



Course Syllabus Wycliffe College Toronto School of Theology

This description is intended to assist in the course approval process and to assist students in determining whether this course will help them achieve their educational objectives and the learning goals of their program. It is not a learning contract. The details of the description are subject to change before the course begins. The course syllabus will be available to the class at the beginning of the course.

Course Identification

Course Number : WYB1009HS
Course Name: Introduction to the Old Testament II
Campus: St. George
Time: Tuesday 2-4 PM

Instructor Information

Instructor: Marion Taylor m.taylor@wycliffe.utoronto.ca
Teaching Assistants: Jun Sato j.sato@mail.utoronto.ca
Wei-Neng Hung wn.hung@mail.utoronto.ca

Office Hours: By appointment: Wycliffe College, Rm 227

Course Prerequisites or Requisites

None.

Course Description

Introduction to Old Testament literature and history, with emphasis on application within the church.

Course Methodology

Lectures, readings, quizzes, inductive study, exegesis paper.

Course Outcomes

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students will	This outcome will be achieved through these course elements:	This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)

• identify the content, structure and themes of the books of Psalms to Malachi;	Weekly quiz or reading notes on Scripture and textbook; inductive studies on Amos and either Esther or Daniel; final exegesis paper	MTS: 1.1 MDiv: 1.1
• identify various ways Old Testament texts have been interpreted throughout history, including current issues in Old Testament scholarship;	Weekly quiz or reading notes on textbook	MTS: 1.2 MDiv: 1.2
• read and analyze a biblical book and suggest ideas for its application for the church today	inductive studies and final exegetical paper	MTS: 1.1, 1.2 MDiv: 1.1, 1.2

Course Resources

Required Course Texts

- Richard S. Hess, *The Old Testament: A Historical, Theological, and Critical Introduction*. Grand Rapids: Baker, 2016.
- A modern translation of the Old Testament is also required (e.g. NRSV, NJPS, NET, ESB or NASB). The NET Bible offers extensive textual notes and is available for use online or as a free download from www.bible.org.

Recommended Books

- I encourage you to download the audio Bible app <http://www.bible.is/apps>. You can download chapters or whole books to listen to when you're not connected to Wi-Fi.
- <https://thebibleproject.com/> This is a fabulous crowd-funded project that has very help summaries of each biblical book as well as many other helpful topics. I recommend you watch the video of each biblical book before you read it and the textbook.
- For help with inductive studies, Oletta Wald, *The New Joy Of Teaching Discovery Bible Study*. (Augsberg/Fortress, 2002). For a helpful resource of charts, maps and time lines, *Rose Book of Bible charts, Maps & Time Lines* (Rose Publishing: Torrance, 2005).
- For help in building your OT library see <http://bestcommentaries.com/>. Great guides to classic commentaries include two older works: Brevard S. Childs, *Old Testament Books for Pastor and Teachers* (Philadelphia: Westminster, 1977) and Charles Spurgeon's *Commenting and Commentaries: A Reference Guide to Book Buying for Pastors, Students, and Christian Workers* (reprint ed.; Grand Rapids: Kregel, 1988). Still useful but dated now is the site: Codex: Resources for Biblical, Theological, and Religious Studies <http://biblical-studies.ca/>.
- Check out a great new resource www.bibleodyssey.org
- [Check out The Bible Project. Free You Tube excellent summaries of biblical books](#)

Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the U of T Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at:

<https://community.canvaslms.com/docs/DOC-10701> . Students who have issues with Quercus should contact the Assistant Registrar, Jeffrey Hocking (jhocking@wycliffe.utoronto.ca) for assistance.

Class Schedule

Week 1 (January 8) The Book of Psalms.

Week 2 (January 15) Psalms continued, Proverbs.

Quiz: Psalms, Proverbs and TOT chapters 15, 16.

Week 3 (January 22) Job and Ecclesiastes.

No Quiz but please read: Job, Ecclesiastes and TOT, chapters 14, 17.

Inductive Study on Amos due today.

Week 4 (January 29) Amos and Hosea and Seminar on Hosea.

Quiz: Hosea, TOT chapters 26, 24 and seminar readings (drama option)

Seminar: Come to class prepared to discuss John L. Thompson's article "Gomer and Hosea: Does God approve of wife abuse?" in *Reading the Bible with the Dead: what you can learn from the history of exegesis that you can't learn from exegesis alone.* (Eerdmans, 2007) 93–111.

Week 5 (February 5) Song of Songs and Isaiah.

Quiz: Song of Songs and Isaiah, TOT chapters 18, 19.

Week 6 (February 12) Jeremiah and Lamentations (drama option).

Quiz: Jeremiah, Lamentations and TOT chapters 20, 21.

Week 7 (February 19) Reading Week

Week 8 (February 26) Ezekiel and Introduction to Hebrew.

No Quiz but please read: Ezekiel and TOT chapter 22.

Inductive Study on Daniel or Esther due today.

Week 9 (March 5) Minor Prophets, the Canon and More Hebrew.

Quiz: the Hebrew alphabet, Joel, Obadiah, Micah, and TOT chapters 25, 27, 29 also read Introduction but it's not on quiz

Workshop on Text Criticism:

How would you explain the differences between the various English versions to a confused parishioner in your church? Read Hess's Introduction on the Old Testament, especially his section on text criticism pp 9–17. For a more detailed treatment of text criticism read C. Armerding, "The Old Testament and Criticism," 97–127 or Bruce Waltke/Tyler Williams, "Old Testament Textual Criticism," *Foundations for Biblical Interpretation*, eds. D. Dockery, K. Matthews, R. Sloan, (Nashville: Broadman & Holman, 1994): 156–86. *The Oxford Encyclopedia of Biblical Interpretation* has a great article on text criticism that you can access online – put text criticism in the search box <http://www.oxfordbiblicalstudies.com.myaccess.library.utoronto.ca/>.

Week 10 (March 12) More Minor Prophets.

Quiz: Haggai, Habakkuk, Zechariah, Nahum and TOT 30, 31, 33, 34 (drama option)

Workshop on exegesis.

Week 11 (March 19) Daniel and Apocalyptic Literature.

Quiz: Daniel, Zephaniah, Malachi, and TOT 23, 32, 35 (drama option).

Discussion on current futurist approaches to Apocalyptic texts: Check out the youtube links on portal <http://ronrhodes.org/tv/the-ezekiel-invasion-into.html> start at 34 minutes in. another very slow moving example of a reading of the OT in light of modern politics is Andy Woods, Pastors Point of View. He talks very slowly so speed it up and start 8 minutes in. <https://www.youtube.com/watch?v=Onr3y7zwpXI>

Week 12 (March 26) Esther and Seminar on Seminar on Jonah.

Quiz: Esther, Jonah TOT 13, 28 and seminar reading.

Seminar Readings:

T. D. Alexander, "Jonah and Genre," *Tyndale Bulletin* 36 (1985) 35–59. What is the message of the book of Jonah?

Week 12 (April 2) Ezra and Nehemiah and The Old Testament in the Christian Church.

Quiz: Ezra, Nehemiah and TOT 12

Exegesis paper due April 9.

Evaluation

Requirements

Lectures will be held once a week for two hours except during the weeks when a seminar is scheduled to replace the second lecture hour. Regular and faithful attendance at lectures and seminars is mandatory. There will be weekly quizzes on the readings from the assigned biblical reading and the textbook. At least half of the questions will be from the assigned biblical reading. This is intended to encourage you to prioritize biblical over textbook reading, but obviously both are important. The quizzes will be done in class. Some students may prefer to prepare reading notes on the on the textbook and on the assigned biblical readings. The weekly reading notes on the textbook should be no more than one page per chapter or no less than 1/2 page. The summary of the biblical readings should focus on major story line and themes. Again 1/2 to no more than one page per book. Notes on seminar readings are not required. Only the top 7 quizzes or reading notes (out of 9) count towards your grade.

All written assignments are due at *beginning* of the class hour. *Early assignments will be accepted with pleasure; extensions will be granted if needed.* All written work submitted must be your own. Plagiarism is a serious offense. Plagiarism is using the ideas and writings of others and representing them as your own. Even if you do not copy another source word-for-word, but rather rephrase the source without attributing it to the original author by including a footnote, you are guilty of plagiarism. From http://ctlonline.net/webreadyplus/lesson9_plag.asp. The minimum penalty for a plagiarized paper is the grade of zero.

The breakdown of the assignments for the semester are as follows:

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| 1) Weekly Quizzes on Scripture and Textbook Readings or notes (top 7 out of 9) | 20% |
| 2) Inductive Study on Amos (due January 22) | 25% |
| 3) Inductive Study on Daniel or Esther (due February 26) | 25% |
| 4) Exegesis paper (due April 9) | 30% |

Spring Term Exegesis Project

Date Due: April 9, 2019

Recommended Length: 8–9 pages.

Choose one of the following passages and see the exegesis guidelines below for specific instructions.

Micah 6:6-8; Isaiah 46: 3-7; Habakkuk 3:16-19; Jeremiah 22:1-5

Guidelines for Writing an Exegetical Paper

Exegesis is a word for the systematic process by which a person arrives at a reasonable and coherent sense of the meaning and message of a biblical passage. What you are after is the text's meaning, not your own. Let the text be the lead partner in the dance of meaning, your job is to follow and observe, and interpret the dance with sensitivity and precision.

Guidelines

1. **Prayer.** Begin and proceed with prayer asking God for wisdom and insight.
2. **Context.** Acquire an understanding of the book in which your passage appears by reading the book, and if necessary, an introduction to the book in OTS.
3. **Textual matters.** Read the selected passage in several translations (i.e. ESV, TNIV, NASB, RSV, NRSV, Tanakh, JPS, NEB, King James). Online resources will be very helpful for this. If there are significant differences note them. If the footnotes of the versions do not note textual difficulties, then the differences between the versions are likely due to preferences in translation. The point of this exercise is to uncover text-critical and/or interpretive issues. You do not need to explain the reasons for the textual differences between the texts, unless you are familiar with biblical languages. If no textual problems are evident, say so and move on.
4. **Discuss the rhetorical nature of the passage.** State what translation you will be using for your exegesis. **Copy** the passage as a column with one grammatical unit or clause per line. Indent those clauses that are subordinate to the main clauses. E.g.

6a God said,

b “Let there be an expanse in the midst of the water,

c that it may separate water from water.”

7a God made the expanse,

b and it separated the water which was below the expanse

c from the water which was above the expanse.

d And it was so.

8a God called the expanse Sky.

b And there was evening

c and there was morning,

d a second day.

The following example is from Phyllis Tribble, *Rhetorical Criticism*, p.196. Tribble marks clusters of words that are one word in Hebrew with hyphens. Her analysis is not as detailed as the one above. Her analysis shows how the parallel clauses using the verb “burn” frame Jonah 4:1–4.

And it-was-evil to Jonah an-evil great and-it-burned to-him.

And-he-prayed to Yhwh and-he-said:

“Ah! Yhwh,

Was-not this my-word while I-was in my-homeland?

Therefore I-hastened to-flee to-Tarshish
because I-knew that
 You God (are)
 gracious and-merciful
 long-of nostrils
 and-abundant-of faithfulness
 and repenting about the-evil
And-now Yhwh,
 take, please, my-nephsh from-me
 for better my-death than-my-life.”
And-said Yhwh, “Is -it good it burns to-you? 4:1-4

After studying your rhetorical outline, you will become familiar with the movement of the text, the way it divides itself, its structure etc. Follow the versification as given in English Bibles as in the first example above.

5. **Identify a meaningful unit.** Determine the scope of the text to make sure you are dealing with a meaningful literary unit. Supposing the chapter has 30 verses and that the passage you have chosen goes from 5-19. Show how your passage begins with verse 5 and ends with verse 19. That is to say, show how it is thematically and/or syntactically independent from its surrounding context. Would you choose a different place to begin or end the unit?
6. **Describe the unit.** Outline the various subsections of the passage using the same method described in 5 above. Show how the unit hangs together. Highlight the presence of such things as contrast, similarities, repetitions of key words or phrases, wordplays, development in argumentation, etc. Does it contain obvious forms (law form, messenger speech, judgment oracle). formulae, or literary techniques (poetic parallelism) ?
7. **Comment on the meaning of the text.** Comment in detail on the significance and function of your passage in light of the book that it is in as well as the section that it is in. How does it fit within the overall structure of the book? What bearing does the main thrust of your passage have on the theme of the book? Does it emphasize or advance the theme or does it bear only a loose connection with the theme.

Comment on each subsection and verse individually. If, for example, in the “rhetorical section” of your paper you argued that your passage may be divided into three sections, then briefly introduce the first section and then comment on the particular verses of that section; do the same thing for the second and third sections. When you find a word that is of particular importance be sure you do a word study of it at this point in order to determine its particular meaning in the given context. Use the tools introduced in class for your word studies- i.e. a concordance, a theological wordbook and/or various online or computer resources. Ask the following kind of questions. What meaning or nuance do these words have in the rest of the book as well as in the rest of the Old Testament? In what context do these words appear in other sections of the book? What particular nuance do they have in your passage?

8. **Interpretation/ Application**

Write three or four sentences about what you think the passage meant in its original context. Ask yourself why the passage was included in the canon. Ask how the first readers would have heard the text. How did later readers use it or understand it (if it is a passage that is referred to elsewhere in Scripture)? Now you make the critical hermeneutical shift from what the passage meant to what it means. How would you appropriate the passage to a modern context? If the passage addresses the community of faith in the OT then it should address the community of faith today. The greatest danger at this point is to make your application too general or too vague. State the essential message of the passage briefly- we do not want a homily or sermon at this point.

Inductive Study

Use the following headings to organise your paper. Be sure that the amount of space devoted to each section reflects its value. That is, if you state the theme of the book in only two sentences, you will not receive the full 25 marks.

1. Table of contents with captions (10%)

I am looking for appropriateness, conciseness and – to a lesser extent- creativity. (N.B. *Don't be constrained by the traditional chapter divisions; remember that they are a late addition to the text and may not always be helpful in outlining the structure of a biblical book*).

2. Analysis of the book's structure (35%)

Expand and *justify* your table of contents. How did you come up with your structure? What are the major sections of the book? How are these sections subdivided? Are the sections of a different literary style (poetry, biographical or sermonic material)? *Be sure to defend your assessment of the book's structure.*

3. Theme of the book (25%)

What is the one central message or theme of the book? How is this theme developed? Be sure that you don't confuse the theme of the book with sub-themes or motifs. *Be sure to support your assessment of the theme with evidence from the biblical text.*

4. General observations and theological insights (20%)

What are some of the more prominent theological emphases of the book? How are they developed? How do these emphases related to other books in the Bible?

5. Ideas for preaching or teaching: questions for further study (5%)

How would you preach or teach this book? Provide a brief outline (be specific), and be sure to indicate your intended audience (adult congregation, Sunday school, etc). Also include a list of questions for further study that emerge from your paper.

Essentials to remember:

1. *Grammar, spelling and style will account for 5% of your grade. Be sure to proof-read your paper carefully before handing it in!*
2. *Do not use secondary resources (annotated Bible, commentaries etc.) You may use an Atlas or Dictionary for place names or puzzling terms, but make sure to cite them properly.*
3. *Papers should be typewritten and not more than 7 pages (not including the title page and bibliography), Papers should be double spaced with margins of no less than 1 inch; use a 12 pt font.*

Guidelines for reading notes:

1. The syllabus sets a limit for the reading notes as one-half page (minimum) to one full page (maximum) of notes per chapter. Part of purpose of these limits is to make sure you are spending enough time in the reading, but also to make sure you not spending too much time in it as well. The assignment is not meant to be busy-work, but is there to help you work through the material and engage with it.

2. As such, a better mark is given to reading notes that are closer to the maximum than the minimum. These are more likely to engage with the chapter than those that do not. Think of it from my perspective: you are trying to show me that you have read these chapters and have engaged with them. Aim to write one full page double spaced per chapter (12 pt font; Times New Roman or equivalent), and if you want to go a little longer (1.5 pages) that won't be a problem. Just use your time wisely.
3. Along the same lines, do not be afraid to give some examples in your summaries. For example, instead of simply writing, "The authors then summarized how the patriarchal narratives fit within their ancient Near Eastern context," it would be helpful to add in an example of how they did that, "They did this by such and such..." A little bit of extra explanation shows that are not simply leafing through only to summarize in generalities.
4. Try to imitate the authors of the book as far as time spent on certain topics. For example, if the authors spent half of a chapter summarizing the four theological themes of Genesis 1–11, then roughly half of your summary (half a page) should be concerning the four theological themes of Genesis 1–11. Emphasize what the authors emphasize; this way you should not run out of room.

Grading System

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter
A+	90–100%	4.0	Profound & Creative
A	85–89%	4.0	Outstanding
A-	80–84%	3.7	Excellent
B+	77–79%	3.3	Very Good
B	73–76%	3.0	Good
B-	70–72%	2.7	Satisfactory
FZ	0–69%	0	Failure

Grades without numerical equivalent:

CR	Designates credit; has no numerical equivalent or grade point value
NCR	Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation
SDF	Standing deferred (a temporary extension)
INC	Permanent incomplete; has no numerical equivalent or grade point value
WDR	Withdrawal without academic penalty
AEG	May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

Policy on Assignment Extensions

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under **exceptional circumstances**, with the written permission of the instructor, students may

request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than the last day of classes of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office.

One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges (http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm).

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

Writing Style. The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 7th edition (Chicago: University of Chicago Press, 2007), which is available at Crux Books.