COURSE DESCRIPTION

A study of the narrative portions of the Old Testament with an emphasis on a dispensational interpretation of the passages and examples of preaching these passages to a 21st century audience (4 credit hours).

COURSE TEXTBOOKS: Books should be read in the order listed.


Do additional reading from the Bibliography in preparation for your Course Project. Total reading for the class should be a minimum of 2000 pages. See page 5 for important reading guidelines.

PURPOSE OF THE COURSE

Doctor of Ministry Outcomes. By the time a student finishes the Doctor of Ministry degree, he should be able to demonstrate clearly and biblically the following outcomes.
1. Articulate and apply Biblical and secular models of leadership to a ministry context. Graduates will be able to formulate and describe a personal philosophy/style of Church Leadership and be able to defend it as appropriate to New Testament congregational polity.

2. Effectively communicate God’s Word in both an interactive teaching venue and a public preaching setting so that Biblical content is doctrinally accurate, informative, and sustains listener engagement/attention.

3. Demonstrate the ability to effectively plan, organize and deploy Gospel outreach and discipleship ministry programs for a typical small, medium or large congregation.

4. Display essential skills and knowledge of Pastoral Leadership and preaching through the production of an integrated project that includes a motivational sermon(s), a formal article and a practical outline of a proposed program that would seek to address an issue, problem, or opportunity for improvement common to a typical Baptist church.

**Course Objectives.** This course is focused primarily on Outcome 2. It has a strong secondary emphasis on Outcome 1.

1. To appreciate the high literary quality of Old Testament (OT) narratives.
2. To articulate how the literary nature of OT narratives does not undermine their status as inerrant scripture.
3. To learn the basic principles for interpreting OT narrative texts.
4. To discern how an understanding of OT background information and a distancing the interpreter from a modern, western, New Testament (NT) set of presuppositions is a necessary prerequisite for interpreting any OT narrative.
5. To understand how an ethical assessment of character actions should be made.
6. To demonstrate how correctly interpreted OT narrative may then be applied to NT believers living in a new dispensation.
7. To use the books of Samuel as a model for working with narrative texts and understand their unique contribution to a biblical theology of leadership.

**Course Goals.** By the end of this class, the student’s final project from the books of Samuel should demonstrate ability to do the following:

1. Explain the way the narrator has controlled characterization to create a portrait of a character that is morally negative, morally positive, or morally ambiguous, and justify that characterization on the basis of OT theology.
2. Analyze both the episodic plot of a narrative unit and its place in the overarching plot, noting which of the seven basic plot types is involved, identifying the equilibrium, occasioning incident, rising action, climax,
and denouement as well as any special techniques present (uses of keywords, foreshadowing, or thematic developments).

3. Choose a sermon method (inductive-deductive, conflict-resolution, inductive-narrative, propositional, or first person narrative) and justify that choice as the most suitable one for the texts you will be working with.

4. Develop sermonic main points in the form of timeless truths from the chosen texts.

5. Develop and justify applications for each of the following groups: the individual believer, a pastoral leader of a church, and a leader in either a secular context or a broader Christian context (i.e. mission agency director, Camp director, etc.).

6. Demonstrate how the use of background information (theological, historical, cultural, and geographical) guarded the interpreter from both reading our culture into the text and being influenced by various liberal reconstructions of textual history or the events themselves.

**CLASS SCHEDULE and ASSIGNMENTS**

1. Pre-class (Dec 11-Jan 8. Due to the Christmas holiday, students may begin working early):
   a. Discussion Forum.
      i. Each student must make an initial post answering the discussion question.
      ii. Each student should also respond to two other student posts.
   
   b. Reading. Read the textbooks and develop a bullet point list of 7 statements from each that you feel are worthy of discussion. Focus on statements that you felt were helpful and on statements with which you disagreed. This assignment may also be completed in paragraph form as a reading summary if you prefer (1 page maximum). To facilitate your understanding, you should read the books in the following order:
      i. Elmer Martens, *God’s Design*.
      iii. Shimon Bar-Efrat, *Narrative Art in the Bible*.
      iv. Gordon Wenham, *Story as Torah*.
      v. David Baker, *Two Testaments, One Bible*.
   
   c. Presentations. Each student will lead the class discussion for one of the textbooks. In case the enrollment exceeds eight students, alternative books will be assigned to some students.
      i. Total presentation time should be approximately 50 minutes.
      ii. The use of a PowerPoint is recommended.
iii. The first 25-30 minutes should summarize the book content.
iv. The next 10-15 minutes should offer your critique of the book. The critique may require that you do some additional research in the subject area for your book.
v. The final 10-15 minutes should be used for discussion based on the bullet point lists that other students brought to class.

d. Students may choose the book for their review on a first come, first served basis beginning December 11. Choose one of the following:
ii. Shimon Bar-Efrat, *Narrative Art in the Bible*, p. 7-92 (Intro, chapters 1 and 2)
v. Joe Linares, *Proclaiming God’s Stories*, (the class is reading only pages 1-28 and 81-133. You should read the entire book but focus the summary on the assigned pages).
vi. Elmer Martens, *God’s Design*, xi-120 (Prefaces and Parts 1-2)
vii. Elmer Martens, *God’s Design*, 121-314 (Parts 3-5)
viii. Gordon Wenham, *Story as Torah*, the entire book

e. In the event that class enrollment exceeds 8 people, the following additional reviews will be assigned (they will count as part of your 2,000 pages of total course reading).
i. Adele Berlin, *Poetics and Interpretation of Biblical Narrative*, the entire book, but be certain to focus on chapters IV and V (Ruth as a sample text and Historical Critical Methods).

2. Class (January 8-12)
a. We will meet from 8:30 am to about 4:00 pm each day, with time out for lunch and breaks, Monday through Friday. Maranatha is located a little over an hour from the Milwaukee and Madison airports. Plan your travel accordingly. If you are taking the class from home, please be sure to preserve this time so that you do not miss any class. Limited housing, but no meals, is available on campus. Badger Bus can get you from the Milwaukee Airport to Johnson Creek (just eight miles south of Watertown) and back again; Guest Relations will pick you up in Johnson Creek for $8 per trip. Go to badgerbus.com for schedule and costs. Contact Guest Relations at 920-206-2370 for information on the shuttle and housing.
b. Class Day One.
   i. Topics: OT Theology, inerrancy and narrative texts, and common interpretive problems.
   ii. Book Reviews: God’s Design (2 reviews) and The Art of Biblical History.

c. Class Day Two.
   i. Topic: Hermeneutical perspectives for interpreting narratives.
   ii. Book Reviews: Narrative Art in the Bible (2 reviews).

d. Class Day Three.
   i. Topics: Ethics and narratives, use of the OT for NT believers, sermon structures.
   ii. Book Reviews: Story as Torah, Two Testaments One Bible, Proclaiming God’s Stories.

e. Class Day Four.
   i. Topic: Discussion of I and II Samuel as narrative texts with guided practice.
   ii. Remaining Book Reviews.

f. Class Day Five.
   i. Continuing Discussion of I and II Samuel with guided practice.
   ii. Discussion of course project.

3. Post Class (January 13-April 6):
   a. Reading:
      i. Students should read an additional 800 pages, much of which will be done in conjunction with the course project.
      ii. You should do some reading in the following books on narrative interpretation:
         1. Robert Alter, The Art of Biblical Narrative
         2. Adele Berlin, Poetics and Interpretation of Biblical Narrative.
         4. Be sure to check the index for each book to see if it discusses a text in your course project.
      iii. The remainder of the reading should come from the commentaries in the course bibliography. It is imperative that you read from these recent books; older works were written before the advent of literary study of the narrative genre and will not be as helpful.
b. Develop a series of 3 sermons from the books of Samuel. Each student will choose a different series from this list:
   i. Samuel and Eli (1 Sam 2-4).
   ii. Ark Narratives (1 Sam 5-6).
   iii. Samuel’s Judgeship (1 Sam 7, 8 & 12).
   iv. Saul: Early Exploits and Early Indications He is Unfit to be king (1 Sam 9-11).
   v. Saul’s Rejection (1 Sam 13-15).
   vi. David: the Anointed Successor (1 Sam 16-17).
   vii. Growing Tension between Saul and David (1 Sam 18-22).
   viii. David’s Wilderness Wanderings (1 Sam 23-27).
   ix. Saul’s End and David’s Beginning (1 Sam 28-31).
   x. David: King of Judah (2 Sam 1-4).
   xi. David: King of Israel (2 Sam 5-9).
   xii. David’s Sin (2 Sam 10-12).
   xiii. David’s Sin and His Family (2 Sam 13-14 [and possibly 15]).
   xiv. David’s Sin and Israel (2 Sam 15-20).
   xv. Joab: an enigmatic character (Develop 3 messages on Joab from 2 Sam 3, 11-12, 14, 19, and 1 Kings 2).
   xvi. Ending on A Positive Note: Why David was a Good Ruler in Spite of the Events of 2 Samuel 10-20 (2 Sam 21-24)

  c. During the first three weeks after class, develop the plan for your Sermon Series. (January 14-Feb 2)
   i. Do a character outline. Be sure to include a brief discussion of the way he is characterized (actions, words, etc.)
   ii. Do a plot analysis for each episode.
   iii. Discuss any other hermeneutical matters of interest (foreshadowing, motifs, keywords, narrative pacing, etc.).
   iv. Determine which of Linares’ 4 models you will use to construct each sermon.
   v. List your main points.
   vi. Suggest some initial applications that you are thinking of making.

  d. During weeks 4 and 5, post a synopsis of what you are planning in the course discussion forum (February 3-17)
   i. You should not post a completed paper. You should post:
      1. A summary of the connection between your episodes.
      2. A summary of major plot and character development within each episode.
      3. Your sermon strategy.
ii. Students should read the posts and respond to two of them. Your response should note the positive elements and offer constructive criticism.

iii. Responses should be approximately 300 words or more.

e. During weeks 6-8 complete and submit your final sermons and reading report. (February 18-March 9)

i. You should submit the final version of your interpretive work (character outline, plot analysis, and other special hermeneutical considerations).

ii. You should then submit a manuscript for each sermon. Clearly identify the proposition and main points.

iii. Include a bibliography of all the works you consulted while working on the sermons at the end of the third manuscript. Since these are sermon manuscripts instead of papers, there is no need to footnote material. The sermon content, however, should reflect your research.

iv. There is no requirement to preach the sermons or submit sermon videos before submitting your manuscripts.

v. Also submit a final reading report, indicating all reading done for the class. Use one of the Reading Reports in the research module.

**GRADING**

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10% Reading  
10% Summary Statements  
15% Class Presentation  
5% Pre-class discussion  
10% Post-class discussion  
50% Project

**ADA STATEMENT**

The Americans with Disabilities Act (ADA) is a federal anti-discrimination statute that provides comprehensive civil rights protection for persons with disabilities. Among other things, the law requires that all students with disabilities be given a learning environment that provides for reasonable accommodation of their disabilities. If you believe you have a disability requiring an accommodation, please contact the Learning Assistance Program Director, in the library in Room 216, (ph. 920/206-2340) or email learningassistance@mbu.edu.
CONTACT INFORMATION:

Professor: Dr. Preston Mayes
920-206-8816 (cell and text)
Email: Preston.Mayes@mbu.edu

ONLINE OFFICE (for technical problems with the software):
920-206-2323
Email: online@mbu.edu

IT SUPPORT
920-206-2322
Email: support@mbu.edu

TECHNICAL REQUIREMENTS

You will need access to a good internet connection, preferably high speed (cable or DSL). You'll need to make sure that you have the free Adobe Flash player installed. Our learning management software works best with:

- Internet Explorer 9 of higher
- Firefox 8 or higher for Windows
- Firefox 13 or higher for Mac
- Safari 5 or higher for Mac
- Safari 5 or higher for Windows

Chrome for Mac or Windows is not recommended at this time as there are problems when doing discussion forums in it.

Opera for Mac or Windows is not recommended at this time as it has not been tested for compatibility.

You may use a PC (Windows XP or higher) or Mac (10.3 or higher). (Basically, if your computer is less than three years old, you'll probably be fine.) Webcams and webcam software are optional. You are encouraged to have the latest version of virus protection software installed (e.g. MacAfee Virus Protection, OneCare).
BIBLIOGRAPHY

Works on Biblical Narrative/History

Please realize that a number of books on the list are written by liberal authors. The resources that are theologically solid are limited, in spite of the abundance of material. DMin students should be able to critically assess what they read.


**Commentaries on Samuel**

Books which interact favorably with liberal opinions. Lack of this notation does not constitute a full endorsement of the book; it indicates only that I have not encountered any liberal bias or have used the book too sparingly to render a verdict.


Bergen, Robert D. 1, 2 Samuel. NAC 7. N.c.: Broadman & Holman, 1996.


**Klein, Ralph W. 1 Samuel, 2nd ed. WBC 10. Dallas: Word, 2000.**


**Journal Articles/other studies in Samuel** – NOTE: most of the dissertations and theses are available in the MBU library.


