

Bible and Theology Department
"Shaping Servant-Leaders"

— Syllabus —

<p>COURSE NUMBER and TITLE: BOT 530 Old Testament Introduction CREDIT HOURS: 3 SEMESTER: FALL 2018 COURSE DAY/TIME: Wednesdays 2:00-4:45pm LOCATION: AGTS, ROOM 226</p>	<p>INSTRUCTOR: Roger D. Cotton, Th.D. PHONE: 417-865-2815 ext. 8876 Direct: 417-268-1076 OFFICE: AGTS, Rm 214 EMAIL: cottonr@evangel.edu OFFICE HOURS: posted by office door</p>
<p><u>REQUIRED TEXT:</u> Walton, John H. <i>Chronological and Background Charts of the Old Testament</i>. Rev. ed. Grand Rapids: Zondervan, 1994. ISBN 0-310-48161-9 Walton, John H. <i>Ancient Near Eastern Thought and the Old Testament</i>. Grand Rapids: Baker, 2006. ISBN 978-0-8010-2750-5 Williams, William C., ed. <i>They Spoke From God: A Survey of the Old Testament</i>. Springfield, MO: Logion Press/Gospel Publishing House, 2003. ISBN 0-88243-694-5 For information on textbook pricing, go to http://www.bkstr.com/evangelstore/home. <u>REQUIRED IN-CLASS ACCESS to COMMONS:</u> <i>Electronic devices will be used on a regular basis in this class. Please bring an electronic device on which you can take notes, and documents on Course Commons will be referred to in class, frequently.</i></p>	

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY MISSION:

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

EVANGEL UNIVERSITY MISSION:

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

CATALOG 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, message, and concepts of the OT.

COURSE PREREQUISITES:

There are no prerequisites. It is highly recommended that you have read through the Old Testament in recent years before taking this course.

COURSE PURPOSE:

This course is to equip students to use the Old Testament in their personal study and ministry, and to pursue further study of the Old Testament at a graduate level.

COURSE REQUIREMENTS:

See the schedule later in this syllabus for specific assignments.

- All assignments are due at the beginning of class on the date specified under Course Assignments and may be submitted by email. If I do not respond within two days by email and acknowledge receiving it please ask me about it. If an assignment is to be discussed in class, any student who has yet to complete the assignment will have to leave until the discussion is over, so that you may still get credit for the assignment.
- Late work is allowed if there is a good reason. Otherwise the grade may be lowered.
- Students are expected to complete all course work by the final due date for the course. 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://agts.edu/current-students/administrative-forms/>. The approved Incomplete request will extend the due date for up to ninety days and may include a grade reduction. NOTE that students may not register for courses in a new term if carrying more than two IP or I grades.
- All students are expected to communicate with the instructor any concerns, technical difficulties, and/or questions they may have via email, phone call, face-to-face appointment, or briefly before or after class.
- Students are expected to have daily access to:
 - Course Commons documents
 - Evangel email.All assignments need to be submitted in a format compatible with Microsoft Office.
 - The latest version of Office is available for your personal machine. It can be downloaded without charge by following the instructions at: <https://help.evangel.edu/hc/en-us/articles/201759875-How-Do-I-Get-Microsoft-Office-for-free->
- All formal papers (unless otherwise specified by the instructor) are to be formatted according to AGTS's T8-SBL2 Academic Style.¹

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

FORM AND STYLE OF 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. I prefer that you do not use both sides of the paper, but I allow it. 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 (the latest edition). I especially want the format of 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 part of their grade. When you need to cite a source you may choose which ever 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%. 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. 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. Unless otherwise instructed, you may always turn in your work by e-mail (cottonr@evangel.edu).

ATTENDANCE:

Class participation is important for the best class experience for everyone. Attendance is also important to your success as a student. Building a habit of good attendance will translate into your professional responsibilities in your future career and make you a more valuable member of a professional team. Please talk to me about your absences. You are responsible for obtaining any information you miss.

COURSE OUTCOMES (with assignment #s where assessed):

CLOs	PLOs	FWE
<p>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. (4)</p> <p>2. Define the cultural background concepts and</p>	<p><u>MDiv</u></p> <p>1. Discuss the flow of biblical revelation through the Old and New Testaments, with an emphasis on the redemptive mission of God's people through the world. (4.)</p> <p>2. Construct a paradigm for bridging the horizons between the ancient biblical text and the contemporary world. (4.)</p>	<p>These are supported but not assessed.</p> <p>1. Pastors, Christian leaders and local churches prioritize helping people live integrated lives wholly centered on discipleship to Christ, not limiting "mission" and "ministry" to church activities. (This is woven</p>

especially the D.Min Writing Resources page for models, samples, templates, and instructional videos], and The Write Place.

<p>practices that are significant for understanding major Old Testament teachings. (4)</p> <p>3. Explain and evaluate the major historical, critical, and interpretative issues involved with the books of the Old Testament. (2. 5BC)</p> <p>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. (4)</p> <p>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. (4)</p> <p>6. Conclude what are the best sources to go to for help with the various kinds of questions that could come up in your ministry. (not assessed)</p> <p>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. (not assessed)</p>	<p><u>MATS</u></p> <p>1. Discuss the flow of biblical revelation through the Old and New Testaments, with an emphasis on the redemptive mission of God's people through the world. (4.)</p> <p>7. Critique the various methods and critical approaches to biblical interpretation of both the Old and New Testaments and assess their positive contributions and limitations for biblical exegesis. (2. 5BC)</p> <p>8. Seek to apply biblical/theological foundations and critique to current ministry practices within specific ministry contexts. (not assessed)</p> <p><u>MACM</u></p> <p>3. Apply biblical/theological foundations and current ministry practices to specific ministry contexts. (not assessed)</p> <p>4. Discuss the flow of biblical revelation through the Old and New Testaments, with an emphasis on the redemptive mission of God's people through the world. (4.)</p> <p><u>MAIS</u> (none are assessed)</p> <p>1. Make decisions, live and serve according to revealed truth and the will of God.</p> <p>2. Develop biblical theology of missions which addresses the contemporary missional context.</p> <p>6. Identify, exemplify and foment biblical leadership</p>	<p>throughout the course lectures.)</p> <p>2. Pastors, Christian leaders and local churches prioritize helping people live as stewards of God's world, responsible to work with integrity for its flourishing—individually and collaboratively in communities. (This is briefly mentioned in the lecture on Genesis.)</p> <p>6. Pastors, Christian leaders and local churches prioritize helping people take responsible action, individually and as communities—energetically pursuing justice, mercy and flourishing while recognizing the complex challenges and limitations we face in the present age. (This is especially emphasized in the initial lecture on Genesis.)</p>
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EU20 Outcomes:²

This class supports, in at least a small way, but does not assess, all the EU20 Outcomes, except the following: E5; I2; and I3.

² All EU 20 Outcomes are found on the website: [place live hyperlink here.](#)

COURSE OUTLINE (Broad):

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).
7. The Latter Prophets.

COURSE ASSIGNMENTS:

All assignments have specific due dates listed below. **Assignments may be submitted via email or in hard copy.** They must be finished at class time on the due date.

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, and for filling in details which the professor cannot cover and which will not be tested over. 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 of the church. Focus on what you need to know and understand in order to relate the Old Testament to your life and the lives of those to whom you minister.

2. The following is a series of assignments (scheduled below in the far right column of the chart) 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 near the end of the syllabus 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 is highly recommended for personal use) and then in NIV or any version you prefer, by Weds. August 29.
- 1B) TURN IN on Aug. 29 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 Aug. 29 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.**)
- 2A) READ by Sept. 5 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 Sept. 26 (see #5B and 5C below).

- 2B) TURN IN on Sept. 5 your **flow of thought diagram** of Gen. 6:1-4. (see instructions in book of handouts and in class).
- 2C) TURN IN on Sept. 5 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. 12 **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). All the documents you need for this assignment are in the course files in Course Commons. The recommended concordance is the *Hebrew English Concordance to the OT with the NIV* (there is one to the 1984 edition and another to the 2011 edition). For KJV there is the *Englishman’s Hebrew Concordance* keyed to Strong’s numbers for the Hebrew words. Computer concordance programs are great **if** they search on the Hebrew word (this is sometimes done through Strong’s number for the Hebrew word). You will always 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**. 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?
- 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 Sept. 19 the excerpts from Gilgamesh and Atrahasis in *Old Testament Parallels* by Matthews and Benjamin in the documents. Watch for the similarities to and the differences from Gen. 6-9.
- 4B) TURN IN on Sept. 19 **a chart** of similarities and **your detailed differences** between Gen. 6-9 and the ANE flood accounts of Gilgamesh and Atrahasis (you may consider them together in one column 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 and comments** 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?

- 5A) READ for Sept. 26, before doing the essay below, about the JEDP Theory or Documentary Hypothesis of Pentateuchal authorship in: 1) our textbook; 2) the "Undead Hypothesis" article by Garrett, in the handouts; and 3) Wenham's commentary on Gen. 1-15, in the Word Bibl. Comm. Series, pp. xxv-xlii, provided in the course documents. At the end of the essay below **state what % you read** of these.
- 5B) TURN IN on Sept. 26, **around two or so 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.)
- i) List the titles for the six arguments in the article for and against the source analysis of the flood account but do not explain them.
 - ii) State your conclusion about whether Emerton's belief on sources or Whybray and Wenham's on unity of the Genesis flood narrative have the stronger case and briefly why. Do not retell the details of the arguments.
 - iii) Give your general view of whether the article achieved its purpose.
 - iv) What did you learn from it, in general, about the field of OT studies?
 - v) 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 (Wenham believes it is God's Word while Emerton does not).
- 5C) Then, **write two or so pages** on your opinion of the JEDP theory or hypothesis:
- i) the value, if any,
 - ii) the major problems of source criticism, in general, and of the JEDP theory or hypothesis, in particular.
 - iii) Do you find it helpful in some way for interpreting Genesis 6-9, as God's Word, and if so how?
 - iv) Summarize how you recommend that people in your ministry relate to the JEDP hypothesis, realizing that a lot of commentaries or books on the Pentateuch that your people may read will refer to it?
- (Note: this combined essay in 5B and 5C is 14% of your course grade.)

3. Background Reading for November 28 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.)
 - 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—archaeological slices—with selected notes, on the portal or Course Commons, following the instructions given with them there.
 - 5) TURN IN Nov. 28, **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 you chose to read. Turn in **a 4-6 page narrative** of the most helpful specific insights you gained from any of the above reading, and 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 Wednesday, 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 that is to be discussed in class **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.

ASSIGNMENT CALENDAR

			<i>Textbook Chapters to be read (in this column)</i>	
The assignment numbers in this column are explained in Assignment 2 , above, and are to be turned in on the dates on the left. The textbook chapters are the material that relates to a particular week's topics and so can be large amounts, for which the student should plan ahead.				
Class				
1. Weds	Aug	22		
2. Weds	Aug	29	1,2	1ABC) read and summarize Gen 6-9
3. Weds	Sep	5		2A) read Wenham article; 2BC) diagram Gen 6:1-4
4. Weds		12		3) word study
5. Weds		19	3	4AB) read from and compare Gilgamesh
6. Weds		26		5ABC) read about JEDP; 5B) respond to JEDP and Wenham article
7. Weds	Oct	3	4	
8. Weds		10	5, 6	Read Kitchen article on Patriarchal Age Read Archer on the Date of the Exodus Read documents on Covenant
		17	STUDY WEEK	NO CLASS
9. Weds		24	7	
10. Weds		31	8	
11. Weds	Nov	7	12	
12. Weds		14	9-11, 13-15, 17-18	
	Nov	21	THANKSGIVING BREAK	
13. Weds	Nov	28		Background reading, including Walton textbook on <i>ANE Thought</i> , and insights narrative
14. Weds	Dec	5	16	Read Horton and Motyer handouts on the unity of Isaiah; Harrison on the Book of Daniel; Conclusion
15. Weds	Dec	12		FINAL EXAM, Reading Accountability Sheet due

ASSESSMENT:

The grading scale for the course and the weight for each assignment are shown below.

Note: Students need to retain extra copies of all work submitted until the final course grade has been recorded.

GRADING SCALE:

A	94 to 100%	C	74 to < 77%
A-	90 to < 94%	C-	70 to < 74%
B+	87 to < 89%	D+	67 to < 70%
B	84 to < 87%	D	64 to < 67%
B-	80 to < 84%	D-	60 to < 64%
C+	77 to < 80%	F	0 to < 60%

GRADING PERCENTAGES:

- Reading of the textbooks and documents 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 and JEDP 14%
- Narrative of background insights based on Reading of Walton ANE Thought and 100 pages on background 21%
- Final Exam 33%

Late work may be penalized 1 point per day using a 12 point scale where 12=A and 1= F

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SPECIFIC DATA

Syllabus prepared by Roger D. Cotton, Th.D., Professor of Old Testament, submitted in July 2018.

ACADEMIC INTEGRITY:

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

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

It is the responsibility of the faculty to address any and all acts of academic dishonesty. Sanctions for violations of academic dishonesty can include but are not limited to a failing grade on an assignment, a failing grade for the course, suspension from school, or expulsion from the university. Evangel's policy on academic integrity, as published in the Student Handbook, appears in Section VIII. University Policies: Academic Integrity.

ELECTRONIC DEVICES IN THE CLASSROOM:

Please do not detract from the learning environment by how you use your devices.

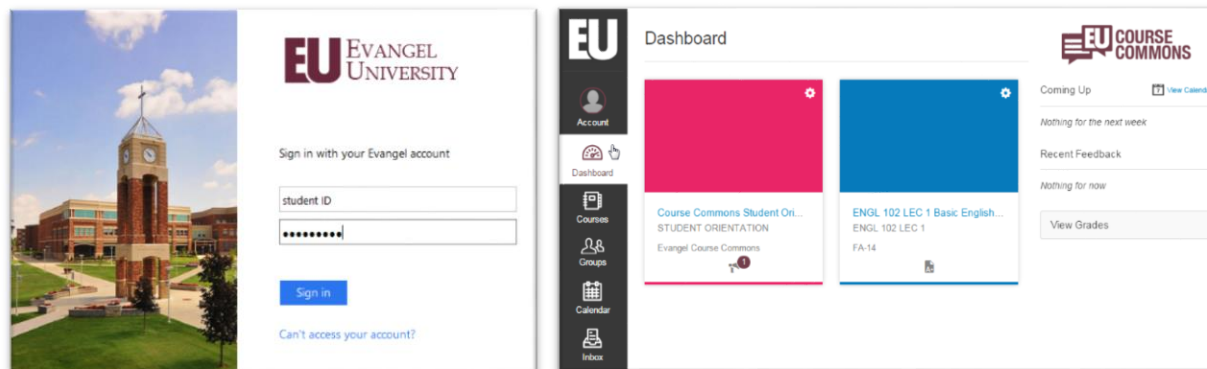
DISABILITY ACCOMMODATIONS:

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

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

— COURSE COMMONS Information —

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

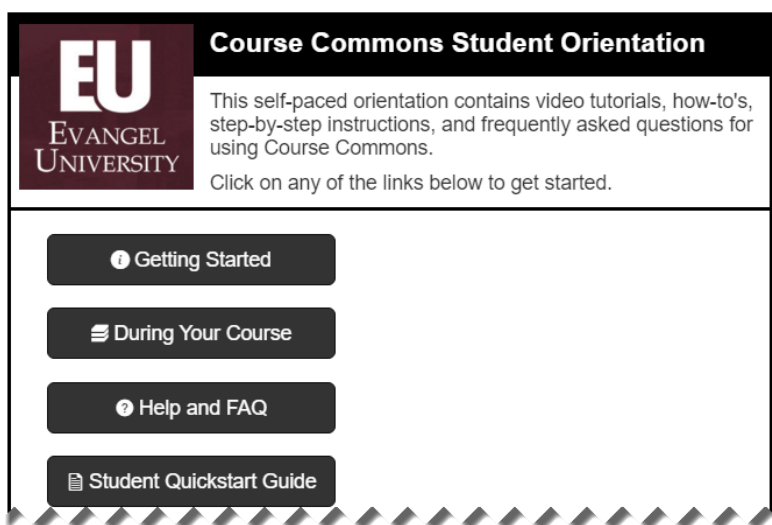


**Use your
Evangel**

username and password to login.

COURSE COMMONS STUDENT ORIENTATION

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



ACCESSING THE COURSE IN COURSE COMMONS

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

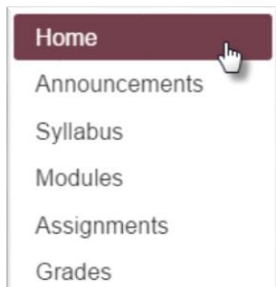
To customize your Courses list, see the following Help Guide: [How do I customize my Courses list?](#)

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

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

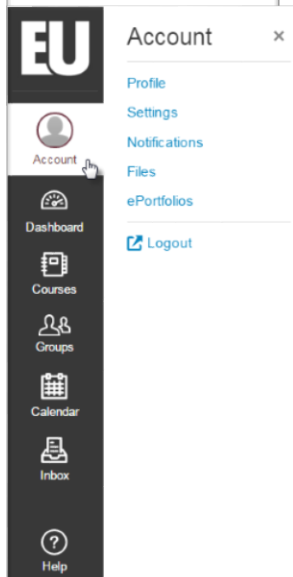
ACCESSING COURSE CONTENT IN COURSE COMMONS

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



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

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



All course content (syllabus, modules, course materials, assignments, online quizzes, online discussions, grades, etc.) can be accessed using the links in the Course Navigation menu. Students can adjust their personal settings in *COURSE COMMONS*. Click on the Account icon to access the Account menu.

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

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

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

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

ACCESSING GRADES IN COURSE COMMONS

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

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

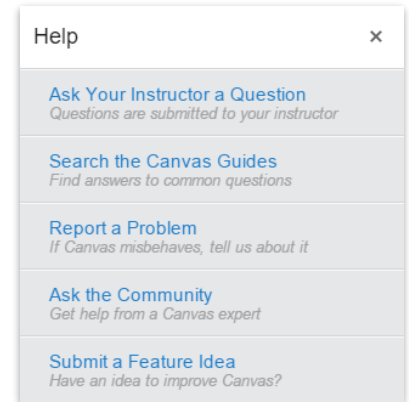
HOW TO GET HELP WITH COURSE COMMONS

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

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

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

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



COURSE COMMONS TROUBLESHOOTING

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

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

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