraph begins, you must adjust your page setup settings to avoid this). A title page, a description of the issue/problem, a description of the methodological approach, a carefully-constructed treatment of the evidence (the body of the paper), and a conclusion are all mandatory components of the project. The body of the paper must be at least 13 **full** pages and no longer than 15 pages (and the title page and bibliography do not count toward this total), and employ at least 15 **hard-copy**, academic sources (no references to Study Bibles, sermons, devotional commentaries or other such materials, English dictionaries, popularistic sources such as Wikipedia, etc.). Plagiarism is to be avoided like the plague. No extensions will be granted without penalty. It is due by 5pm on August 10, along with your reading report, which consists of a declaration of the percentage of all reading assigned in this syllabus. Submit the paper and your reading report by email in Microsoft Word format and "pdf format" to nunnallyw@evangel.edu. This writing project will comprise 20% of your final grade.

- All formal papers (unless otherwise specified by the instructor) are to be formatted according to AGTS's T8-SBL2 Academic Style.¹

COURSE OUTCOMES:

Upon completion of this course, the student will be able to:

- A. present a basic portrait of the more prominent aspects of first-century Judaism as discussed in class each session,
- B. become conversant in the primary literary sources for the study of the Second Temple Period/Intertestamental Period and for the study of the backgrounds of the NT,
- C. better understand, appreciate, and explain the diverse hermeneutical methods applied to the Hebrew Bible by Intertestamental, Rabbinic, and NT interpreters
- D. make use of this information to better understand and apply the message of the New Testament to her/himself,
- E. more clearly and powerfully articulate that message to others, and

¹ This is the official, agreed-upon set of options of AGTS's faculty based on the 8th ed. of Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, and superseded by any differences from T8 in the *Society for Biblical Literature Guide for Contributors*, 2nd ed. Full details are found in COURSE COMMONS, the AGTS website, and The Write Place. [Add hyperlinks when available.]

F. produce written material at the doctoral-level (including everything from conceptualization to research methodology, composition, documentation, through the process of proofreading and final editing) that incorporates the literature and hermeneutical methodologies of intertestamental Judaism to shed light on the institutions, characters, literary forms, events, terminology, and hermeneutical methodologies of the New Testament.

COURSE ASSIGNMENTS:

All assignments have specific due dates.

A. Pre-Seated, Seated, and Post-Seated Reading (report due on 8/10).....	10%
B. Preparation for and Participation in Seated Class Sessions (5/7-11).....	10%
C. Corpus-Specific Reading and Short Papers (12% each, due 5/25; 6/8, 22; 7/6, 20).....	60%
D. <u>Capstone Paper (8/10)</u>	20%
Total number of possible points.....	100%

PRE-SEATED SURVEY/BACKGROUND READINGS (organized by topic)

The purpose of the reading assignments is to provide background for the topics to which they are linked. Most of these topics along with related matters will be discussed in the 40 hours we spend together in formal classroom instruction.

These readings total approximately 1,200 pages (about one fourth of the reading required for the class) and count toward the Reading Report you will be required to submit on 8/10. This reading combined with the Pre-Session Reading accounts for 10% of the final grade for the course. Because of the accelerated nature of the class schedule, students are encouraged to read as much of this material as possible prior to the beginning of classes. For example, the books by Gowan, Hengel, Russell, Pfeiffer, and Cohen could be purchased, checked out of a library, or borrowed and read before classes start. Similarly, **the material from Schurer can be found on the student portal/Course Commons in pdf format**, whereas the materials from the *Jewish Encyclopedia* and *Encyclopedia Judaica* are available online as well as in the reference sections of theological libraries. The more of this reading that can be completed before class sessions begin, the less hectic your week on campus will be, and the more understandable class lecture and discussion will become. **On the other hand, these materials can all be accessed during your week on campus from the reading reserve shelf or the reference area of the AGTS library.**

1. History of the Period. Time-line of the period (Gowan, xi-xii, xviii, 1-7, 9-67); Maccabees, nationalism versus Hellenism (Gowan, 71-94; Schurer II:29-183); Feasts (Gowan, 211-218; Schurer II:76; III:408, 413, 460-461, 466-467), Apocalyptic, Messianism (Gowan, 353-372), Origins of sectarianism, False messiahs, Hanukkah (*JE* VI:223-226).

2. Politics. Rise of the power of Rome in Palestine, Military occupation, politics: the Herods and the procurators (Gowan, 96-115; Handout), Boundary-jumping (or self-disclosure versus the "Messianic Secret," Handout—distributed and discussed in class); Tax collecting, Zealots, Sicarii, Crucifixion (Hengel, 22-90, 1-10), Sanhedrin (Gowan, 227-231), Relations with Gentiles (Cohen,

27-59, 216-217).

3. Languages. Greek, Hebrew, Aramaic, Latin (Bivin and Blizzard, 1-65 (19-91 in first ed.); Fitzmyer, "The Languages," 501-531; Lippide, 483-501; Baltus, 1-8; Safrai, 1-24; Nunnally, "From Ezekiel 17:24 and 21:3 to Luke 23:31," 1-24.

4. Religion. Canon (Gowan, 245-260; Schurer II:316-336; III²:706-708; handout), Sects (Gowan, 125,126): scribes, Pharisees (Gowan, 145-154), Sadducees (Gowan, 139-144; Handout), Essenes (Gowan, 165-182; Handout), Zealots (Gowan, 157-162; Handout), Herodians; Calendar (re-read Gowan, 211-218), Samaritans (Gowan, 126-137; Nunnally, *A Commentary on the Book of Acts*, pp. 200-208), *Amey-HaAretz* ([sinners/multitudes/shepherds] Gowan, 185-186); Rabbis-disciples-*chevrah*-table fellowship-apostle (*shaliach*)-schools (Urbach I:286-292), Parable-discourse-disputation, Rabbinic Hermeneutics (Cohen, 201-209; Strack, 18-34).

Torah (Gowan, 185-186), Intertextuality, Oral Torah (Gowan, 329-351; Urbach I:286-292), Torah epitomes (MMT, Temple Scroll, Jubilees, Hillel, Jesus, Akiva), The Confession; Legalism, Sabbath observance, Prayer, Model prayer, Aids to prayer, Almsgiving, Good deeds (*EJ* VII:374-376), Oath-taking, Conversion; Geographical dynamics, Jerusalem the Holy City, the Temple (Gowan, 193-211), Synagogues (Gowan, 218-224), The Kingdom of God (Urbach I:400-419), Prophecy-exorcism-miracle working (Cohen, 201; Urbach I:103-104, 117-118), Wisdom (Gowan, 309-328), Messiah-resurrection-final judgment (Gowan, 373-395; Russell, 119-162).

5. Literature. Septuagint (LXX), Dead Sea Scrolls (re-read Gowan, 165-182), Apocrypha/Pseudepigrapha (Gowan, 261-303; Cohen, 195-200), NT (Gospel and Epistle genres), Josephus, Philo, Rabbinic Literature (Gowan, 305-307), Targums (Gowan, 237-242).

6. Domestics. Family and Home (Gowan, 189-190, Safrai and Stern II:728-792), *Pamalia*, Betrothal-marriage-divorce, Education (Gowan, 233-236; Schurer II:332-334, 415-422; Strack, 10-12, 42-45), Economics (Safrai and Stern II:631-699), Travel.

7. Diaspora Judaism. History and Development (Gowan, 117-123; Schurer III¹:3-44), the Growth of the Early Church in the Diaspora (Pfeiffer, 166-196).

Any of the material listed above that cannot be accessed and/or read prior to the seated portion of the course will be available on-campus and should be read as soon as possible upon arrival on campus. The student should be able to reflect knowledge of the content of this reading in the seated sessions.

PRE-SEATED SESSION READING THAT EXEMPLIFIES THE TRANS-CORPORAL METHODOLOGY TO BE USED IN THE COMPOSITION OF YOUR SHORT PAPERS AND YOUR CAPSTONE PAPER

All of the material in this section is available on-line and should therefore be completed prior to the student's arrival on campus. The student should be able to reflect knowledge of the content of this reading in the seated sessions.

While you are not expected to take literal notes on the *content* of these articles, you should be taking *mental notes* on the *methodology* of working across the relevant corpora of literature (the trans-corporal perspective) and thinking in terms of how you will develop yourself via the tools and perspectives you will be exposed to throughout this course. The goal is that you will be able to apply this same approach to the writing of the papers required for the class, and will be able to take this same approach to future writing, preaching, and teaching.

"Binding and Loosing: A Biblical Perspective on a Popular Modern Practice." *Enrichment* 14.1 (Winter, 2009) 112-117.

(http://enrichmentjournal.ag.org/200901/200901_112_Theo_Enrichment.cfm).

"Christmas and the Importance of Family." *PE NEWS*, December 16, 2016.

(<https://penews.org/features/christmas-and-the-importance-of-family>).

"Did Jews Travel Through Samaria in the Time of Jesus?" *PE NEWS*. February 3, 2016.

(<https://penews.org/features/did-jews-travel-through-samaria-in-the-time-of-jesus>).

"From Ezekiel 17:24 and 21:3 to Luke 23:31: A Survey of the Connecting Jewish Tradition." *Jerusalem Perspective*, March 14, 2009.

(<http://www.jerusalemerspective.com/Default.aspx?tabid=27&ArticleID=1962>). [For student access, see pdf in Course Commons.]

"Jesus and the Law of Moses: the Woman Caught in Adultery." *PE NEWS*, April 28, 2017.

(<https://penews.org/features/jesus-and-the-law-of-moses-the-woman-caught-in-adultery>).

"Jesus in the Grainfields, Part 1: The Challenge of the Pharisees in Context." *PE NEWS*,

February 28, 2017. (<https://penews.org/features/jesus-in-the-grainfields-part-1-the-challenge-of-the-pharisees-in-context>).

"Jesus in the Grainfields, Part 2: The Response of Jesus in Context." *PE NEWS*, April 3, 2017.

(<https://penews.org/Features/Jesus-in-the-Grainfields-Part-2-The-Response-of-Jesus-in-Context>).

"'The Light of the World': What Context Can Add to our Understanding of a Familiar Phrase." September 14, 2017. *Center for Holy Lands Studies*

(<http://www.holylandsstudies.org/Home/Article/THE-LIGHT-OF-THE-WORLD-WHAT-CONTEXT-CAN-ADD-TO-OUR-UNDERSTANDING-OF-A-FAMILIAR-PHRASE/>).

"More Light from the *Insula* of John 14:2." *PE NEWS*. April 11, 2016.

(<https://penews.org/features/more-insights-from-john-14>).

"The Resurrection of Jesus: Fact or Fiction?" *PE NEWS*, March 2, 2018.

(<https://penews.org/features/the-resurrection-of-jesus-fact-or-fiction>).

“Stonings in the Temple?” PE NEWS. October 4, 2016. (<https://penews.org/features/stonings-in-the-temple>); October 14, 2016, (<http://holylandsstudies.org/Home/Article/STONINGS-IN-THE-TEMPLE/>).

“The Truth About ‘Honor Your Father and Your Mother’” PE NEWS. July 13, 2016. (<https://penews.org/features/the-truth-about-honor-your-father-and-your-mother>).

“What Did Jesus Mean by ‘Many Mansions’?” PE NEWS. March 7, 2016. (<https://penews.org/features/what-did-jesus-mean-by-many-mansions>); (<http://holylandsstudies.org/Home/Article/WHAT-DID-JESUS-MEAN-BY-MANY-MANSIONS-PART-1/>).

“Who was Gamaliel?” PE NEWS, October 31, 2016. (<https://penews.org/features/who-was-gamaliel>); (<http://holylandsstudies.org/Home/Article/WHO-WAS-GAMALIEL/>).

POST-SESSION READING FOR SHORT PAPER ASSIGNMENTS ON EACH OF THE FIVE CORPORA

Readings in the secondary literature should be completed prior to reading the primary literature. Each of the five major corpora has secondary and primary readings assigned that are specific to the successful completion of each of the five short papers. Notes should be taken on salient points of the secondary materials, and the student should be on alert for possible topics for the short papers while reading the primary materials. Following these readings are instructions and suggested topics for the composition of the five short papers.

1. Josephus. Read Stone, pp. 185-232; Henze, *Companion*, 436-464; *Josephus Life* 1-21 (new manner of reference by paragraphs), 208-210, 417-430; *Against Apion* 1:1, 38-42, 49-50; 2:1-2, 103-104, 296; *Antiquities of the Jews* 1:186-193 (Hagar), 215-216 (Ishmael and Isaac); 2:201-209 (Egyptian Bondage and Death of Male Children), 232-256 (Moses adopted, grows up, defeats the Ethiopians), 275-276 (Name of God is YHVH); 4:202-204 (Blasphemy, 3 Feasts), 231-234 (Laws of Gleaning), 238 (40 Stripes less One); 6:166 (David and the spirit of prophecy and ability to exorcize); 8:45-48 (Solomon can heal and exorcize; Eleazar can exorcize); 9:290-291 (Samaritans); 11:21-25 (Samaritan Letter to Persian King), 84-88 (Rejection of the Samaritans), 97 (Samaritan Accusation), 114-119 (Jews versus Samaritans), 174-175 (Samaritan Interference with Nehemiah), 340-347 (Samaritans Claiming to be Jews to Alexander); 12:145-146 (Prohibition of Foreigners in the Temple); 13:171-173 (Pharisees, Sadducees, Essenes); 254-258 (Hyrchanus' conquests), 280-281 (Hyrchanus' Conquest of the City of Samaria), 288-298 (Hyrchanus' Switch from Pharisees to Sadducees), 399-411 (Alexandra Switches to Pharisees); 14:22 (Honi the Circle-Drawer), 258 (Synagogues near the Sea); 15:373-379 (Herod Prophesied to be King), 416-420 (Middle Wall of Partition); 16:150-157 (Herod's Cruelty); 17:168-192 (Death of Herod); 18:1-9 (Census, Zealots), 12-23 (The Four Sects), 55-64 (Pilate: Standards, Aqueduct, Jesus), 85-89 (Pilate's Samaritan Massacre), 116-119 (John the Baptist), 169b-178 (Tiberius' practice regarding Procurators and his "Parable"); 20:106-108 (Practice of Procurators at Festivals, first "Mooning"), 164-165 (Sicarii at the Festivals), 185-186 (*Ibid.*), and 199-200 (Sadducees Heartless in Judgment, Martyrdom of James); *History of the Jewish War* 1:1, 68-69, 78, 88, 107-114, 282; 2:33, 118-177, 254-255, 268-271, 289-313; 5:193; 6:124-126; 7:36, using the same marking methodology as described in "1." above; Feldman/Kugel/Schiffman 2:1137-1162

(Creation, Flood, Abraham), 1294-1298 (Solomon's Magical Powers), 1302-1309 (Return from Exile) [see AGTS student portal/Course Commons pdf files].

When you have completed the reading, compose a five-page paper consisting of four parts: 1) reflection on the corpus as a whole and its potential value for historical reconstruction and/or New Testament interpretation (this brief section serves as somewhat of an introduction to the paper and how this particular corpus of literature helps in NT interpretation); 2) an in-depth analysis of 1 or 2 points you previously flagged as noteworthy (this analysis should consider genre[s] involved, and a literary analysis of the similarities and/or dissimilarities with the NT text[s] in question); 3) an explanation of the impact this comparative study has on the interpretation and/or application of the NT text; and ideally, 4) an analysis of the use of the OT by the intertestamental source and how this parallels some similar use of an OT text in the NT. Examples of possible paper topics are: use of the first person plural in sea voyage narration in Josephus and in Acts, Josephus' "brigands" and NT "thieves", geography and place-names in Josephus and in the Gospels, Pharisees/Sadducees/Essenes/Sanhedrin/synagogues-houses of prayer as described by Josephus and the NT, belief in continuation of miracle/revelation in Josephus and in the NT, Intertestamental prophecy in Josephus, patronage in Josephus and in the NT, Pilate/Herod/Agrippa in Josephus and in the NT, biblical re-writes in Josephus compared to biblical re-writes by Paul, Stephen, etc., in the NT. The most recently translated, critical edition in the Loeb Classical Library series is preferred for the reading of the original text of Josephus; however, the various publications that employ the older translation of William Whiston (such as Hendrickson Publishers' one-volume edition of 2006) and even online formats such as that found at www.earlyjewishwritings.com are completely acceptable. This assignment is to be submitted by email in Microsoft Word format AND "pdf format," is worth 12% of your final grade, and is due by 5pm on 5/25.

2. Philo. Read Stone, pp. 233-280; Henze, *Companion*, 415-435; Philo *On Creation* chapters 1-3 (=paragraphs 1-15), 23 (=paragraphs 69-71), 46 (=paragraphs 134-135); *On the Giants* chapters 1-3 (=paragraphs 1-15); *Allegorical Interpretation* 1:2-3 (=paragraphs 2-7), 19-23 (=paragraphs 63-73); *Embassy to Gaius* chapters 20-25 (=paragraphs 132-165), 29 (=184-196), 31 (=paragraphs 207-224), 38 (=paragraphs 299-305); *Every Good Man is Free* 12 (=paragraphs 75-87); *The Contemplative Life* 2-4 (=paragraphs 10-39), 7-8 (=paragraphs 57-68); *Flaccus* 5-6 (=paragraphs 25-43), 9-10 (=paragraphs 58-85), 12-13 (=paragraphs 97-115), using the same marking methodology as described in "1." above; Feldman/Kugel/Schiffman 1:916-950 (*On the Life of Abraham*), 959-988 (*On the Life of Moses*), 989-1032 (*On the Decalogue*), 1033-1136 (*On the Special Laws*).

When you have completed the reading, compose a five-page paper consisting of four parts: 1) reflection on the corpus as a whole and its potential value for historical reconstruction and/or New Testament interpretation (this brief section serves as somewhat of an introduction to the paper and how this particular corpus of literature helps in NT interpretation); 2) an in-depth analysis of 1 or 2 points you previously flagged as noteworthy (this analysis should consider genre[s] involved, and a literary analysis of the similarities and/or dissimilarities with the NT text[s] in question); 3) an explanation of the impact this comparative study has on the interpretation and/or application of the NT text; and ideally, 4) an analysis of the use of the OT by the intertestamental source and how this parallels some similar use of an OT text in the NT.

Examples of possible paper topics are: Pilate in Philo and in the NT, asceticism in John the Baptist, the Essenes, and the Therapeutae, NT Synagogues and Philonic "Houses of Prayer," the process of crucifixion in Philo and in the NT, use of the first person plural in sea voyage narration in Philo and in Acts, belief in continuation of miracle/revelation in Philo and in the NT, the biblical re-writes of Philo versus those of the NT, neo-Platonism in Philonic and NT exegesis, the use of allegorical interpretation in Philo and in the NT, etc. The most recently translated, critical edition in the Loeb Classical Library series is preferred for the reading of the original text of Philo; however, one-volume editions such as that by C.D. Yonge (*The Works of Philo*. Peabody, Massachusetts: Hendrickson, 2004) and even online formats such as that found at www.earlyjewishwritings.com are completely acceptable. This assignment is to be submitted by email in Microsoft Word format AND "pdf format," is worth 12% of your final grade, and is due by 5pm on 6/8.

3. Apocrypha/Pseudepigrapha. Read Stone, pp. 33-183, 283-312, 316-320, 325-437; Henze, *Companion*, 121-156, 180-199, 308-360, 363-412; from the Apocrypha: Tobit; Ecclesiasticus=Ben Sira=Wisdom of Jesus the Son of Sirach Prologue, chapters 3, 6-7, 9, 11, 21, 23-25, 28-29, 41, 43-51; Bel and the Dragon; 1 Maccabees; 2 Maccabees; 2 Esdras/4 Ezra chapters 1-8, 12-14; from the Pseudepigrapha: (Charlesworth, volume 1) Apocalypse of Abraham chapters 9-32; 2 Baruch chapter 30; Testament of the Twelve Patriarchs (that of Reuben, Levi, and Judah only); (Charlesworth, volume 2) Martyrdom and Ascension of Isaiah chapters 1-10; Life of Adam and Eve chapters 15-50; The Book of Jannes and Jambres (first two pages of text, and cf. 2 Tim. 3:8); 3 Maccabees chapter 1, and cf. Acts 21:27-31); Prayer of Manasseh (lines 10-15, and cf. Luke 18:13); Psalms of Solomon chapters 17-18, using the same marking methodology as described in "1." above; Feldman/Kugel/Schiffman 1:122-128 (Susanna), 272-465 (Jubilees); 2:1359-1452 (1 Enoch) [see AGTS student portal pdf files].

When you have completed the reading, compose a five-page paper consisting of four parts: 1) reflection on the corpus as a whole and its potential value for historical reconstruction and/or New Testament interpretation (this brief section serves as somewhat of an introduction to the paper and how this particular corpus of literature helps in NT interpretation); 2) an in-depth analysis of 1 or 2 points you previously flagged as noteworthy (this analysis should consider genre[s] involved, and a literary analysis of the similarities and/or dissimilarities with the NT text[s] in question); 3) an explanation of the impact this comparative study has on the interpretation and/or application of the NT text; and ideally, 4) an analysis of the use of the OT by the intertestamental source and how this parallels some similar use of an OT text in the NT. Examples of possible paper topics are: exorcism in the Apocryphal/Pseudepigraphical literature and in the NT, prophecy in the Apocryphal/Pseudepigraphical literature and in the NT, messianism in the Apocryphal/Pseudepigraphical literature and in the NT, 1 Enoch 1:9 and Jude 14-15, Heb. 11:37 and Ascension of Isaiah 1:9 and 5:1, belief in continuation of miracle/revelation in the Apocrypha/Pseudepigrapha and in the NT, Competing Jewish Calendars and their Impact on NT Interpretation, free augmentation of the biblical text by apocryphal/pseudepigraphical texts and by the NT, etc. This assignment is to be submitted by email in Microsoft Word and "pdf format," is worth 12% of your final grade, and is due by 5pm on 6/22.

4. Dead Sea Scrolls. Read Vermes, *The Complete Dead Sea Scrolls in English*, pp. xiii-xvi, xix-xxi,

1-90 (introductory material); Henze, *Companion*, 3-117, 157-179, 203-275; Vermes, 97-117 (Community Rule); 127-145 (Damascus Document); 159-162 (Messianic Rule); 163-185 (War Scroll); 189-190 (Book of War); 249-303 (Thanksgiving Hymns); 347-352 (Calendars of Priestly Courses); 412-413 (Messianic Apocalypse); 450 (Fight against Evil Spirits); 497-500 (Commentaries on Isaiah); 578 (A Moses Apocryphon^b); 617-618 (4Q246 Aramaic Apocalypse; cf. Luke 1:32, 35); Feldman/Kugel/Schiffman 1:237-262 (Genesis Apocryphon), 636-668 (Peshet Habakkuk); 2:1482-1489 (11QMekizedek); 3:3036-3107 (Temple Scroll), 3108-3115 (Some Precepts of the Torah=M.M.T.) [see AGTS student portal pdf files].

As you read both the scholarly material and the ancient texts themselves, make notes to yourself in the margins when parallels with NT texts, terminology, and/or themes come to mind. When you have completed the reading, compose a five-page paper consisting of four parts: 1) reflection on the corpus as a whole and its potential value for historical reconstruction and/or New Testament interpretation (this brief section serves as somewhat of an introduction to the paper and how this particular corpus of literature helps in NT interpretation); 2) an in-depth analysis of 1 or 2 points you previously flagged as noteworthy (this analysis should consider genre[s] involved, and a literary analysis of the similarities and/or dissimilarities with the NT text[s] in question); 3) an explanation of the impact this comparative study has on the interpretation and/or application of the NT text; and ideally, 4) an analysis of the use of the OT by the intertestamental source and how this parallels some similar use of an OT text in the NT. Examples of possible paper topics are: "original sin" passages in the Thanksgiving Hymns and parallels in the Old and New Testaments, the use of Isa. 40:3 by the Qumran and John the Baptist, The Fatherhood of God at Qumran and in the NT, similarities in the steps of the discipline process at Qumran and in Matthew 18, the mode and purpose of water baptism at Qumran and in the NT, and disdain for the Temple priesthood at Qumran and in the NT, belief in continuation of miracle/revelation at Qumran and in the NT, John the Baptist in Light of Qumran, the use of *pesher*-style exegesis in the Dead Sea Scrolls and in the NT, re-written Bible in the Dead Sea Scrolls and in the NT, etc. This assignment is to be submitted by email in Microsoft Word format AND "pdf format," is worth 12% of your final grade, and is due by 5pm on 7/6.

5. Rabbinic Literature. Read Strack and Stemberger, pp. 1-384, 386-387 (*Midrash HaGadol*), 390-391 (*Midrash Shmuel*); Mishnah *Avot* (*Aboth*); *Berakhot*(*h*); Henze, *Companion*, 467-489; Mulder, 547-594 (Interpretation of the Hebrew Bible in Rabbinic Literature), 691-725 (Interpretation of the OT in the NT) [see AGTS student portal for pdf files]; Mishnah *Sanhedrin* chapters 1, 4-7, 10-11; *Middot* 2:3; *Yadaim* 3:5 [see AGTS student portal for pdf files]; Tosefta *Berakhot* 1-4; *Sanhedrin* 2:6; 3:9-10; 5:5; 7:11; 13:2-5; 14:13-17 [see AGTS student portal for pdf files]; Genesis Rabbah 1:1, 6; 2:4 (first paragraph); 4:4 (first paragraph); 59:4; 62:2 [see AGTS student portal for pdf files]; Song of Songs Rabbah 1.3.1 (cf. Luke 8:36; 10:30; Acts 22:3); 1.4.2; 2.14.1-2=Mekhilta d'Rabbi Ishmael *BeShallah* 3:86-94 (cf. Matt. 10:16) [see AGTS student portal for pdf files]; Babylonian Talmud *Shabbat*(*h*) 153a [see AGTS student portal for pdf files]; Mekhilta d'Rabbi Ishmael *BeShallah* 6:8-22 (cf. Matt. 21:28-32; Luke 15:11-32); *Shirata* 2:130-133=Babylonian Talmud *Sanhedrin* 91a-b=Leviticus Rabbah 4:5 (cf. Matt. 20:1-15; 21:33-40); *Shirata* 3:65-74 (cf. Luke 15:11-32); 7:57-65 and 10:42-49 (cf. Matt. 27:38); *BaChodesh* 5:81-92 (cf. Acts 15:10) [see AGTS student portal for pdf files]; Sifra on Leviticus 26:9 (para. 262/Parashat *BeChukotai* Perek 2)=Ecclesiastes Rabbah 5.11.5 (cf. Matt. 20:1-15) [see AGTS

[student portal for pdf files](#)]; Sifre to Deuteronomy 48 (cf. Luke 15:11-32); Sifre to Deuteronomy 96 (cf. Matt. 7:13-14); Sifre to Deuteronomy 305 (cf. Matt. 21:33-41); Sifre to Deuteronomy 312 (cf. Matt. 21:11-41) [[see AGTS student portal for pdf files](#)]; Jerusalem Talmud *Sanhedrin* 2:6; *Shabbat* 7:2 (cf. Matt. 5:18) [[see AGTS student portal for pdf files](#)]; Babylonian Talmud *Berachot* 2a-3b; *Bava Batra* 3b-4a; *Shabbat* 30b-31a; 33b-34a; *Bava Metzia* 59b; *Eruvin* 13b [[see AGTS student portal for pdf files](#)]; Midrash Tanchuma Yelamdenu *Bereshit* 1 (cf. Matt. 5:18; *Against Apion* 1:42) [[see AGTS student portal for pdf files](#)]; Midrash Tanchuma Buber *Devarim*, *B'rachah* 7-10 [[see AGTS student portal for pdf files](#)]; using the same marking methodology as described in "1." above.

When you have completed the reading, compose a five-page paper consisting of four parts: 1) reflection on the corpus as a whole and its potential value for historical reconstruction and/or New Testament interpretation (this brief section serves as somewhat of an introduction to the paper and how this particular corpus of literature helps in NT interpretation ; 2) an in-depth analysis of 1 or 2 points you previously flagged as noteworthy (this analysis should consider genre[s] involved, and a literary analysis of the similarities and/or dissimilarities with the NT text[s] in question); 3) an explanation of the impact this comparative study has on the interpretation and/or application of the NT text; and ideally, 4) an analysis of the use of the OT by the intertestamental source and how this parallels some similar use of an OT text in the NT. Examples of possible paper topics are: "binding and loosing" in Rabbinic Literature and the NT, disputation in Rabbinic Literature and the NT, the commandment to honor father and mother in Matt. 15:4-9 and *Tosefta Kiddushin* 1:11/*Mechilta d'Rabbi Ishmael BaChodesh* 8/*Seder Eliyahu Rabba* 80:24, argument "from the lesser to the greater" in the teachings of Jesus and in the teachings of the Rabbis, Herod the Great in Rabbinic Literature and in Matthew, Miracle in Rabbinic Literature and in the NT, proselytism in Rabbinic Literature and in the NT, "Tongues of fire" in the NT and in Rabbinic Literature, The Death of Judas in Light of Rabbinic Literature, introductory formulas in Rabbinic Literature and in the NT, the application of (one or more of) the Seven *Middot* of Hillel in Rabbinic Literature and the NT, etc. This assignment is to be submitted by email in Microsoft Word format AND "pdf format," is worth 12% of your final grade, and is due by 5pm on 7/20.

FINAL ASSIGNMENTS

1. Reading. Complete any reading left undone so that you can report 100% of the assigned reading and receive all 10 points for this part of the syllabus.
2. Reading Report. When you turn in your capstone paper, submit in a separate attachment a reading report (a percentage that represents the amount of required reading that you have completed to date) that reflects all the reading from secondary and primary sources required by the syllabus by email (to nunnallyw@evangel.edu) no later than 5pm on 8/10, 2018. Because you know about the assignment four months before it is due, *there will be no extensions granted on this assignment for any reason without penalty*. The reading is worth 10% of your final grade.
3. Capstone Paper. Compose the 13- to 15-page academic capstone paper on a NT-related

text/passage/theme/event/institution that is enlightened by reference to a majority of the five corpora of intertestamental literature (described in letter "D." above). Before the actual research is begun, the topic should be presented to and pre-approved by the professor to ensure its viability.

The content of the paper should provide a better understanding of some NT text/passage/theme/event/institution by reference to the relevant extra-biblical texts that have been the focus of this course. At least three of the five corpora should be represented in your study. The paper should exhibit cogent argumentation. It should make *substantial* use of primary (ancient) sources, both biblical *and* extra-biblical, and the student should clearly demonstrate his/her understanding of both. When secondary sources are used, the student should make *substantial* use of that source, not merely cite it. It should be fully integrated into the argumentation, whether you choose to agree with the presuppositions, evidence, methodology, and/or conclusions of the author(s) or not. It should be evaluated critically and woven into the overall discussion—it should never stand alone, merely satisfying the requirement to cite a certain number of academic sources. The emphasis of the paper should be upon the use of ancient sources, not summarization of the current status of the subject in modern scholarship. Secondary (modern scholarly) sources should be used to illustrate breadth or history of scholarly positions and should be *critiqued* in light of ancient evidence. The ancient evidence and argumentation you deduce from it should carry the paper and lead to your conclusions, rather than simply piling up modern scholars who support your position(s). References to the positions or observations of modern scholars should be restricted to passages that summarize a broad area succinctly, provide unique insight, or provide a position with which you disagree and wish to critique in the light of *your* reading of the ancient evidence. Further, use of secondary sources should be restricted to valuable summaries of information or unique insights/conclusions, and these should be thoroughly analyzed/critiqued by the student in terms of that source's contribution to the overall study. In this respect, the paper is to demonstrate doctoral level research, critique and analysis of scholarly and ancient sources, and doctoral-level writing skills.

The paper should be formatted according to Turabian/Society of Biblical Literature Manuals of Style (both of which are available online), with proper and consistent footnote format, 12-point Arial font, 1" margins (if your word processor defaults to 1 and 1/4", you must manually reset the margins), and double-spaced *throughout the paper* (if your word processor automatically inserts an extra line when a new paragraph begins, you must adjust your page setup settings to avoid this). A title page, a description of the issue/problem, a description of the methodological approach, a carefully-constructed treatment of the evidence (the body of the paper), and a conclusion are all mandatory components of the project. The *body* of the paper must be at least 13 **full** pages and no longer than 15 pages (and the title page and bibliography do not count toward this total), and employ at least 15 **hard-copy**, *academic sources* (no references to Study Bibles, sermons, devotional commentaries or other such materials, English dictionaries, popularistic sources such as Wikipedia, etc.). Plagiarism is to be avoided like the plague. No extensions will be granted without penalty. It is due by August 10, by 5pm. Submit the paper by email in Microsoft Word format and "pdf format" along with the reading report to nunnallyw@evangel.edu. This writing project will comprise 20% of your final grade.

ASSESSMENT:

GRADING SCALE: COURSE COMMONS DEFAULT GRADING SCALE PROVIDED BELOW

A	94 to 100%	C	74 to < 77%
A-	90 to < 94%	C-	70 to < 74%
B+	87 to < 89%	D+	67 to < 70%
B	84 to < 87%	D	64 to < 67%
B-	80 to < 84%	D-	61 to < 64%
C+	77 to < 80%	F	0 to < 61%

GRADING POLICY: All assignments are weighted based on the valuations appearing in the section entitled "**COURSE ASSIGNMENTS**" above. Requirements for each written assignment to be submitted are given in the section of this syllabus that describes them. Assignments submitted late will be penalized in accordance with this syllabus and department policy.

SELECT BIBLIOGRAPHY (on reserve or in the reference room):

Baltes, Guido. "Hebrew or Aramaic? Some Evidence from Inscriptions." *Jerusalem Perspective* November 28 (2008) 1-8 (a web-based article that can be found at www.JerusalemPerspective.com).

Bivin, D. and Roy Blizzard. *Understanding the Difficult Words of Jesus*. Shippensburg, PA: Destiny Image, 1994.

Cohen, S.J.D. *From the Maccabees to the Mishnah*. Philadelphia: Westminster, 1989.

De Troyer, Kristin, Armin Lange, Lucas L. Schulte, eds. *Prophecy after the Prophets? The Contribution of the Dead Sea Scrolls to the Understanding of Biblical and Extra-Biblical Prophecy*. Walpole, MA: Peeters, 2009.

Encyclopedia Judaica. Jerusalem: Keter, 1971.

Fitzmyer, Joseph A. *Essays on the Semitic Background of the New Testament*. London: G. Chapman, 1971.

_____. "The Languages of Palestine in the First Century A.D." *CBQ* 32(1970)501-531.

Gowan, Donald E. *Bridge Between The Testaments*. Allison Park, Pennsylvania: Pickwick, 1986.

Hengel, Martin. *Crucifixion in the Ancient World*. Philadelphia: Fortress, 1977.
Jewish Encyclopedia. New York: Funk and Wagnalls, 1901.

Lapide, P. "Insights from Qumran into the Languages of Jesus." *Revue de Qumran* 8(1972-

1975)483-501.

Nunnally, W.E. *A Commentary on the Book of Acts*. Springfield, MO: Logion, forthcoming in 2018.

_____. *The Book of Acts*. Springfield, MO: Global, 2008.

_____. "From Ezekiel 17:24 and 21:3 to Luke 23:31: A Survey of the Connecting Jewish Tradition." *Jerusalem Perspective*, March 14, 2009.
(<http://www.jerusalemerspective.com/Default.aspx?tabid=27&ArticleID=1962>).

Pfeiffer, R.H. *History of New Testament Times*. New York: Harper and Row, 1949.
Russell, D.S. *Between the Testaments*. Philadelphia: Fortress, 1989.

Safrai, Shmuel. "Spoken and Literary Languages in the Time of Jesus." *Jerusalem Perspective* 30-31 (1991)1-24.

Safrai, Shmuel and Menachem Stern, eds. *The Jewish People in the First Century. Historical Geography, Political History, Social, Cultural, and Religious Life and Institutions*. Philadelphia: Fortress, 1974.

Schurer, E. *A History of the Jewish People in the Time of Jesus Christ*, revised by G. Vermes, F. Millar, and M. Goodman, and M. Black. Edinburgh: T. & T. Clark, 1973-87.

Strack, H.L. and G. Stemberger. *Introduction to the Talmud and Midrash*, trans. by Markus Bockmuehl. Minneapolis: Fortress, 1992.

Urbach, E. *The Sages: Their Concepts and Beliefs*. Cambridge: Harvard, 1987.

ACADEMIC INTEGRITY:

As people of Christ, members of the broader academic community, and future professionals, it is incumbent upon every member of the Evangel community to employ and encourage integrity in all our academic and professional pursuits. Any and every instance of academic dishonesty compromises the mission of Evangel University and violates the standards we hold as people of Christ and practitioners within our professional fields. Students are expected to understand and avoid all forms of academic dishonesty, which includes falsification, cheating, collusion, and plagiarism.

As members of the Evangel community, students share the responsibility to deter and report academic dishonesty. Should a student become aware of a violation of academic integrity, he or she is encouraged to report the incident to a faculty member or department chairperson.

It is the responsibility of the faculty to address any and all acts of academic dishonesty. Sanctions for violations of academic dishonesty can include but are not limited to a failing grade on an assignment, a failing grade for the course, suspension from school, or expulsion

from the university. Evangel's policy on academic integrity, as published in the Student Handbook, appears in Section VIII. University Policies: Academic Integrity.

ELECTRONIC DEVICES IN THE CLASSROOM:

- *It is expected that electronic devices will be used during class to support the students' learning. Any use of technology that substantially degrades the learning environment, promotes dishonesty or illegal activities is prohibited.*
- *Cell phones should only be used for academic purposes during class. It is not permissible to answer cell phones or engage in text messaging while class is in session. Should an emergency situation arise that requires you to use your cell phone, please make the professor aware of the circumstances.*

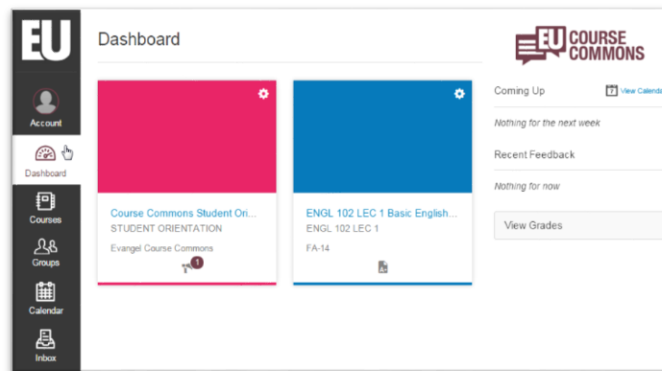
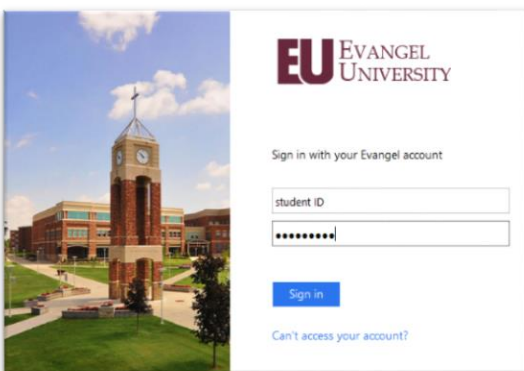
DISABILITY ACCOMMODATIONS:

Evangel University is committed to equal educational opportunities for students with disabilities in accordance with Section 504 of the Rehabilitation Act of 1973 and the American with Disabilities Act as amended (ADA). Academic Support, a division of the Center for Student Success, is the office designated by Evangel University to review disability documentation, determine reasonable accommodations, and develop plans for the provision of such accommodations.

If you have already established accommodations through Academic Support and receive accommodation memos, please meet with me to discuss the provisions of those accommodations as soon as possible (accommodations are not retroactive). If you have not yet established accommodations, but have a disability or health condition (permanent or temporary) that may have some impact on your work in this class and for which you may require accommodations, you are welcome to contact Academic Support staff in the Center for Student Success (ZM-208; 417-865-2815 x.8215) so that accommodations can be arranged. See the Disability and Academic Accommodations Handbook for further information on the accommodations process.

COURSE COMMONS Information

This course will use *COURSE COMMONS*, Evangel's learning management system. There are links to *COURSE COMMONS* in the Student Portal and the Evangel website. The login page for *COURSE COMMONS* is <https://courses.evangel.com/>.

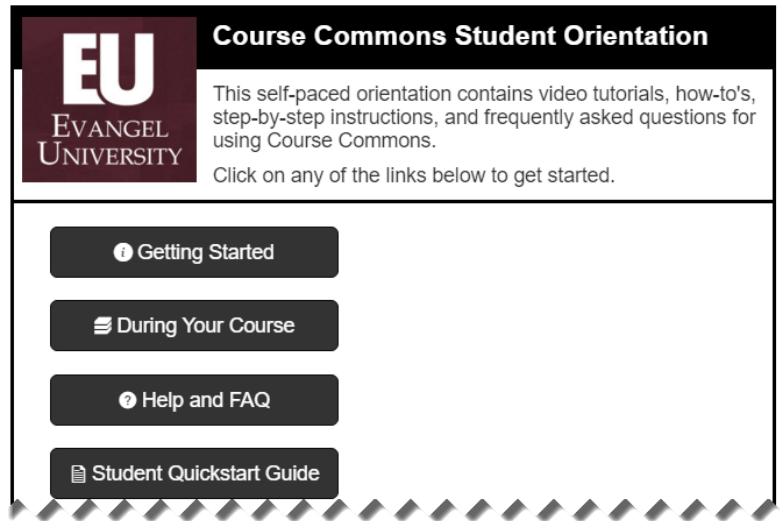


**Use your
Evangel**

username and password to login.

COURSE COMMONS STUDENT ORIENTATION

All Evangel students have access to the [Course Commons Student Orientation](#). If you are new to *COURSE COMMONS* you are encouraged to take advantage of this excellent resource. As part of your course preparation, this will help you make the most of the features that are available to you as a student.



ACCESSING THE COURSE IN COURSE COMMONS

Access your courses list by clicking on the Courses icon on the Global Navigation menu on the left of the screen. You can also click on the course card on the Dashboard.

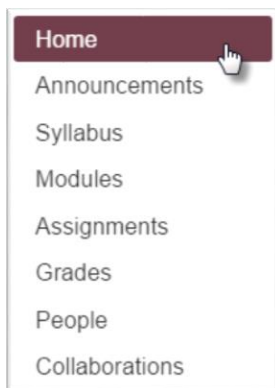
To customize your Courses list, see the following Help Guide: [How do I customize my Courses list?](#)

Students will have access to this course in *COURSE COMMONS* seven (7) days before the official beginning of the semester. Students have until seven (7) days after the semester begins to complete financial registration. If financial registration is not completed by the seventh day, course access will be revoked.

After the end of the semester, students will have read-only access to the course through *COURSE COMMONS*. Only access to already submitted work, course resources and grades will be available.

ACCESSING COURSE CONTENT IN COURSE COMMONS

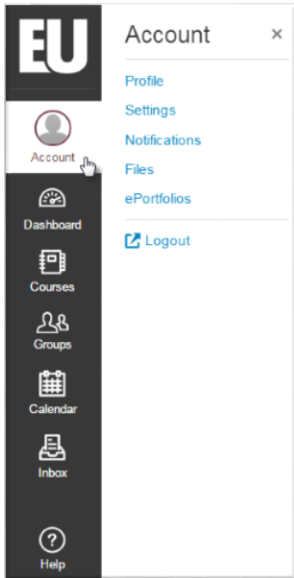
The professor controls the availability of course content and features. Some items may be unavailable until a date set by the professor.



You can navigate the course content and features using the Course Navigation menu on the left. This menu can be customized by the professor, so it may differ from course to course, depending on what features the professor has chosen to make available.

You can collapse the Course Navigation menu to focus on the page content. Click on the menu icon in the upper left (which looks like 3 lines). You can expand the menu by clicking on the menu icon again.

All course content (syllabus, modules, course materials, assignments, online quizzes, online discussions, grades, etc.) can be accessed using the links in the Course



Navigation menu. Students can adjust their personal settings in *COURSE COMMONS*. Click on the Account icon to access the Account menu.

On the **Profile** page, you can add a profile picture to your account. You can also edit your display name, which will show to your instructor and peers throughout *COURSE COMMONS*.

The **Settings** link allows you to add additional contact methods (personal email or cell phone number for text message alerts) to your account. You can also add external services, like Twitter, Skype or Google Drive.

The **Notifications** link allows you to customize *what* notifications you receive from *COURSE COMMONS* and *how* and *when* you receive them. This is a student-centered feature that allows you to optimize your notifications to help you stay connected to what is happening in all your courses.

For more information, see the following pages in the *COURSE COMMONS* Student Orientation: [How to Update your Profile and Settings](#) and [How to Update Your Notifications Preferences](#).

ACCESSING GRADES IN COURSE COMMONS

All course grades will be recorded and shown through *COURSE COMMONS*. Simply click the "Grades" button on the lower right of the Dashboard to access your grades for all courses. You can also use the Grades link in the Course Navigation to access your grades for this course.

For more information on how to check your grades and what you can do from the Grades page, see the following page from the *COURSE COMMONS* Student Orientation: [How to Check My Grades](#).

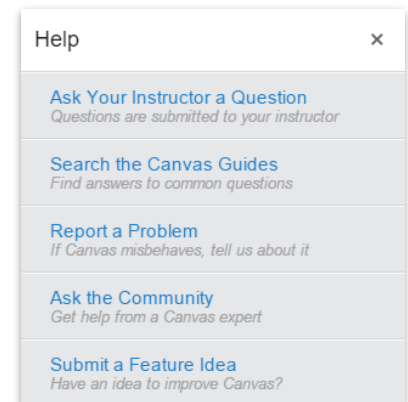
HOW TO GET HELP WITH COURSE COMMONS

Help is never more than a few clicks away! You can access the Help menu from any page in *COURSE COMMONS*.

Click on the Help icon in the lower left corner of the screen. Because the *COURSE COMMONS* is powered by the Canvas Learning Management System, all help guides and helpdesk tickets will reference Canvas.

From the Help menu, you can send a message to your instructor, search the Canvas Help Guides, or report a problem.

You can browse and search the Help Guides using the following link: <https://community.canvaslms.com/community/answers/guides/>.



COURSE COMMONS TROUBLESHOOTING

Do you have a question about a quiz, an assignment, or another item in the course? Contact your professor.

Are you having technical problems with *COURSE COMMONS*? Click the Help icon, click "Report a Problem" and complete the form to file a ticket for a personal response from the support team. Please be sure to include a thorough description of the problem.

Are you having trouble with your Evangel account (username and password)? Contact the IT Helpdesk at 417-865-2815 ext. 8368 (phone), helpdesk@evangel.edu

SPECIFIC DATA

Prepared by W.E. Nunnally, PhD, March 29, 2018.

Course Learning Outcomes (CLOs):

1. ...

Program Learning Outcomes (PLOs):²

- MATS ...
- M.Div. ...
- Etc.

EU20 Outcomes:³ [Choose one of the following statements.]

This class supports and assesses the following EU20 Outcome(s):

This class supports but does not assess the following EU20 Outcome(s).

Evangel University: EU20

Outcomes by Ethos Theme

CHRIST-CENTERED THEME

- C1. **Spiritual Formation:** Practice spiritual disciplines and articulate the contribution of these disciplines to their personal relationship with Christ.
- C2. **Pentecostal Experience:** Identify the role of the Holy Spirit in their journey to spiritual maturity, drawing on the rich resources of biblical and historical Pentecostal experience.
- C3. **Biblical Interpretation:** Employ sound interpretive practices when reading Scripture.
- C4. **Ethical Decision-making :** Apply biblical principles to ethical decision-making so as to distinguish between Christ-like and non-Christ-like behaviors in a variety of personal and social contexts.
- C5. **Christian Stewardship:** Identify opportunities for and engage in stewardship of resources based on biblical principles.

EXPLORATORY THEME

- E1. **Reading & Imagination:** Demonstrate analytical reading skills and engage imaginatively with literary texts.
- E2. **Critical Reasoning:** Recognize, follow, and construct logical arguments.
- E3. **Historical Inquiry:** Define essential issues in human history, identify ways others have addressed those issues, and explore the applicability of those approaches to other intellectual, political, social, and/or spiritual contexts.
- E4. **Research & Analysis:** Evaluate research, analyze data, and articulate arguments according to accepted methodologies in the liberal arts and sciences.
- E5. **Technological Proficiency:** Use current technology to search and communicate information and enhance professional practice.

INTEGRATIONAL THEME

- I1. **Integrational Philosophy:** Articulate the integration of faith, learning, and life.
- I2. **Artistic Expression:** Identify and/or perform a variety of artistic expressions and analyze their value as reflections of the human condition.
- I3. **Health & Fitness:** Participate in health and fitness activities and explain their importance in maintaining a strong intellectual, emotional, and spiritual life.
- I4. **Strengths & Callings:** Articulate the ways in which their personal strengths and the proficiencies they acquire through a well-rounded, interdisciplinary, liberal arts education contribute to the fulfillment of their callings.
- I5. **Science & Faith:** Relate Christian faith to the concepts, theories, and practices of science.

² All AGTS Program Learning Outcomes are found on the website: [place live hyperlink here](#).

³ All EU 20 Outcomes are found on the website: [place live hyperlink here](#).

GLOBAL THEME

- G1. **Effective Communication:** Employ effective communication appropriate to audience, context, and purpose.
- G2. **Healthy Relationships:** Recognize and demonstrate healthy relationships in civic and personal life.
- G3. **Global Cultures:** Demonstrate knowledge of nations and regions of the world and key historical and cultural events in those regions.
- G4. **Worldview Awareness:** Articulate his or her own worldview and respect, understand, and evaluate the worldviews of other individuals and people groups, historic and contemporary.
- G5. **Service & Witness:** Articulate a personal Christian testimony and demonstrate compassionate, hospitable service in a manner appropriate for the social and cultural context.

C1 Spiritual Formation: *Practice spiritual disciplines and articulate the contribution of these disciplines to their personal relationship with Christ.*

Criterion		4	3	2	1	Not Attempted
C1A	Practice	Shows enthusiastic commitment to a particular spiritual discipline (assigned or voluntary) via consistent practice or attendance.	Shows commitment to a particular spiritual discipline via consistent practice or attendance.	Shows intermittent commitment to a particular spiritual discipline via practice or attendance.	Shows low level of commitment to a particular spiritual discipline via practice or attendance.	
C1B	Articulation	Thoughtfully reflects on the contribution of spiritual disciplines to his or her personal relationship with Christ.	Articulates the contribution of spiritual disciplines to his or her personal relationship with Christ.	Makes slipshod connection between spiritual disciplines and spiritual formation.	Cannot connect any value or meaningful benefit to a spiritual discipline.	

Spiritual formation: The process by which individuals increasingly reflect the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self-control

Spiritual disciplines include prayer, worship, meditation, study, simplicity, solitude, submission, service, confession, hospitality, celebration; students' participation in spiritual formation may be assessed via such campus activities as chapel, floor devotions, church attendance and service, Bible reading, corporate prayer life, service events, and specific in-class assignments.

C2 Pentecostal Experience: *Identify the role of the Holy Spirit in their journey to spiritual maturity, drawing on the rich resources of biblical and historical Pentecostal experience.*

Criterion		4	3	2	1	Not Attempted
C2A	The Holy Spirit in Scripture	Clearly and comprehensively identifies the role of the Holy Spirit in a selected biblical account.	Identifies the role of the Holy Spirit in a selected biblical account.	Identifies limited aspects of the role of the Holy Spirit in a selected biblical account.	Cannot identify aspects of the role of the Holy Spirit in a selected biblical account.	
C2B	The Holy Spirit in history	Clearly and accurately identifies the role of the Holy Spirit in a historical context.	Identifies the role of the Holy Spirit in a historical context.	Identifies limited aspects of the role of the Holy Spirit in a historical context.	Cannot identify aspects of the role of the Holy Spirit in a historical context.	
C2C	The Holy Spirit in spiritual journey	Clearly and comprehensively articulates the role of the Holy Spirit in his or her spiritual journey.	Articulates the role of the Holy Spirit in his or her spiritual journey.	Articulates limited aspects of the role of the Holy Spirit in his or her spiritual journey.	Cannot articulate aspects of the role of the Holy Spirit in his or her spiritual journey.	

C3 Biblical Interpretation: Employ sound interpretive practices when reading Scripture.

Criterion		4	3	2	1	Not Attempted
C3A	Exegesis	Thoroughly and accurately analyzes historical, literary, and theological contexts.	Accurately analyzes historical, literary, and theological contexts.	Analyzes historical, literary, and/or theological contexts with some significant flaws.	Incompletely and/or inaccurately analyzes historical, literary, and/or theological contexts.	
C3B	Application	Skillfully and persuasively applies a biblical exegesis to a specific audience and/or context.	Plausibly applies a biblical exegesis to a specific audience and/or context.	Inappropriately or inaccurately applies a biblical exegesis.	Inappropriately and inaccurately applies a biblical exegesis.	

Exegesis: Textual interpretation including what the text probably meant to its original readers

Elements of Exegesis: 1) *Historical*—The exegesis is suitable to the historical background of the sender and the recipients of the original text and the meaning of language at the time of composition. 2) *Literary* –The exegesis adequately places the text in the genre of the work as a whole and in the immediate literary context, and reflects a knowledge of the grammar and syntax of the language. 3) *Theological*—The exegesis reflects an awareness of biblical revelation as a whole and generally accepted interpretations in church history.

Application: The application is 1) rooted in exegesis of the text, and 2) presented in a manner appropriate to a specific audience.

C4 Ethical Decision-making: Apply biblical principles to ethical decision-making so as to distinguish between Christ-like and non-Christ-like behaviors in a variety of personal and social contexts.

Criterion		4	3	2	1	Not Attempted
C4A	Ethical issues	Recognizes ethical issues when presented in a complex, multi-layered (grey) context AND can recognize cross-relationships among the issues.	Recognizes ethical issues in context OR can recognize cross-relationships among the issues.	Recognizes basic and obvious ethical issues but may not grasp complexity or interrelationships.	Does not recognize basic and obvious ethical issues.	
C4B	Biblical principles	Articulates high-level moral principles and can defend them using scripture and the life of Christ.	Articulates moral principles clearly and can defend them using scripture and/or the life of Christ.	Articulates moral principles vaguely and may defend them using scripture or the life of Christ.	Cannot articulate moral principles and/or defend them using scripture or the life of Christ.	
C4C	Application	Demonstrates an ability to choose a course of action and defend it sincerely based on principles in an all-things-considered way.	Demonstrates an ability to choose a course of action and defend it based on principles in an all-things-considered way.	Demonstrates an ability to choose a course of action and/or defend it using some principles.	Cannot choose a course of action and/or cannot defend it using principles.	

All-things-considered: Accepted term in ethics showing consideration of all sides and the entire complexity of an issue before deciding on a course of action.

Moral principles: Principles that can govern a variety of action types.

C5 Christian Stewardship: Identify opportunities for and engage in stewardship of resources based on biblical principles.

Criterion		4	3	2	1	Not Attempted
C5A	Recognition	Accurately and creatively targets an opportunity for stewardship of resource(s).	Recognizes an opportunity for stewardship of resource(s).	Inappropriately and/or inaccurately identifies an opportunity for stewardship of resource(s).	Cannot recognize opportunities for biblical stewardship of resources.	
C5B	Identification	Accurately identifies multiple biblical principles for stewardship.	Identifies some biblical support for stewardship.	Identifies few biblical principles of stewardship.	Cannot identify biblical principles of stewardship.	
C5C	Engagement	Actively and effectively applies biblical principles of stewardship to resource(s).	Applies biblical principles of stewardship to resource(s).	Applies biblical principles of stewardship to resource(s) with minor inconsistencies.	Cannot apply biblical principles of stewardship to resource(s) or exhibits major resistance to application.	

TERMS:

Resources may include

Personal: Individual strengths, time, cognitive & emotional wellbeing, health & wellness

Financial: Income, savings, and investments

Environmental: Land, water, energy, air

Institutional: People, money, and mission

Christian stewardship: Ethical use of resources based on biblical principles

E1 Reading & Imagination: *Demonstrate analytical reading skills and engage imaginatively with literary texts.*

Criterion		4	3	2	1	NA
E1A	Analytical reading skills	In addition to #3, can apply literary elements and recognition of motifs to articulate thematic potential in a given text.	In addition to #2, can identify more complex literary elements, such as (but not limited to) figurative language, voice (point of view), irony, and basic motifs in a given text	Can identify basic literary elements, such as (but not limited to) plot, character, and setting in a given text.	Cannot identify basic literary elements.	
E1B	Imaginative engagement with texts	In addition to #3, can produce new interpretations or hypotheses regarding a literary text or texts.	Can discover and support a complex theme that interprets a text in relation to its contexts (e.g., literary, aesthetic, historical, philosophical, and/or theological).	Can develop and support a simple theme (discovered or provided) for a given literary text.	Cannot develop or support a simple theme.	

TERMS:

Analytical reading skills: can deduce the surface meanings

Imaginative engagement with texts: can inductively support plausible interpretations of the text

Literary elements:

Basic: plot, setting, character

Complex: voice (point of view), tone and diction, imagery, figurative language, irony, genre and/or form, symbolism, sound elements

Motif: a recurring image, element, or idea central to the meaning of a text.

Theme: a statement of the controlling idea(s) or interpretation(s) of human experience developed, supported, or suggested by the literary text.

E2 Critical Reasoning: Recognize, follow, and construct logical argument.

Criterion		4	3	2	1	NA
E2A	Recognition	Demonstrates the ability to recognize arguments in others. Can abstract the main points (both stated and implied), and avoids detractors.	Has an acceptable ability to recognize arguments in context, but either struggles to identify main points, or does not avoid detractors.	Needs to improve the ability to recognize others' arguments. Identifies some main points, but misses some and does not avoid detractors.	Student needs substantial improvement in recognizing others' arguments.	
E2B	Evaluation	Can recognize good features of arguments (valid, strong, plausible) and bad features (weakness, fallacies, etc.). Also identifies the impact of context, objections, and competing views.	Does some evaluation well while committing a few errors in assessing the argument.	Commits an unacceptable amount of errors in evaluating the argument, but still does some things well.	Needs substantial improvement in evaluating arguments.	
E2C	Construction	Can develop, clearly explain, and defend a position of one's own. Provides support for the argument. Considers, and responds to, objections.	Can develop an argument, but either provides insufficient support, does not clearly explain, or does not consider obvious objections.	Does not develop an argument well, but demonstrates some ability to construct a supportive line of reasoning.	Needs substantial improvement in constructing arguments.	

TERMS:

Recognition: the ability to identify others' arguments in various contexts (writing, speech, marketing, etc.); **Evaluation:** the ability to distinguish good and bad features of arguments, both in one's own arguments and others' arguments.); **Construction:** the ability to create one's own argument well.

Argument: a line of reasoning in which a conclusion is supported by reasons; **Valid/Strong/Weak:** the degree to which the reasons make the conclusion likely to be true; **Fallacies:** errors in which the reasons do not support the conclusion. Common fallacies include: appeal to groups, appeal to unreliable authority, ad hominem, false dilemma, false cause, straw man arguments, red herrings, etc.; **Detractors:** parts of the presentation not relevant to the argument. **Clearly Explain:** states the conclusion/thesis, identifies reasons as such, objections as such, gives examples, etc.

E3 Historical Inquiry: Define essential issues in human history, identify ways others have addressed those issues, and explore the applicability of those approaches to other intellectual, political, social, and/or spiritual contexts.

Criterion		4	3	2	1	Not Attempted
E3A	Definition	Articulates the complexity of the issue; connects with key events/ideas of the time.	Articulates major ideas of the issue; connects with some events/ideas of the time.	Partially articulates elements of the issue and/or fails to connect with other events/ideas of the time.	Fails to articulate the issue and/or does not connect with other events/ideas of the time.	
E3B	Identification	Describes the historical response to the issue using specific and accurate details.	Describes the historical response to the issue in general but accurate terms	Describes the historical response to the issue vaguely and/or inaccurately	Describes the historical response to the issue insufficiently and/or inaccurately	
E3C	Application	Carefully relates the issue to a similar issue in a different historical context with insight and accuracy.	Relates the issue to a similar issue in a different historical context with accuracy.	Relates the issue to a similar issue in a different historical context vaguely and/or inaccurately	Relates the issue to a different historical context insufficiently and/or inaccurately	

TERMS:

Historical response: the manner in which the issue was addressed at a given time and place

Definition: Define the issue in its historical context.

Identification: Identify the manner in which the issue was addressed.

Application: Relate the issue to a new context.

E4 Research & Analysis: Evaluate research, analyze data, and articulate arguments according to accepted methodologies in the liberal arts and sciences.

Criterion		4	3	2	1	Not Attempted
E4A	Evaluation	Identifies, comprehends, and synthesizes high quality sources appropriate to the topic	Identifies and accurately references research articles from high quality sources	Includes sources that may be inappropriate or inaccurately represented	Demonstrates inadequate comprehension and/or use of source material	
E4B	Analysis	Demonstrates mastery of data analysis skills involving selecting, conducting, and/or interpreting the results	Demonstrates data analysis skills involving selecting, conducting, and/or interpreting the results	Demonstrates minimal data analysis skills involving selecting, conducting, and/or interpreting the results	Demonstrates no data analysis skills involving selecting, conducting, and/or interpreting the results	
E4C	Articulation	Thoroughly defends a position using high quality sources and/or data for support accurately and insightfully.	Defends a position, accurately using acceptable sources and/or data for support.	Demonstrates some ability to construct a supportive line of reasoning but reference material is weak or incomplete.	Needs substantial improvement in constructing arguments and/or using sources.	

TERMS:

High quality source: identified as scholarly, peer reviewed, acceptable scholarship in a given discipline

E5 Technological Proficiency: Use current technology to search and communicate information and enhance professional practice.

Criterion		4	3	2	1	Not Attempted
E5A	Search	Demonstrates skillful use of electronic search tools.	Demonstrates use of electronic search tools.	Demonstrates limited use of electronic search tools.	Fails to find appropriate sources using electronic search tools.	
E5B	Communicate	Incorporates current technology smoothly and appropriately in professional communication.	Incorporates current technology in professional communication.	Incorporates current technology in professional communication inappropriately and/or erroneously.	Incorporates inappropriate and/or no technology in professional communication.	
E5C	Enhance Professional Practice	Uses current technology to perform tasks in a timely and accurate manner.	Uses current technology to perform tasks in a timely and/or accurate manner.	Uses technology slowly and/or inaccurately.	Does not use technology without considerable help.	

TERMS:

Electronically-based search tools: Key words and/or Boolean logic

Professional communication: Grammar, punctuation, diction, and etiquette appropriate to the audience and context.

Current technology: hardware and/or software in use in the professional environment

I1 Integrational Philosophy: Articulate the integration of faith, learning, and life.

Criterion		4	3	2	1	Not Attempted
I1A	Integration of faith and learning	Clearly articulates a specific relationship between faith and aspects of an academic discipline.	Clearly articulates the interconnectedness of faith and academic inquiry.	Vaguely articulates connections between elements of faith and academic inquiry.	Unable to articulate truths found in academics as relevant to faith and vice versa.	
I1B	Integration of faith and life	Clearly demonstrates that biblical truth touches multiple aspects of human experience.	Clearly demonstrates a relationship between biblical truth and human experience.	Partially demonstrates a relationship between biblical truth and human experience.	Shows compartmentalization of aspects of faith and life.	
I1C	Integration of learning and life	Articulates a sophisticated understanding of learning as a means of life-long, personal transformation.	Articulates an understanding of learning as a means of life-long, personal transformation.	Articulates limited connections between learning and life-long, personal transformation.	Fails to see learning as a life-long goal.	

TERMS:
Faith: Christian biblical principles
Learning: Liberal arts education and its implications for life-long learning
Life: Personal choices

I2 Artistic Expression: *Identify and/or perform a variety of artistic expressions and analyze their value as reflections of the human condition.*

Criterion		4	3	2	1	Not Attempted
I2A	Identification	Can accurately name an artistic expression and its creator and place the person and work in their time period and movement.	Can accurately name an artistic expression and/or its creator and place the person and/or work in their time period and/or movement.	Can name an artistic expression and/or its creator and place the person and/or work in their time period and/or movement.	Cannot name, date, or otherwise identify significant artistic expressions or creators.	
I2B	Analysis	Insightfully analyzes the relationships between the artistic expression and the human condition in a coherent interpretation.	Clearly explains how a human emotion or condition is illuminated by artistic expression(s).	Makes limited or vague connection of some elements of an artistic expression with an appropriate human emotion or condition.	Cannot articulate a relationship between artistic expression and human condition.	
I2C	Performance	Can work alone or with others to create an artistically excellent expression grounded in a period and/or situation providing complex illumination of the human condition.	Can work alone or with others to create an artistic expression grounded in a period and/or situation providing insightful illumination of the human condition.	Can work alone or with others to create an artistic expression grounded in a period or situation providing some illumination of the human condition.	Cannot create an artistic expression grounded in a period or situation.	

TERMS:

Artistic expressions: artistic (visual, musical, literary, theatrical) works, artists, time periods or movements

Human condition: Any aspect of human life such as creativity, fallenness, redemption, altruism, etc.

I3 Health & Fitness: *Participate in health and fitness activities and explain their importance in maintaining a strong intellectual, emotional, and spiritual life.*

Criterion		4	3	2	1	Not Attempted
I3A	Participation	Is aware of and monitors personal health indicators by regular visits to the Mabee Center and participates individually in fitness activities.	Is aware of and monitors personal health indicators by regular visits to the Mabee Center.	Sporadically monitors health indicators in the Mabee Center.	Shows no awareness of personal health indicators.	
I3B	Explanation	Clearly articulates importance of fitness in maintaining a strong intellectual, emotional, and spiritual life with strong examples.	Articulates importance of fitness in maintaining a strong intellectual, emotional, and spiritual life.	Articulates importance of fitness in maintaining a strong intellectual, emotional, and /or spiritual life.	Does not articulate the importance of health.	

I4 Strengths & Callings: *Articulate the ways in which their personal strengths and the proficiencies they acquire through a well-rounded, interdisciplinary, liberal arts education contribute to the fulfillment of calling.*

Criterion		4	3	2	1	Not Attempted
I4A	StrengthsQuest	Can explain the value of Strengths and articulate the benefits of acting deliberately from a position of identified strength.	Can discuss each personal Strength and identify ways to apply strengths in various circumstances.	Can identify and define personal top five Strengths; lists Strengths on portal.	Is aware of some of the personal top five Strengths, if not all; Possibly lists Strengths on student portal.	Did not take SQ
I4B	Liberal Arts Proficiencies	Can articulate the contributions of a liberal arts education to Christian callings and one's career.	Can articulate the contributions of a liberal arts education to Christian callings.	Can identify elements of a liberal arts education and / or Christian callings.	Recognizes some distinction of a liberal arts education; can define "liberal arts" education.	
I4C	Life Callings	Can define, articulate, and apply strengths and liberal arts proficiencies to one's callings.	Can articulate the relationship between personal strengths, God's guidance, and life callings.	Can discuss what is meant by life callings and/or God's guidance in individual lives.	Cannot define life callings.	

TERMS:

Callings: various roles—church, family, community—a Christian may be called to fill

Liberal Arts Proficiencies*:

An historical sensibility (awareness of the historical sources of their present identity);

A deliberate and judicious frame of mind, including *alertness, careful and thoughtful consideration of alternatives, logical commitment to decisions, awareness of consequences* ;

The capacity to think imaginatively and reflectively to see familiar things in an unfamiliar way, to wait for answers, to tolerate uncertainty and ambiguity.

*(Michael Palmer, "Orienting our Lives: The Importance of a Liberal Education for Pentecostals in the Twenty First Century" *Pneuma* 23.2 (2001) 197-216.)

I5 Science & Faith: *Relate Christian faith to the concepts, theories, and practices of science.*

Criterion		4	3	2	1	Not Attempted
I5A	Scientific concepts, theories and practices	Describes and demonstrates five steps in scientific methodologies.	Describes and demonstrates four out of five steps in scientific methodologies.	Describes and demonstrates three out of five steps in scientific methodologies.	Cannot describe or demonstrate at least three elements of scientific methodologies.	
I5B	Integration of science and faith	Articulates and defends a viewpoint on the interconnectedness of faith and science with specific examples.	Clearly articulates the interconnectedness of faith and science.	Recognizes the interconnectedness of faith and science.	Cannot recognize or articulate truths found in science as relevant to faith and vice versa.	

TERMS

Steps in Scientific Methodologies: Question, Hypothesize, Measure, Predict, Evaluate

G1 Effective Communication: *Employ effective communication appropriate to audience, context, and purpose.*

Criterion		4	3	2	1	NA
G1A	Audience, Context, and Purpose	Demonstrates a thorough understanding of the audience, context, and purpose of the assigned task.	Demonstrates adequate consideration of the audience, context, and purpose of the assigned task.	Demonstrates awareness of the audience, context, and/or purpose of the assigned task.	Lacks awareness of the audience, context, and purpose of the assigned task.	
G1B	Language Skills	Uses compelling language that skillfully communicates meaning to the audience with clarity and fluency and is virtually error-free.	Uses straightforward language with few errors that generally conveys meaning to the audience.	Uses mundane language to convey meaning and/or displays many errors.	Uses language that impedes meaning because of errors in usage.	
G1C	Structure & Development	Uses appropriate, relevant, and compelling content to illustrate mastery of the subject in a consistent, cohesive organizational pattern.	Uses appropriate content to illustrate grasp of the subject in a recognizable organizational pattern.	Uses inappropriate content and/or a poor organizational pattern for relaying content.	Uses inappropriate content and lacks an organizational pattern for relaying content.	
G1D	Delivery	Demonstrates detailed attention to and successful execution of the stylistic conventions particular to the specific communication task.	Demonstrates consistent attention to the stylistic conventions particular to the specific communication task.	Demonstrates inconsistent execution of the stylistic conventions particular to the specific communication task.	Fails to adhere to stylistic conventions particular to the specific communication task.	

Verbal skills: Grammar, word choice (diction & vocabulary), tone, voice, syntax, punctuation (in written language)

Delivery for oral environment: Posture, gesture, eye contact, vocal expressiveness

Delivery for written environment: Presentation, formatting, and appropriate style according to the conventions of the assignment or discipline.

Development: Introduction, conclusion, sequencing, transitions, and illustrations appropriate to the delivery environment

G2 Healthy Relationships: *Recognize and demonstrate elements of healthy relationships in civic and personal life.*

Criterion		4	3	2	1	NA
G2A	Recognize	Can clearly and thoughtfully describe the elements of healthy relationships.	Can clearly describe the elements of healthy relationships.	Can partially describe the elements of healthy relationships.	Cannot describe the elements of healthy relationships.	
G2B	Demonstrate	Uses mature and healthy relational skills in a specific setting.	Uses good relational skills in a specific setting.	Lacks some elements of healthy relational skills in a specific setting.	Cannot or does not relate to others well in a specific setting.	

TERMS:

Elements of healthy relationships: Attending, Listening, Empathizing, Managing conflict, Managing boundaries

Demonstrate elements of healthy relationships: Relational skills may be assessed in any setting in which an evaluator may observe a student interact with one or more other persons.

G3 Global Cultures: *Demonstrate knowledge of nations and regions of the world and key historical events and cultural elements in those regions.*

Criterion		4	3	2	1	Not Attempted
G3A	Nations and/or regions of the world	Accurately distinguishes boundaries between nations and/or regions of the world in a given context.	Distinguishes most boundaries between nations and/or regions of the world in a given context.	Distinguishes boundaries between a few nations and/or regions of the world.	Cannot distinguish boundaries between nations and/or regions of the world.	
G3B	Key historical event(s) in a given region	Correctly identifies key historical events in nations and/or regions of the world in a given context.	Identifies some of the key historical events in nations and/or regions of the world in a given context.	Identifies a few historical events in nations and/or regions of the world in a given context.	Cannot identify historical events in nations and/or regions of the world in a given context.	
G3C	Key cultural element(s) in a given region	Correctly identifies key cultural elements in nations and/or regions of the world in a given context.	Identifies some of the key cultural elements in nations and/or regions of the world in a given context.	Identifies a few cultural elements in nations and/or regions of the world in a given context.	Cannot identify cultural elements in nations and/or regions of the world in a given context.	

G4 Worldview Awareness: Articulate his or her own worldview and respect, understand, and evaluate the worldviews of other individuals and people groups, historic and contemporary.

Criterion		4	3	2	1	Not Attempted
G4A	Personal worldview	Articulates a comprehensive personal worldview.	Articulates a personal worldview.	Articulates a limited personal worldview.	Cannot articulate a personal worldview.	
G4B	Worldviews of others	Accurately and sensitively articulates the worldview of another.	Articulates the worldview of another.	Articulates an incomplete or inaccurate worldview of another.	Cannot articulate the worldview of another.	
G4C	Respect	Clearly exhibits respect (in words and/or actions) for other worldviews.	Demonstrates respect for other worldviews.	Lacks respect for other worldviews.	Demonstrates disrespect.	
G4D	Evaluation	Compares and contrasts another worldview with one's own accurately and thoroughly.	Accurately compares and contrasts another worldview with one's own.	Compares and/or contrasts worldviews with some inaccuracies.	Unable to compare and contrast another worldview with one's own.	

TERMS:

Elements of a worldview as identified in Essential Christianity: Ideology, Experience, Social, Ritual, Narrative, Norms

(Palmer, Mike, ed. *Elements of a Christian Worldview*. Springfield, Missouri: Logion, 1998.)

Compare and contrast worldviews: Accurately identify both similarities and differences, positives and negatives between worldviews.

G5 Service & Witness: *Articulate a personal Christian testimony and demonstrate compassionate, hospitable service in a manner appropriate for the social and cultural context.*

Criterion		4	3	2	1	Not Attempted
G5A	Christian Testimony	Thoughtfully reflects on his or her personal experience with Jesus Christ.	Narrates his or her personal experience with Jesus Christ.	Narrates his or her personal experience with Jesus Christ that is clichéd or overly general.	Cannot articulate a personal relationship with Jesus Christ.	
G5B	Compassionate and Hospitable Service	Provides service with exemplary compassion and hospitality.	Provides service with satisfactory compassion and hospitality.	Provides service lacking in compassion and/or hospitality.	Provides poor service lacking in compassion and hospitality.	No service provided.
G5C	Appropriate Social and Cultural Context	Provides exemplary service while meeting appropriate social and cultural expectations.	Provides satisfactory service while meeting appropriate social and cultural expectations.	Provides service that does not meet appropriate social and/or cultural expectations.	Provides poor service lacking in social and/or cultural awareness.	No service provided.

Faith, Work, and Economics Outcomes (FWE):⁴ [Choose one of the following statements.]

This class supports and assesses the following FWE Outcome(s).

This class supports but does not assess the following FWE Outcome(s).

Following are two examples of how this can be set up in your syllabus. Please adapt to what works best for your course.

EXAMPLE 1:

COURSE LEARNING OUTCOMES (CLOs), PROGRAM LEARNING OUTCOMES (PLOs) AND EU20 OUTCOMES:

At the conclusion of this course, the student will be able to:

CLOs

1. Sight sing melodic lines involving scale patterns and intervals of a m2, M2, m3, M3, P4, and P5. The Solfeggio system is used.
2. Read and take rhythmic dictation of quarter, half, and sixteenth note patterns in simple and compound meters as well as half-beat values in syncopation.
3. Take melodic dictation of melodies in major and harmonic minor keys scales and melodies that outline the I, IV, and V triads.
4. Take harmonic dictation of progressions involving the I (i), ii, IV (iv), and V triads and their inversions.
5. Hear and identify the following intervals: m2, M2, m3, M3, P4, P5, m6, and M6.

PLO #1

6. Demonstrate specific knowledge of the properties of rhythm, melody, and harmony in written and aural music theory. (**Musical Skills and Analysis**). *Unit 4 Dictation Exam will be used to assess this outcome.

EU20 Outcomes

E5C: Use current technology to search and perform tasks in a timely and accurate manner. * This class supports but does not assess this EU20 Outcome).

⁴ All Faith, Work, and Economic Outcomes are found on the website: [place live hyperlink here](#).

7. 14C: Articulate the ways in which their personal strengths and the proficiencies they acquire through a well-rounded, interdisciplinary liberal arts education contribute to the fulfillment of calling. *The final essay question on Unit 4 Dictation Exam will assess this outcome.

EXAMPLE 2:

CLO: Upon completion of this course, the student will be able to:	PLO	EU20
1. Create and use ...	Musical Skills & Analysis #1	E4
2. Analyze...	G1-1	E4
3. Explain...		G1
7. Create...		E2
8. Use...		E2
9. Implement...		E5
10. Design...		E5
13. Apply...		I1

FWE Outcomes:

FWE Outcome 1: Integrated lives

Demonstrated excellence in articulating how pastors, Christian leaders and local churches prioritize helping people live integrated lives wholly centered on discipleship to Christ, not limiting “mission” and “ministry” to church activities.

- 4 Points- Demonstrated mastery in articulating how pastors, Christian leaders and local churches prioritize helping people live integrated lives wholly centered on discipleship to Christ, not limiting “mission” and “ministry” to church activities.
- 3 Points- Showed some attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people live integrated lives wholly centered on discipleship to Christ, not limiting “mission” and “ministry” to church activities.
- 2 Points- Showed little to no attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people live integrated lives wholly centered on discipleship to Christ, not limiting “mission” and “ministry” to church activities.
- 1 Point- Did not attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people live integrated lives wholly centered on discipleship to Christ, not limiting “mission” and “ministry” to church activities.
- 0 Points

Total Points-4 Points Mastery: 3 Points Calculation Method: Highest Score

Example: Mastery score reflects the highest score of a graded assignment or quiz.

1- Item scores: Example item scores: 1, 4, 2, 3 2- Final score: Example final score 4

FWE Outcome 2: Stewardship of God's world

Showed excellence in demonstrating how pastors, Christian leaders and local churches prioritize helping people live as stewards of God's world, responsible to work with integrity for its flourishing—individually and collaboratively in communities.

- 4 Points-Showed mastery in demonstrating how pastors, Christian leaders and local churches prioritize helping people live as stewards of God's world, responsible to work with integrity for its flourishing—individually and collaboratively in communities.
- 3 Points-Showed some attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people live as stewards of God's world, responsible to work with integrity for its flourishing—individually and collaboratively in communities.
- 2 Points-Showed little to no attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people live as stewards of God's world, responsible to work with integrity for its flourishing—individually and collaboratively in communities.
- 1 Point-Did not attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people live as stewards of God's world, responsible to work with integrity for its flourishing—individually and collaboratively in communities.
- 0 Points

Total Points-4 Points Mastery: 3 Points Calculation Method: Highest Score

Calculation Method: Highest Score Example: Mastery score reflects the highest score of a graded assignment or quiz. 1- Item scores: Example item scores: 1, 4, 2, 3

FWE Outcome 3: Value creation

Showed excellence in demonstrating how pastors, Christian leaders and local churches prioritize helping people discern and support systems and practices that promote value creation while challenging systems and practices that extract value from others or borrow it from the future instead of creating it.

- 4 Points-Showed mastery in demonstrating how pastors, Christian leaders and local churches prioritize helping people discern and support systems and practices that promote value creation while challenging systems and practices that extract value from others or borrow it from the future instead of creating it.
- 3 Points-Showed some attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people discern and support systems and practices that promote value creation while challenging systems and practices that extract value from others or borrow it from the future instead of creating it.
- 2 Points-Showed little to no attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people discern and support systems and practices that promote value creation while challenging systems and practices that extract value from others or borrow it from the future instead of creating it.

- 1 Point -Did not attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people discern and support systems and practices that promote value creation while challenging systems and practices that extract value from others or borrow it from the future instead of creating it.
- 0 Points

Total Points-4 Points Mastery: 3 Points Calculation Method: Highest Score

Example: Mastery score reflects the highest score of a graded assignment or quiz.

1- Item scores: Example item scores: 1, 4, 2, 3 2- Final score: Example final score 4

FWE Outcome 4: Recognize the poor & marginalized

Showed excellence in demonstrating how pastors, Christian leaders and local churches prioritize helping people recognize the poor, the marginalized and the culturally different as fellow stewards whose work is equally important in God's plan, cultivating trust and economic opportunity rather than division and dependency.

- 4 Points-Showed mastery in demonstrating how pastors, Christian leaders and local churches prioritize helping people recognize the poor, the marginalized and the culturally different as fellow stewards whose work is equally important in God's plan, cultivating trust and economic opportunity rather than division and dependency.
- 3 Points-Showed some attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people recognize the poor, the marginalized and the culturally different as fellow stewards whose work is equally important in God's plan, cultivating trust and economic opportunity rather than division and dependency.
- 2 Points-Showed little to no attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people recognize the poor, the marginalized and the culturally different as fellow stewards whose work is equally important in God's plan, cultivating trust and economic opportunity rather than division and dependency.
- 1 Point-Did not attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people recognize the poor, the marginalized and the culturally different as fellow stewards whose work is equally important in God's plan, cultivating trust and economic opportunity rather than division and dependency.
- 0 Points

Total Points:4 Points Mastery: 3 Points Calculation Method: Highest Score

Example: Mastery score reflects the highest score of a graded assignment or quiz.

1- Item scores: Example item scores: 1, 4, 2, 3 2- Final score: Example final score 4

FWE Outcome 5: Economic flourishing

Showed excellence in demonstrating how pastors, Christian leaders and local churches prioritize helping people find meaning and fulfillment outside the walls of the church that

create value for others, provide for their households and help communities and economies flourish.

- 4 Points-Showed mastery in demonstrating how pastors, Christian leaders and local churches prioritize helping people find meaning and fulfillment outside the walls of the church that create value for others, provide for their households and help communities and economies flourish.
- 3 Points-Showed some attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people find meaning and fulfillment outside the walls of the church that create value for others, provide for their households and help communities and economies flourish.
- 2 Points-Showed little to no attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people find meaning and fulfillment outside the walls of the church that create value for others, provide for their households and help communities and economies flourish.
- 1 Point-Did not attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people find meaning and fulfillment outside the walls of the church that create value for others, provide for their households and help communities and economies flourish.
- 0 Points

Total Points-4 Points Mastery: 3 Points Calculation Method: Highest Score

Example: Mastery score reflects the highest score of a graded assignment or quiz.

1- Item scores: Example item scores: 1, 4, 2, 3 2- Final score: Example final score 4

FWE Outcome 6: Pursuing justice and mercy

Showed excellence in demonstrating how pastors, Christian leaders and local churches prioritize helping people take responsible action, individually and as communities—energetically pursuing justice, mercy and flourishing while recognizing the complex challenges and limitations we face in the present age.

- 4 Points-Showed mastery in demonstrating how pastors, Christian leaders and local churches prioritize helping people take responsible action, individually and as communities—energetically pursuing justice, mercy and flourishing while recognizing the complex challenges and limitations we face in the present age.
- 3 Points-Showed some attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people take responsible action, individually and as communities—energetically pursuing justice, mercy and flourishing while recognizing the complex challenges and limitations we face in the present age.
- 2 Points-Showed little to no attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people take responsible action, individually and as communities—energetically pursuing justice, mercy and flourishing while recognizing the complex challenges and limitations we face in the present age.

- 1 Point-Did not attempt to demonstrate how pastors, Christian leaders and local churches prioritize helping people take responsible action, individually and as communities—energetically pursuing justice, mercy and flourishing while recognizing the complex challenges and limitations we face in the present age.
- 0 Points

Total Points-4 Points Mastery: 3 Points Calculation Method: Highest Score

Example: Mastery score reflects the highest score of a graded assignment or quiz.

1- Item scores: Example item scores: 1, 4, 2, 3 2- Final score: Example final score 4