

*“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>OLD TESTAMENT THEOLOGY AND HISTORY</b> OLDT 0511
<b>Date and Time</b>	SEPTEMBER 14 – DECEMBER 7, 2021 TUESDAYS 6:45 PM – 9:35 PM
<b>Instructor</b>	<b>JOHN KESSLER, Docteur de l’Université, Sorbonne-Paris IV</b> Telephone/voice mail: (416) 226-6620 Ext. 6724 Email: <a href="mailto:jkessler@tyndale.ca">jkessler@tyndale.ca</a>
<b>Class Information</b>	<p>The classes will be livestreamed on Tuesdays from 6:45 PM – 9:35 PM.</p> <p>Office Hours: Via Zoom by appointment. In-person meetings are also possible in my office. Send me an email if you would like to set one up.</p> <p>Please e-mail me and set up an appointment in advance. Please leave me your preferred day and time, and a possible second choice, and I will confirm with you. I will make every effort to find a time for us to meet. Please e-mail me at: <a href="mailto:jkessler@tyndale.ca">jkessler@tyndale.ca</a>. If e-mail is unavailable, please call 416-226-6620, ext. 6724.</p> <p><i>Please note: I will make every effort to respond to your e-mails within two business days. Normally this is possible, however at times, issues such as my workload, the complexities of the information you have requested or other considerations may require a slightly longer time.</i></p> <p>General questions about the course should be addressed to me at <a href="mailto:jkessler@tyndale.ca">jkessler@tyndale.ca</a>. <b>All assignments must be submitted to <a href="mailto:assignmentsforkessler@yahoo.ca">assignmentsforkessler@yahoo.ca</a>.</b></p>
<b>Course Material</b>	<p>Access course material at <a href="http://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="http://Tyndale One">Tyndale One</a>.</p> <p>Course emails will be sent to your @MyTyndale.ca e-mail account only. <a href="#">Learn how to access and forward emails to your personal account.</a></p>

**Note: This is a draft syllabus. Points of detail will be updated at various points before the end of the first week of class. However the textbooks and assignments will remain as they are given here. Some minor details of the assignments may be modified.**

**IMPORTANT NOTE: YOU ARE RESPONSIBLE FOR ALL MAILINGS SENT TO YOUR MYTYNDALE.CA ADDRESS. ALL OF MY GROUP MAILINGS TO THE CLASS WILL BE SENT THERE, AS WELL AS RETURNED ASSIGNMENTS ETC. YOU *MUST CHECK THIS ADDRESS ON A REGULAR BASIS, OR YOU CAN SET UP FORWARDING TO YOUR REGULAR E MAIL ADDRESS (see above).***

## **I. COURSE DESCRIPTION**

This course is designed to provide the student with a general introduction to the historical, sociological, and religious world in which the Old Testament was produced, as well as the discipline of Old Testament Theology and to the major theological emphases of the Old Testament.

*Recommended: BIBL 0501.*

As this course deals with matters of fundamental importance for the understanding of the Old Testament, its focus will be on the objective understanding and mastery of these foundational matters. Put another way, this course is highly content-oriented and designed with the primary goal of providing the student with a strong cognitive base for the use of the Old Testament in study, preaching, and teaching.

## **II. LEARNING OUTCOMES**

At the end of the course, students will be able to:

- identify and describe the major theological streams within the OT and the “relational responses” to which they call the people of God;
- describe the structure of the OT;
- explain the concepts of “theological diversity” and “canon” and their relevance for the interpretation of the OT;
- articulate a knowledge of the basic flow of OT history;
- examine the various ways the OT has been employed in the Christian Church;
- articulate an understanding of certain key issues in the discipline of Old Testament Theology;
- demonstrate the ability to research a specific area of historical or theological interest relevant to the OT and present a coherent essay reflecting that research OR to

understand and interact with a sophisticated monograph of OT scholarship OR to demonstrate a comprehensive knowledge of the key areas of emphasis in this course and articulate a personal strategy for the contemporary appropriation of the OT text.

### III. COURSE REQUIREMENTS

#### A. REQUIRED READING AND TOOLS

Kessler, John. *Old Testament Theology: Divine Call and Human Response*. Waco, TX: Baylor University Press, 2013. Also available in Kindle format.

Kessler, John. *A Journey to the Source* (pdf available in the scanned readings folder on course page).

Richter, Sandra L. *The Epic of Eden: A Christian Entry into the Old Testament*. Downers Grove, IL: IVP Academic, 2008.

**Text required for students coming in to this course with no background in academic biblical study, or whose background is limited.**

Soulen, Richard N., and R. Kendall Soulen. *Handbook of Biblical Criticism*. Fourth Edition. Louisville, KY: Westminster John Knox, 2011.

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

#### B. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi

#### C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have

committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca).

## D. ASSIGNMENTS AND GRADING

*Note: See the document “Good Mark” in the Marks and Grading folder on the [classes.tyndale.ca](http://classes.tyndale.ca) course page for a discussion of the grading standards used in this course. Also see Tyndale’s “Grade Level Standards” on the Course Page and in the Marks and Grading folder. That folder also contains other useful helps in understanding the grading system used at Tyndale and in this course.*

All assignments (except D.3, see below) must be submitted as pdf documents (no other format will be accepted). Submit assignments to [assignmentsforkessler@yahoo.ca](mailto:assignmentsforkessler@yahoo.ca).

### Important Notes:

1. Make sure your name, the course code, and the title of the assignment appear in the e-mail subject line and the title of the pdf (e.g. S. Liu, BIBL 0511, Bible Notations).
2. Attach your assignments directly to the e-mail via the ‘attach’ function. Do not use “cloud” attachments.

### D.1. Discussion Groups (4x during the semester): 25% of final grade.

See the “Discussion Groups” folder on the course page for a list of the questions and readings for each session. Discussion groups will be held on the dates indicated just below. These discussion groups cover specific aspects of the reading assignments in Kessler, *Old Testament Theology*, (henceforth KOTT) and Richter, *Epic of Eden* (henceforth EE). **It is recommended that students begin reading these texts before the start of the course.** This will greatly contribute to the student’s learning experience in the classroom.

**Missed discussion group sessions count as zero unless otherwise arranged with the professor *in writing*. Students will be excused from these sessions on the same basis as extensions for assignments (see below), therefore students should verify that they are available for each group session date at the beginning of the semester.**

Discussion groups will be set up on the second week of the course. Discussion sessions are led by group members, with the leadership rotating each session. After each discussion group session, the group leader will submit the grades to the course professor using the template found on the Course Page. Grades must be submitted **within seven days to [assignmentsforkessler@yahoo.ca](mailto:assignmentsforkessler@yahoo.ca)**. Grading criteria are on the template. Group leaders should download the template before leading their groups.

## Fall 2021 Discussion Group Dates:

Group #1 Sept 28 (week 3)

Group #2 Oct 12 (week 5)

Group #3 Nov 9 (week 8)

Group #4 Nov 30 (week 11)

**D.2. PDF Reading Annotations. 15%. Due: Saturday Oct 30, 2021, by 11:59 pm (end of reading week). These documents are found in the folder “PDFs for Annotation” on the course page.**

This assignment must be submitted as a series of **annotated** pdf documents (no other format will be accepted) to [assignmentsforkessler@yahoo.ca](mailto:assignmentsforkessler@yahoo.ca). You may attach several pdfs to a single e-mail, or send each one separately. Be sure to include your name in the pdf subject line (e.g. B. Walters, PDF annotations).

This assignment consists of two parts:

**Part One.** Students will read through the pdf document *A Journey to the Source* at a *maximal* rate of one chapter per day. As they read, students will then annotate each section, making one or two reflective comments of 2-4 lines per section, using the ‘annotate’ function on their pdf reader. Adobe Acrobat Reader (free download, version 11.x or DC) is recommended, others may not work. These comments can consist of observations, questions, or may track the student’s reflections and journey of understanding as it relates to how to read, study and apply the biblical text.

**Part Two.** Students will read through the following pdf documents. As they read, students will then annotate each document, making **three to four evaluative and reflective comments per document**, using the annotate function on their pdf reader.

These documents are found in the folder “PDFs for Annotation” on the Course Page. They are:

- Hill and Walton, “The Formation of the OT Scriptures”
- W. S. LaSor, “Pentateuch”
- C. Meyers, “Everyday Life: Women in the Period of the Hebrew Bible”
- Alexander, “Authorship of the Pentateuch”

***Note: no late submissions will be accepted. Failure to submit this assignment on time will result in a zero for this portion of the grade.***

*This assignment will be graded as follows. If all the documents are read and the comments display good comprehension and insight, a grade of A- will be awarded. If one document is not submitted a grade of B+ will be awarded. If two documents are not submitted a grade of B will*

*be awarded. In more than two are not submitted, further deductions will apply. Deficiencies in other areas, (comments display lack of depth or hasty work) will result in a lesser mark.*

**D.3. Bible Reading and Notations: 15% of final grade. Contract Marking Method. Due: Saturday Oct 16, 2021 by 11:59 pm.). *No late submissions will be accepted for this assignment. Failure to submit a report of Bible Reading and Notations completed by this date will result in a zero for this portion of the grade.***

**Submit the cover sheet and your notations (see below) to [assignmentsforkessler@yahoo.ca](mailto:assignmentsforkessler@yahoo.ca). The cover sheet may be submitted as a word file (i.e. .doc or .docx) or as a pdf file. The notations must be submitted in pdf format.**

*Note: A full explanation of the methodology and marking scheme for this assignment, along with examples of the kind of notations required may be found in the Bible Notations Folder on the course page.*

*Any recent translation may be used in the preparation of this assignment. No other resources are required. **Older translations (KJV) or paraphrases (Living Bible, The Message) may not be used.***

**D.4. Major Essay (45% of final grade). Essay due Monday, November 29, 2021, (week 11) by 11:59 pm.**

**NOTE: The unexpected closure of the Tyndale Library has created special challenges for the preparation of essays. At present we are making every effort to facilitate library access for students. Rest assured, however, that accommodations in grading will be made in light of the current difficulties in accessing books. Make use of our library's website <https://www.tyndale.ca/library> and especially its "ask a librarian" portal <https://tyndale.libanswers.com/>**

#### **Essays: Detailed instructions**

Students will opt to write either (1) a topical or an exegetical essay or (2) an extended book analysis (see description and requirements below). For further, essential instructions on essay preparation, see the document "Exegetical and Topical Essays. General Instructions. VERY IMPORTANT" on the course page. Additional, more specific instructions for topical essays, exegetical essays, and extended book analyses may be found in their respective folders on the course page.

***Essays must be submitted as pdf documents to me at [assignmentsforkessler@yahoo.ca](mailto:assignmentsforkessler@yahoo.ca).***

#### **IMPORTANT REQUIREMENTS:**

- 1. Papers must be submitted as pdf documents. Papers submitted in non-pdf formats (e.g. .doc or .docx) will be docked up to a full letter grade.**
- 2. Papers must be submitted in Chicago or SBL style NOT MLA, (aka author date, or MLA format (e.g., Rajasamy, 2016, 45). Papers submitted in MLA or Author-date style will be docked up to a full letter grade.**

For SBL style Collins, Billie Jean, Bob Buller, and John F. Kutsko, comps. *The SBL Handbook of Style*. Second Edition. Atlanta, GA: SBL, 2014 or the document "SBL Manual of Style" on the course page for this course. Please note especially pages 3-5. For fuller details on correct citation formatting see also <http://libguides.tyndale.ca/citations>. Alternatively, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections [10.44 to 10.48](#) and [14.238 to 14.241](#). See the fuller examples and discussion in the "Instructions for Essays" folder.

- 3. Papers must use footnotes not endnotes, and include a bibliography. Papers submitted with endnotes as opposed to footnotes, and/or without a bibliography will be docked up to a full letter grade See the further, important instructions in the document "Essays: Detailed Instructions" in the "Topical Essay Instructions" and/or "Exegetical Essay Instructions" folders on the course page.**
- 4. Extended Book Analysis reports must use full Chicago/SBL format for the first reference to the book being studied, but subsequent references to specific pages may be embedded in the text. E.g. "As Meyers states (p. 56), life I the hill country of Judea was extremely challenging." References to various reviews, books, and articles must be given in proper SBL or Chicago style.**

## ESSAY OPTIONS:

### D.4.1 TOPICAL ESSAYS

Students may choose to write a 13-15 page essay (excluding cover page, table of contents and bibliography) on one of the following topics. Note however that not all topics are open to all students. See below. Always be sure to consult the major commentaries on the biblical passages most relevant to your topic, and any other focused topical studies of the subject.

The introductory section to the paper should include:

-a clear statement of that which the paper will *do*, i.e., the topic that will be examined (In this paper I will present a discussion of circumcision in the OT and the Ancient Near East...)

-an indication of the *methodology* that the student will utilize; (I will examine both the textual

evidence (within the OT and in other Ancient Near Eastern materials), and the archaeological evidence, (especially focusing on iconographic data...)

-a description of the organization and structure of the paper. (In the first section I will examine the earliest evidence for the practice of circumcision, then provide a survey of its significance in the ANE in general. I will then proceed to an examination of the key biblical texts relating to circumcision, focusing especially on the Hebrew terminology involved, finally I will examine the historical and theological significance of circumcision in these texts...)

***The use of sectional headings within the paper is strongly encouraged!***

**1. Gen 1:1-2:4.** Open to all students. Discuss the structure and key theological ideas of this text. How is this text similar to and different from other Ancient Near Eastern creation accounts?

Your essay could address the following questions:

- a. What accounts for the similarities between Gen 1 and other ANE creation texts?
- b. What theological values lie behind the key areas in which the biblical text *differs* from the ANE texts?
- c. What can we learn about how to interpret the Bible from a comparison like this?

**2. An Understanding of the Social Roles, Economic Situation, and General Valuation of Women** as reflected in ONE of textual groupings below. Open to all students.

- Genesis 2:4-3:24
- The Laws of Exodus 20-23.
- Leviticus 18; Numbers 5-6, 30, 36

Your essay should include a discussion of the socio-economic context of the original setting of these texts, the foundational assumptions implicit in them, the ways in which they are similar to or different from other ANE texts where the social and economic roles of women are depicted. What do these texts assume about the social and economic roles of women in Ancient Israel? Read the major commentaries on these texts, and studies of social and economic life in Ancient Israel.

**3. Discuss the Relationship between the laws of Hammurabi's Code (CH) and the laws in Exod 21:1-23:19 (sometimes called the Book of the Covenant or the Covenant Code).** Open to all students.

Your essay should address the following questions:

- a. What is the likely dating of each law code?
- b. What are the similarities between these two texts and how do we account for them?
- c. What implicit, underlying theological/social values lie behind the areas in which the biblical law code differs from the CH?
- d. What can we learn about how to interpret the Bible from a comparison like this?

**4. Sacrifice in the book of Leviticus and the Ancient Near East.** Open to students who have



completed or are currently taking Biblical Interpretation, or to those with an undergraduate background in Biblical Studies.

Based on a careful reading of Lev chs. 1-8 and ch. 16;

- a. List and describe various theories of sacrifice as proposed by anthropologists.
- b. Name and describe the various types of sacrifice in Leviticus, and the function of each. Note: scholars differ on the nature and function of the various types of sacrifice listed. Be sure to note these differences and assess them.
- c. Offer theological reflections on the relevance of OT sacrifices to the Christian community.

**5. God's Promise to David: Conditional or Unconditional?** Open to students who have completed Biblical Interpretation (BIBL 101) or its equivalent, or to those with an undergraduate background in Biblical Studies.

Are the promises to David of an everlasting dynasty conditional or unconditional?

- a. Survey the biblical texts where the promises to David are given, and other texts which refer back to these promises. **Be sure to read all of the relevant passages, not only 2 Sam 7.** Texts such as 1 Chron 17; Ps 89; Ps 132 must also be consulted. Do all of these texts present the covenant with David in the same terms? For each text, assess that which is promised to David and his seed, and whether the promise is seen as conditional or unconditional, breakable or unbreakable. Can the covenant promised by God ever be cancelled in any of these texts?
- b. Discuss how the different perspectives in these texts relate to one another.
- c. Present your own hermeneutical reflections on what this teaches us about how the OT communicates its message?

**6. The Day of Atonement. (1)** Open to students who have completed or are currently taking Biblical Interpretation (BIBL 101) or its equivalent, or to those with an undergraduate background in biblical studies.

Based on a careful reading of Lev 16 and 23.

- a. Present and explain the various aspects of the ritual for the Day of Atonement in Lev 16, including the details of the purification of the community;
- b. Why and how do the actions of the Israelite community affect the holy of holies (innermost area) of the sanctuary? How do Israel's sins and impurity enter into the Holy of Holies, even though no persons enter there?
- c. Why does OT ritual law prescribe *both* sacrifices at the outer altar and incense altar for sins and impurity when these things occur, *and* the annual purification of the inner sanctum and atonement for sin? What is the relationship between these two ritual activities?
- d. When were sins forgiven, when the offerer presents his/her sacrifice, or on the Day of Atonement?
- e. What was the community called to do on the Day of Atonement?
- f. What was the significance of the High Priest's actions and attire?
- g. Could the Day of Atonement provide forgiveness for individuals for all manner of sins, even "high-handed" sins, cf. Lev 16:16?

h. Of what relevance is this material for Christians today?

NOTE: this is a biblical studies essay, not a theology paper. As such its focus is to be on the meaning of the Day of Atonement *within the world of Ancient Israel and the Ancient Near East*. The relationship of the Day of Atonement to the Christian theology of sin and forgiveness *should only be considered at the end of your paper, and then only briefly*.

**7. The Day of Atonement. (2)** Open to students who have completed or are currently taking Biblical Interpretation, or to those with an undergraduate background in biblical studies. Based on a careful reading of Lev 16 discuss the role of the “scapegoat” also known as “the goat for Azazel.”

- a. how is the Hebrew here best translated: as a “scapegoat” or a goat for Azazel?
- b. explain the two-handed ritual involved in the High Priest’s confession of Israel’s sin (Lev 16:21), as opposed to the single handed ritual (Lev 1:4; 3:2, 8, 13; 4:4, 15, 24, 29, 33) described in other sacrifices in Leviticus.
- c. why is there both a sin offering for the cleansing of the Holy of Holies *and* a goat sent out into the wilderness?
- d. what does the sin offering do? And what does the scapegoat/Azazel’s goat accomplish? Why is it sent into the wilderness?

NOTE: this is a biblical studies essay, not a theology paper. As such its focus is to be on the meaning of the Day of Atonement *within the world of Ancient Israel and the Ancient Near East*. The relationship of the Day of Atonement to Christian theology of sin and forgiveness should only be considered at the end of your paper, and then only briefly.

**8. Circumcision. Open to all students.** Discuss the origin, function and significance of circumcision in the OT.

Be sure to include a discussion of:

- a. Where and why circumcision was practiced in the ANE?
- b. The meaning and significance of circumcision in Gen 17; especially discuss the description of circumcision as a ‘sign.’ For whom is it a sign?
- c. The question of why circumcision is extended to all of Abrahams family and servants;
- d. A brief discussion of other texts in the OT where circumcision is mentioned, and its significance in such texts

**9. Penitential Prayer in the OT.** Open to all students.

- a. What is Penitential Prayer and what are its primary elements and characteristics? What terms are frequently found in it?
- b. Where (i.e., in which biblical texts) is Penitential Prayer found?
- c. Penitential Prayer emerges at a specific period in Israelite history. When was this, and why did it emerge then? What are its ideological antecedents?
- d. Compare Penitential Prayer and lament; what is the difference between them?
- d. What are the key theological ideas in Penitential Prayer? What elements seem to be

common to the examples of penitential prayer in the OT?

e. Is Penitential Prayer relevant today? If so, how?

### **10. Prophecy in the OT. Open to all students.**

a. What was a prophet? What did s/he do?

b. Discuss the phenomenon of prophecy in the Ancient Near East. In what ways were Israelite prophets similar to, or different from the prophets of other nations?

c. Jer 23:16-22 speaks of true and false prophets. How does one distinguish between the two? What problems might arise in seeking to tell a true prophet from a false one?

d. The text says that a true prophet has “stood in the council of Yahweh.” What does that phrase mean? What is this council? What goes on there? How does a prophet come to “be” there?

e. The words of Yahweh “sound” different in the mouths of the various prophets (i.e. Yahweh’s speech in Isaiah “sounds” different than in Jeremiah). Why? What was the human role of the prophet in the transmission of Yahweh’s words?

f. List and describe some of the standard forms that the prophets used in their discourse (these are sometimes known as the basic forms of prophetic speech).

g. What is the relevance of the words of the OT prophets today? NOTE: this paper should NOT be a discussion of whether prophecy has ceased, according to the NT. That would be a discussion for a NT or Theology course.

### **11. Prophetic Books. Open to all students.**

a. What constitutes a prophetic book? Describe the typical features of a prophetic book.

b. What are the typical formulae in prophetic books used to describe how the prophet comes to know the word of Yahweh?

c. Generally speaking, prophetic books represent prophetic speech in literary form: what are the steps that stand between the prophetic speech as delivered by the prophet, and the finished prophetic book? How did the speech become literature? Who was involved in this process? How long may it have taken? Who may have been involved? Use the book of Zechariah as the basis for your analysis of these questions.

d. Why were the words of the prophets put down in writing? How does the content of the prophetic book relate to the prophet’s own time, the time when the book was produced, and later generations?

### **12. Protest Against God.**

The theme of protest against God is a significant one in the OT. Job, the Psalmists, and Habakkuk all felt that they could utter words of protest to God. In your essay, focusing either on the Psalms, Job or Habakkuk, you will describe and discuss:

a. Why the speakers/writers felt that they could utter words of protest to God;

b. What they protested about;

c. How they expressed their protest, that is what forms of address, grammatical constructions, etc. did they use?

- d. How their emotions were expressed?
- e. How their complaints found resolution?
- f. What the relevance of this might be for believers today.

**13. Other essay topics may be undertaken with the instructor's permission.**

**D.4.2 EXEGETICAL PAPERS.** Open to students who have completed or are currently taking Biblical Interpretation, or to those with an undergraduate background in biblical studies.

Students will prepare a 13-15 page (excluding title page, table of contents and bibliography) exegetical study on one of the following passages. To do so, students will use the exegetical methodology learned in your Biblical Interpretation course and summarized in the document "Exegetical Papers Guidelines" in the "***Exegetical Essays: Extra Instructions***" folder on the course page. Your assignment *must* follow the form and methodology presented there. Students must also be mindful of the contents of the document "***Exegetical and Topical Essays: General Instructions***" **posted on the course page.**

The introductory section to the paper should include:

- a clear statement of that which the paper will *do*, i.e., the text that will be examined;
- an indication of the *methodology* that the student will utilize; ("I will examine the text using the standard grammatical-historical method, in both its diachronic and synchronic dimensions, with attention to source-critical, or redaction-critical matters...; or "I will examine the text from a synchronic, literary point of view...)
- a description of the organization and structure of the paper, (see the handout on the methodology for exegetical essays in the exegetical essay folder)

***The use of sectional headings within the paper is strongly encouraged!***

**VERY IMPORTANT. BEFORE YOU SUBMIT YOUR PAPER TO ME, READ THE DOCUMENT "COMMON PROBLEMS IN ESSAY WRITING" ON THE COURSE PAGE AND CHECK YOUR PAPER CAREFULLY TO SEE IF YOU HAVE FALLEN INTO ANY OF THESE MISTAKES. GETTING RID OF THEM WILL GREATLY IMPROVE YOUR GRADE.**

**Texts:**

- Ps 12
- Jer 1:1-10
- Jer 18:1-12

- Jer 20:7-12
- Jer 31:31-34
- Num 14:1-24 (with a focus on vv. 10-23)
- Ps 90
- Zeph 3:11-20
- Zech 1:1-6

**D.4.3 EXTENDED BOOK ANALYSIS. Open to all students. Especially recommended for those with no background in biblical studies. Books easily accessible to beginners are marked with an asterisk or highlighted in yellow on the list of books eligible for this assignment.**

**The book list for this assignment is posted on the course main page. Specialized instructions for this assignment may be found in the document “Extended Book Analysis. Detailed Instructions” in the EBA Instructions folder on the course page.**

Most of these books are available in the library, however they are not placed on reserve. As such they are available on a “first come first served” basis. Students may, however, wish to purchase their own copies. Inexpensive, used copies of many of these books are often available through the Internet.

Many are available as e-books. Check the Tyndale Library online catalogue.

Students choosing this option will write a 13-15 page extended analysis of the book they have chosen. I have classified these books by length, complexity and difficulty, and assigned a grade to them: B-/B/B+, A-/A. To fulfill the requirements and receive the assigned grade the student must do the following: (1) present a chapter-by-chapter synthesis of the content of the book; (2) read **at least 4 scholarly reviews of the book** (found in peer-reviewed journals), summarize their critiques and make an assessment of the critiques (note: the sources of the reviews must be footnoted) and (3) present a personal reflection and critical engagement regarding what was learned through the reading of the book and reviews. Papers should be no more than 15 pages in length. *Each of the above-mentioned elements should be about 1/3 of the length of the paper.* If the student’s work does not reflect a clear understanding of the book under consideration (i.e. if the student engaged in a superficial reading of the book) a mark of C or D will be given for the assignment.

## **E. EQUITY OF ACCESS**

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at

the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

## F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Discussion Groups	25 %
Reading Annotations	15 %
Bible Notations	15 %
Major Paper	45 %
Total Grade	100 %

## H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

### H.1 *Guiding Principle on the Quality of Papers at the Masters Level*

Your paper must reflect *graduate-level research and writing skills*. If your paper could have been written by someone with a basic knowledge of the Bible and without the skills you have learned in this and other courses, *it will not receive a passing grade*.

***Mere re-statement of the biblical text or sermonizing on the basis of a superficial reading of it does not constitute acceptable, graduate-level work. Papers displaying this kind of content will receive a grade of C or lower. Do not seek to “pad” your paper by including long citations (i.e. in excess of 1-2 verses) of the biblical text. Simply refer to the passages in question by their references (e.g. Gen 15:1-6).***

Students are encouraged to consult [Writing Services](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

### H.2 *Academic Honesty*

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

**IMPORTANT NOTE: BEWARE OF “ACCIDENTAL PLAGIARISM.”**

**Accidental plagiarism occurs when students cut material from an online resource and then inadvertently paste it into their essays, without citation, or take notes from a source and insert them into their papers, without citation. Even though unintentional, this is *still an important infraction* of Tyndale’s academic honesty policy and will incur a penalty. *Before submitting their papers, students must be absolutely certain that no unattributed citations or quotations have slipped in.***

See also the video on Academic Integrity in the Student Resources tab on the course page (top, upper right).

**H.3** *Your essay must be your own work. Do not submit a series of paragraphs written by someone else and strung together (even if you footnote them).*

*Never cut entire paragraphs out of books or articles and insert them into your text, even if they are footnoted. An essay is not a series of long quotes strung together. Such essays will not receive a passing grade. You must attempt to read and assimilate various sources, then attempt to collate, compare, contrast, and evaluate them. Attempting to do your best, even if it is a feeble first try, is far better than copying and failing the assignment and possibly the course. More importantly not doing your own work means losing the opportunity to learn new things by doing the assignment. Remember, essays are about you, as a student learner. You do not have to provide the last word on complex subjects.*

**H.4** *E-Mail Submissions*

You must submit your papers by e-mail, to me at [assignmentsforkessler@yahoo.ca](mailto:assignmentsforkessler@yahoo.ca). *Assignments must be submitted as pdf documents except where noted.* Submissions must be received by 11:59 PM on the due date. See above for penalties assessed on submissions in non-pdf formats.

**H.5** *Language Proficiency*

Tyndale Seminary requires the Professor to identify students who display difficulties with English language skills in their assignments and refer them for further language assessment in the Tyndale [Centre for Academic Excellence](#). To help them improve in their studies, students may then be required to take the English for Academic Purposes course in conjunction with current courses. Please see the document *Guidelines for Written Work* on the course page for further information.

## H.6 Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Office (Room B302; [aau@tyndale.ca](mailto:aau@tyndale.ca)) before proceeding. Similarly, seeking to replicate the Biblical Flood by placing a group of animals in a boat and sending them out on Lake Ontario is highly discouraged.

## I. MARKING STANDARDS, EXTENSIONS, AND LATE GRADING POLICIES.

**I.1** The professor will follow the marking standards as stated in Tyndale’s academic policies. These are posted on the in the document “Tyndale Grade Level Standards” on the course page. Generally speaking, assignments which *satisfactorily meet the professor’s expectations will receive a B/75%*.

Excellence or deficiency in the following areas will increase or decrease the mark assigned:

- form and presentation (Note: correct bibliographic form must be used. Additional information available on the course page).
- number and quality of primary and secondary sources cited. Generally, *a minimum of 10 good sources* is required to write a B level paper.
- thoroughness of historical, grammatical, syntactical, exegetical, and theological investigation. This includes doing your own Bible study work (word studies, background studies etc., and quoting other ANE primary sources where relevant--e.g., Code of Hammurabi, Gilgamesh Epic, etc.), and readings in secondary sources (commentaries, historical studies etc.)
- logical and methodological accuracy and consistency.
- the student’s own exegetical interaction with the biblical text; as well as familiarity with specialized scholarly articles and studies, and interaction with major commentaries.
- quality and clarity of written English.

### I.2 Late Grading Policy

Late assignments are assessed **at 2.0% per day, including weekends**. *It is far better to submit your work on time than to take a late penalty*. Days are calculated from 11:59 pm on the due date (e-mail submissions).

No late papers may be submitted after the end of exam week.

### I.3 Extensions and Due Date Changes

**Extensions for assignments without penalty are granted *only* in exceptional circumstances.**

These circumstances include significant illness, crisis, severe illness or death in the family, etc. *Requests for such extensions must be submitted to the professor in writing.*



Should you feel extenuating circumstances of a more personal nature apply in your case, please contact George Sweetman, Dean of Students ([gsweetman@tyndale.ca](mailto:gsweetman@tyndale.ca)).

Extensions will NOT be granted for: personal or mission trips, ministry responsibilities, heavy workload in other courses, slowness of reading or computer problems (*make absolutely sure you back up your work on a daily basis!!!*).

Students requiring accommodations must register with Tyndale's [Accessibility Services](#). Please contact to set this up,

Keeping to these standards *ensures fairness to all*.

*Try to follow the '24-hour rule' i.e. have a final version of your work ready 24 hours before it is due.*

***The professor is not permitted to grant extensions beyond the last day of exam week for any reason. Such extensions must be sought from the Registrar's Office.***

*Exemptions from discussion groups will be made on the same basis as extensions for assignments.*

Attendance at class is of vital importance for this course. *Students use the online portal to register their attendance.* In accordance with Tyndale Seminary policy, missing more than two class sessions without reasonable cause such as illness, crisis, severe illness or death in the family, etc., may result in receiving a reduced grade for the course. If a discussion group session is missed without reasonable cause (as above), the student will receive a zero for the session.

Register your attendance on a regular basis. Apart from technical problems, **the course professor will only correct your attendance status no more than twice.**

## **J. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

#### **IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

Note: See the document “Course Outline” on the Course Page, and the week-by-week summary on the Course Page for a breakdown of the topics covered, and the relevant handouts we will be using.

#### **V. SELECTED BIBLIOGRAPHY**

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)