

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY
Evangel University

BOT 530 Old Testament Introduction

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Fall 2017
Mondays 11:00-1:45 pm
for office hours see door schedule

COURSE SYLLABUS

MISSION STATEMENTS

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

The Assemblies of God Theology Seminary exists to shape servant-leaders with the knowledge, skill and passion to revitalize the church and evangelize the world in the power of the Spirit.

COURSE DESCRIPTION

An introduction to graduate study of the Old Testament, including major background information, the critical issues in the discipline of Old Testament Introduction, and a summary of the contents and concepts of the OT, to enable students to pursue further study of the Old Testament at a graduate level.

OBJECTIVES

Upon the successful completion of this course the student should be able to:

1. Construct a brief historical framework of the major events in the history of Israel including where all the writing prophets fit and the succession of ancient Near Eastern empires from the monarchy to the advent of the Roman Empire.
2. Define the cultural background concepts and practices that are significant for understanding major Old Testament teachings.
3. Explain and evaluate the major historical, critical, and interpretative issues involved with the books of the Old Testament.
4. Summarize the message of the whole Old Testament and the major theological concepts taught and assumed throughout that are essential to understanding and applying it to the lives of Christians.

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5. Distinguish the main features and principles of each genre of the Old Testament literature that must be understood for valid interpretation of the author's intended meaning.
6. Conclude what are the best sources to go to for help with the various kinds of questions that could come up your ministry.
7. Incorporate into one's life the universal principles taught in the Old Testament for holistic living as God's holy people and teach others how to determine them and apply them. (added after the semester)

TEXTBOOKS

Required:

Cotton, Roger D. *BOT 530 Old Testament Introduction Handouts 2017*. Springfield, MO: (posted electronically) at AGTS, Evangel University.

Walton, John H. *Chronological and Background Charts of the Old Testament*. Rev. ed. Grand Rapids: Zondervan, 1994. ISBN 0-310-48161-9

Walton, John H. *Ancient Near Eastern Thought and the Old Testament*. Grand Rapids: Baker, 2006. ISBN 978-0-8010-2750-5

Williams, William C., ed. *They Spoke From God: A Survey of the Old Testament*. Springfield, MO: Logion Press/Gospel Publishing House, 2003. ISBN 0-88243-694-5

Recommended:

Matthews, Victor H., and Don C. Benjamin. *Old Testament Parallels: Laws and Stories from the Ancient Near East*. 3rd ed. Mahwah, NJ: Paulist Press, 2006. ISBN 0-8091-4435-2

For information on textbook pricing, go to <http://www.bkstr.com/evangelstore/home>.

BASIC OUTLINE

1. Authority, inspiration, reliability, canon, and the text of the Old Testament.
2. Overview of scholarly approaches to the text.
3. Geography and historical framework of the ancient Near East.
4. The Pentateuch and literary, cultural parallels.
5. The Writings and ANE religion.
6. The Former Prophets (O.T. History).

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7. The Latter Prophets.

METHODOLOGY

Lecture, discussion, reading, and analytical writing assignments, comprehensive exam.

The professor will use both the Portal and Course Commons to provide the course handouts and other documents.

COURSE REQUIREMENTS

Class attendance is expected. Please talk to the professor when you are absent.

1. Be prepared for each class to raise significant questions about the assigned readings. The textbook is to be read by the end of the course. Suggested dates for the chapters in relation to the classes are given in the calendar below *in the center column*, in italics. The book of charts and the set of handouts are to be read as needed for the daily assignments and finished by the final exam. In general, the readings are for important concepts, frameworks, and issues, not for memorizing details. The student should become aware of where to go to find the details when they need them and keep them in the perspective of the big picture of Old Testament studies and the church. Keep in mind what you need to understand and know to relate the Old Testament to your life and the lives of those you minister to.

Assignment Calendar

Class		<i>Textbook Chapters (in this column)</i>	The assignment numbers in this column are explained in Req. 2, after this calendar, below, and are to be turned in on the dates listed here. Readings listed here will be discussed on that date too. These readings are in the book of handouts.
1. Mon	Aug	28	
2. Mon		4	LABOR DAY NO CLASS
3. Mon	Sept	11	1,2 3
4. Mon		18	1) ABC read and summarize Gen 6-9 1) DE read from and compare Gilgamesh 2A) read Wenham article 2BC) diagram Gen 6:1-4
5. Mon		25	3) word study
6. Mon	Oct	2	5A) read about JEDP 5B) response to JEDP and Wenham article
7. Mon		9	4
Mon		16	STUDY WEEK NO CLASS
8. Mon		23	5, 6
			Read Kitchen article on Patriarchal Age Read Archer on the Date of the Exodus

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				Read Handouts on Covenant
9. Mon		30	7	
10. Mon	Nov	6	8	
11. Mon	Nov	13	12	
12. Mon		20	9-18	Background reading, including Walton textbook on <i>ANE Thought</i> , and insights narrative due by Tues eve, the 21 st
13. Mon		27	16	Read Horton and Motyer handouts on the unity of Isaiah; Harrison on the Book of Daniel; Conclusion;
14. Mon	Dec	5	FINAL EXAM	

2. The following is a series of assignments (scheduled above in the far right column) to experience basic exegetical steps and tools for Old Testament study as well as scholarly issues, using Genesis 6-9 as an illustration. See the grading percentages at the end of the syllabus, before the bibliography, for the relative weight of these assignments in the course.

Note: If you do any readings *beyond* those required be sure to list them at the end of the appropriate assignment (**no separate page needed**). Otherwise, no bibliographies are needed for these assignments.

- 1A) READ **Gen. 6-9** in the CEV (*Contemporary English Version*, which can be found in the Reference section of the Library) and then in NIV or any version you prefer, by Mon., Sept. 11.
- 1B) TURN IN on Sept. 11 your simple summary list of the progression of topics, of all the major sections (paragraphs or groups of paragraphs) in Genesis 6-9, in order, giving chapter and verse references for your summaries. Be sure your summary titles mention any key points Moses is making in each section. Do not be too detailed or too general. Just tell what we should know that the narrative is covering. (See 1 Chron. 10 in the Handouts book for an example.)
- 1C) TURN IN on Sept. 11 your summary in a sentence or two of the theological point of Gen. 6-9—why did the Lord have it written here? (**Put this on the same page as 1B. Always conserve paper for all these assignments.**)
- 1D) READ for Sept. 11 the excerpts from Gilgamesh and Atrahasis in *Old Testament Parallels* by Matthews and Benjamin or the same passages (or more) in another edition of these ANE (ancient Near Eastern) flood accounts. Watch for the similarities to and the differences from Gen. 6-9.
- 1E) TURN IN on Sept. 11 a chart of similarities and your detailed differences between Gen. 6-9 and the ANE flood accounts of Gilgamesh and Atrahasis (you may

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consider them together as one Mesopotamian tradition) after reading in the handouts: Wenham's commentary on Gen. 1-15 in Word Biblical Commentary Series, pp. xlvi-1, 159-166; Kitchen, *The Bible In Its World*, pp. 27-30; and Walton's chart in his book of charts, p. 81. Make your own chart, mentioning Walton's items and adding your own additions to or changes of wording from Walton's chart *in italics* or **bold**. I especially would like to see you **make some observations on the implications of the ANE statements**, which makes better sense—the OT or ANE—and briefly why, such as how the shape of the ark would affect it in the storm. Therefore, the grading of the list will focus on additions and improvements to Walton's chart, and your comments on the comparison, from your careful reading and interpreting of the texts. Then, WRITE your summary in a half page or so of what is the relationship between the ANE literature and Gen. 6-9. Assume that the copies of the ANE flood accounts are older than our copies of the OT. Tell why there are similarities? State briefly what you see as significant about the *differences* between the two accounts. Answer the question: Did either writer copy from the other? Explain briefly for a layperson your view of the divine inspiration of Gen. 6-9 in relation to other flood accounts?

- 2A) READ by Sept. 18 the article in the Handouts, "Method in Pentateuchal Source Criticism" by G.J. Wenham from *Vetus Testamentum* 41, 1(1991): 84-109. This is a first reading to note, for your own study, any questions you need to answer about the Genesis text, and scholarly jargon or references you do not understand that are important to understanding the article. You are to write a response by Oct 2 (see #4B below).
- 2B) TURN IN on Sept. 18 your flow of thought diagram (see instructions in book of handouts and in class) of Gen. 6:1-4.
- 2C) TURN IN on Sept. 18 your summary of the theological point of Gen. 6:1-4, in the context of Genesis, in a sentence or two. This should explain what this passage accomplishes at the beginning of the flood story. Also, LIST the questions on specific points that need to be answered in order to understand the details of what the passage is referring to. Finally, LIST where else the Hebrew word "Nephilim," 6:4 NIV, is used in the O.T.
- 3) TURN IN on Sept. 25 a 2-3 page word study (see instructions in Handouts and in class) on the Hebrew word in Gen. 6:6 for "repented" in KJV, "**grieved**" in the NIV, 1984 edition, "regretted" in the NIV, 2011 edition, or "was sorry" in the ESV, not the "grieved" word in ESV nor "grieved" in KJV. The main two tools are a Hebrew concordance and the article in *NIDOTTE (New International Dictionary of OT Theology and Exegesis*, which uses the NIV numbering system). The recommended concordance is the *Hebrew English Concordance to the OT with the NIV* (1984 edition). For KJV there is the *Englishman's Hebrew Concordance* keyed to Strong's numbers for the Hebrew words. You may use a computer concordance program **if** it searches on the Hebrew word (this is

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sometimes done through Strong's number for the Hebrew word). However, you will still need to get the NIV number for your Hebrew word so you can find the article on it in NIDOTTE. There is a table in the back of the 5th volume of NIDOTTE with Strong's #s matched with the NIV #s. In summary, you are to look at every place the Hebrew word is used in the form it is in in Gen. 6:6, which is called the Niphal stem, and which the NIV Hebrew concordance designates with [C]. Then you are to **read the NIDOTTE article for your Hebrew word and give the volume and page # where the article is found**. Finally, you are to answer these three questions: a) how do you state the one general idea that this Hebrew word was used for that is behind all the uses in the OT? b) how do you reconcile the contradictory sounding uses of it in 1 Samuel 15? and c) what is the best understanding of its use here in Gen. 6:6, taking into account the context and especially the word used in parallel to it?

- 4A) READ for the Oct. 2 essay below about the JEDP Theory or hypothesis of Pentateuchal authorship in: 1) our textbook; 2) the "Undead Hypothesis" article by Garrett, in the handouts; 3) Wenham's commentary on Gen. 1-15, in the Word Bibl. Comm. Series, pp. xxv-xlii, in the handouts; before doing 4B. At the end of the essay below **state what % you read** of these.
- 4B) TURN IN on Oct.2, around two pages summarizing your thoughts on the article from *Vetus Testamentum* by Gordon Wenham, "Method in Pentateuchal Source Criticism." (You are not expected to understand everything said in the article.)
1) List the six arguments in the article for and against the source analysis of the flood account. 2) State your conclusion about whether Emerton on sources or Whybray and Wenham on unity of the Genesis flood narrative have the stronger case and briefly why. Do not retell the details of the arguments. 3) Give your general response to the article achieving its purpose. 4) What did you learn from it, in general, about the field of OT studies? 5) What is a healthy perspective on this? Be sure to take into account the differences of assumptions about the authority and truthfulness of the text.

Then, write two or so pages on your opinion of the JEDP theory or hypothesis: 1) the value, if any, and 2) the problems of source criticism, in general, and the JEDP theory or hypothesis, in particular. 3) Do you find it helpful in interpreting Genesis 6-9, as God's Word, and if so how? 4) How would you summarize how you recommend that people in your ministry relate to the JEDP hypothesis, realizing that a lot of commentaries or books of the Pentateuch refer to it?

(Note: this whole essay in 4B is 14% of your course grade.)

3. Background Reading for November 21 assignment.

- 1) All of Walton, John H. *Ancient Near Eastern Thought and the Old Testament*.
(Take notes on the most helpful insights for the assignment 5) below.)

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- 2) A total of 100 pages of your choice from one OR any combination of selections from the following (on Reserve in the library):
Arnold and Strawn, *The World Around the Old Testament*
Hoerth, Mattingly, Yamauchi, *Peoples of the OT World*
Hoerth, *Archaeology and the OT*
Currid, *Ancient Egypt and the OT*
Chavalas, Younger, *Mesopotamia and the Bible*
Von Soden, *The Ancient Orient*
Craigie, Peter C., *Ugarit and the Old Testament*.
De Vaux, Roland, *Ancient Israel*. Vol. 1, *Social Institutions*. Vol. 2, *Religious Institutions*.
 - 3) One article from a scholarly archaeological journal other than from BAR, one article from the *Oxford Encyclopedia of Archaeology* (in the Reference section of the library) on any background information of interest to you, and two pages of background commentary on OT verses of your choice in *Zondervan Illustrated Bible Backgrounds Commentary: Old Testament*, edited by Walton (BS 2341.52 Z66 2009, 5 vols.).
 - 4) View the pictures with selected notes, on the portal or Course Commons, following the instructions given with them there.
 - 5) TURN IN no later than Tuesday night, Nov. 21, a list of all the above readings that you did **with a total** of the pages for the ones from the list of choices for the 100 pages, and the titles of the articles read. Also, turn in **a 4-6 page narrative** of the most helpful specific insights you gained from any of the above reading, especially from Walton, *ANE Thought*. These are to be ANE background insights that make specific differences in your understanding of what God was doing and saying to us in the Old Testament. Organize it simply as it flows best for you.
4. Write a final exam over the course on Monday, Dec. 4. Bring your own paper for the essay portion, either 8½ x 11 (write on one side only) OR a blue book (you may write on both sides). Also **bring your signed accountability sheet for the readings** (previously handed out in class). If you prefer to type the essays on your laptop ask the professor for permission before the day of the exam.

If you do not have a written assignment done **you must leave the class during the discussion** and then return afterward so that you may still do the assignment, though the grade may be lowered, unless there were extenuating circumstances.

CHAPEL ATTENDANCE

Students are encouraged to attend chapel services whenever they are able to. There will be a chapel for this class to attend, which is yet to be announced. Students should go directly to chapel and then return to class for the remainder of the class period.

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GRADING PROCEDURE

Reading of the textbooks and articles	17%
Progression of topics in Gen. 6-9	02%
Flow of thought diagram	03%
Word study	05%
Comparison to ANE flood accounts	05%
Response to Wenham article	14%
Reading of 100 pages on background And Narrative of background insights	21%
Final Exam	33%

Late work may be penalized 1 point per day late (unless you communicate with the professor) including weekends using a 12 point scale (12=A, 1=F).

Students should retain a copy of all work submitted, until they have received a grade for this work.

Students are expected to complete all course work in a timely fashion as specified in this syllabus. A grade of I (Incomplete) may be granted at the discretion of the professor for extenuating circumstances upon the presentation of the Incomplete Grade Request form: <http://www.agts.edu/academics/forms.html>. The approved Incomplete request will extend the due date for up to ninety days, may include a grade reduction, and will be assessed a grade change fee. Students may not register for courses in a new term if carrying more than two IP or I grades.

WRITTEN WORK SUBMITTED TO ROGER COTTON

All work for me must be typed, double spaced, with one-inch margins and the right margin NOT justified, and be proof-read. Your writing should demonstrate good, formal, clear, writing style (see handouts and Strunk and White or *Getting the Words Right* by Cheney). If the student needs coaching on how to improve their writing they should go to the Write-Place, on the EU campus. The format should follow Turabian 8th edition. I especially want signed articles in books such as encyclopedia articles, word studies, and other multi-author works to be listed according to 17.1.8.2. Not following this could cost the student an A grade. When you need to cite a source you may choose which one of the three citation methods in Turabian you prefer to use: foot notes, end notes, or parenthetical. For assignments with specific readings, no bibliography is needed unless you want the professor to know about *additional* reading you did. If you need to cite a source that was assigned, just put the last name in parentheses with the page number. The length of written assignments may exceed the limit by up to 25%. Assignments are due at the beginning of the class on the due date or the grade begins to drop (see above for late work). If you do not have an assignment finished when it is to be discussed in class you must leave the class during the discussion of the assignment. Put the following information at the top of the first page or on a title page: Name, assignment, course, my name, date. Do not put anything but the page numbers at the top of the other pages. No title page is needed for work under 4 pages.

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Do not use a cover, just staple it. I recommend using the program *Grammarly*, and using an editor if necessary, to bring your English style up to the appropriate quality.

ACADEMIC INTEGRITY

It is assumed that students at AGTS will endeavor to be honest and of high integrity in all matters pertaining to Seminary life. A lack of respect and integrity is evidenced by cheating, fabricating, plagiarizing, misusing facilities, removing books and other property not one's own, and disrupting classes.

Cheating is defined as "intentionally using or attempting to use unauthorized materials, information or study aids in any academic exercise." It is assumed that whatever is submitted by a student is the work of that student and is new work for that course. Fabrication is "intentional and unauthorized falsification or invention of any information or citation in an academic exercise or form." Plagiarism is "intentionally or knowingly representing the words or ideas of another as one's own in any academic exercise." One who facilitates any of the above is equally responsible with the primary violator.

Penalties may include restitution, an "F" on an individual paper, exam, or course; loss of campus employment; disciplinary probation; removal from extracurricular activities; and suspension. See *AGTS Student Handbook*.

THE USE OF COMPUTERS IN THE CLASSROOM

The use of computers for word processing in the classroom represents a privilege given to students to enhance their learning. They may only be used for purposes related to the course. It is therefore a breach of classroom etiquette, an act of rudeness, and a distraction to other students, when computers are also used to surf the web, watch videos, play games, and send messages, etc., during class time. The professor assumes that seminarians will be persons of integrity when using computers in the classroom.

NON-DISCRIMINATORY LANGUAGE

Students should use non-discriminatory language in all written and spoken communication in this class. For specific guidelines, see the Student Handbook at:
http://www.agts.edu/community/student_handbook/2010studenthandbook.pdf

DISABILITY ACCOMODATION

As defined in Section 504 of the Rehabilitation Act of 1973, the Assemblies of God Theological Seminary at Evangel University is committed to the provision of reasonable accommodations for students with disabilities. If AGTS students believe they qualify for accommodations, they should contact the AGTS Student Life Office, Room 218, telephone extension 8881.

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SPECIFIC DATA

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