



TYNDALE
• SEMINARY •

Course Syllabus

WINTER 2019
OLD TESTAMENT THEOLOGY AND HISTORY
OLDT 0511
(Section 1)

16 JANUARY – 10 APRIL
WEDNESDAYS, 6:45 – 9:35 PM
No Class Feb 20, Reading Day

INSTRUCTOR: DR. JOHN KESSLER

Phone number: (416) 226-6620, ext. 6724

E-mail: jkessler@tyndale.ca

DRAFT SYLLABUS: CERTAIN MINOR CHANGES MAY BE MADE BEFORE THE FIRST SESSION OF THE COURSE

Office hours:

Wednesdays 3:00-4:00*

Thursdays 11:00-12:00*

*usually, but not always

I will usually be available at these times, but it is best to e-mail me and set up an appointment in advance. To book an appointment, please leave me your preferred day and time, and a possible second choice, and I will confirm with you. If neither of these slots works for you I will make every effort to find a time for us to meet. Please contact me via e-mail: jkessler@tyndale.ca. If e-mail is unavailable, please call 416-226-6620, ext. 6724.

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.

General questions about the course should be addressed to me at jkessler@tyndale.ca. Assignments must be submitted to assignmentsforkessler@yahoo.ca.

Access course material at <http://classes.tyndale.ca/>
Course emails will be sent to your @MyTyndale.ca e-mail account only.

[Learn how to access and forward emails to your personal account.](#)

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 FORWARD IT TO YOUR REGULAR E MAIL ADDRESS (see above).*

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.

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 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, the focus of the course 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.

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.

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.com – a free and reputable online resource developed by Tyndale House (Cambridge University) – 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. ASSIGNMENTS AND GRADING

Note: See the document “Good Mark” in the Marks and Grading folder on the classes.tyndale.ca course page for a discussion of the grading standards used in this course. This folder contains other useful helps in understanding the grading system used at Tyndale and in this course.

All assignments (except B.2, see below) must be submitted as pdf documents (no other format will be accepted). Submit assignments to 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.

B.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 only on the same basis as extensions for assignments (on which see below), *therefore students should verify that they are available for each group session date at the beginning of the semester.*

After each discussion group session, the group leader will submit the grades to the course professor **in hard copy** on the template found on the course page **within seven days**. Grading criteria are on the template. Group leaders should download and print off the template before leading their groups.

Fall 2018 Discussion Group Dates:

Group #1; Jan 30 (week 3)

Group #2; Feb 27 (week 6)

Group #3; March 13 (week 8)

Group #4; April 3 (week 11)

B.2. PDF Reading Annotations. 10%. Due: Saturday Feb 23, 2019, by 11:59 pm (6th week of class). 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. 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 chapter, 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:

- 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.

B.3. Bible Reading and Notations: 20% of final grade. Contract Marking Method. Due: Saturday April 13, 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. 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.***

B.4. Essay or Final Exam (45% of final grade). Essay due Saturday, March 30, 2019, (week 10) by 11:59 pm. Exam will be given during exam week (likely on April 17). Exam will consist of short answer questions and essay questions drawn from course lectures and readings. Detailed preparation instructions will be given out three weeks before the exam.

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.

IMPORTANT REQUIREMENTS:

- 1. Papers must be submitted as pdf documents. Papers submitted in non-pdf formats (e.g. .doc or .docx) will be returned to the student. Papers must then be re-submitted in proper pdf format, within 2 days, to assignmentsforkessler@yahoo.ca. Pdfs must be an exact replica of the originally-submitted paper. A full letter grade will be deducted for such initial non-pdf submissions.**
- 2. Papers must be submitted in Chicago or SBL style NOT MLA, (aka author date, e.g. Chan, 2016, 45). Papers submitted in MLA format will be returned to the student. Papers must then be re-submitted in proper Chicago/SBL format, within 2 days, to assignmentsforkessler@yahoo.ca. Apart from the corrections of style (MLA to Chicago/SBL), papers must be an exact replica of the originally submitted paper. A full letter grade will be deducted from such papers.**

For SBL style Billie Jean Collins, 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 returned to the student. Papers must then be re-submitted with footnotes and bibliography, within 2 days, to assignmentsforkessler@yahoo.ca. Apart from the correction of endnotes to footnotes, and inclusion of the bibliography, papers must be an exact replica of the originally submitted paper. A full letter grade will be deducted from such papers. 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:

B.4.1 TOPICAL ESSAYS

Students may write a 12-15 page essay on one of the following topics. Note however that not all topics are open to all students. See below.

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, and (where possible) the ways in which they are similar to or different from the ways in which women are portrayed in extra-biblical texts in the ANE.

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 text?
- 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 text 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. The Temple of Solomon. Open to students who have completed or are currently taking Biblical Interpretation, or to those with an undergraduate background in Biblical Studies.

Carefully read 1 Kings 2-10.

- a. Describe the common procedure for temple building in the ANE, especially in Mesopotamia, and compare it to the description of Solomon's temple building in Kings.
- b. What are the similarities and differences between the biblical material and the common ANE traditions? *See especially the Gudea Cylinders* (text available in *ANET*¹ and elsewhere).
- c. What might have motivated the biblical writer to shape the account of Solomon's construction of the temple in this manner?
- d. What can we learn about how to interpret the Bible from a comparison like this?

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,

¹James B. Pritchard and Daniel E. Fleming, *The Ancient Near East: An Anthology of Texts and Pictures*, (Princeton, N.J.: Princeton University Press, 2011).

- 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" or 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. The Penitential Prayer in the OT. Open to all students.

- a. What is Penitential Prayer and what are its primary elements and characteristics?
- 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? What are its ideological antecedents?
- d. Compare Penitential Prayer and lament; what is the difference between them?
- e. What are the key theological ideas in Penitential Prayer? What elements seem to be common to the examples of penitential prayer in the OT?
- f. 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. 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?
- d. 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?
- e. 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).
- f. 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. Other essay topics may be undertaken with the instructor’s permission.

B.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: Instructions” in the **“Essay 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 **“Essays: Detailed Instructions” in the “Essay Instructions” folder on the course page.**

Texts:

- Ps. 12
- Jer 1:1-10
- Jer 12:1-6
- Jer 18:1-12
- Jer 31:31-34
- Num 14:1-24 (with a focus on vv. 10-23)
- Ps. 90
- Zeph 3:11-20
- Hag 1:1-14
- Zech 1:1-6

B.4.3 THE 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 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.

Students choosing this option will write a 12-15 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.

C. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](mailto:rvonk@tyndale.ca) Rachel Vonk (rvonk@tyndale.ca) at 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.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Discussion Groups	25%
Reading Annotations	10%
Bible Notations	20 %
Major Paper	45%
Total Grade	100 %

E. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

C.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 resources](#).

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.

C.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 College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

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

C.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 failing to do 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.

C.4 E-Mail Submissions

You must submit your papers by e-mail, to me at 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.

C.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.

F. MARKING STANDARDS, EXTENSIONS, AND LATE GRADING POLICIES.

F.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.)
- logical and methodological accuracy and consistency.
- the student's own exegetical interaction with the biblical text; specialized scholarly articles and studies, interaction with major commentaries.
- quality and clarity of written English.

F.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 (Fri Dec 14).

F.3 Extensions and Due Date Changes

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

These 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).

Extensions will NOT be granted for: personal or mission trips, ministry responsibilities, heavy workload in other courses, slowness of reading (except in cases of disability, registered with Tyndale's [Accessibility Services](#)), computer or printer problems (*make absolutely sure you back up your work on a daily basis!!!*).

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 must swipe their student cards through the reader 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.

Be sure to swipe your card on a regular basis. Apart from technical problems, (i.e. where the card is swiped but does not register), **the course professor will only correct your attendance status once.**

G. 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 classes.tyndale.ca course page for a weekly breakdown of the topics covered.

V. SELECTED BIBLIOGRAPHY

(Tyndale Library supports this course with [e-journals and e-books](#). See the [Library FAQ page](#).)