

Introduction to the Old Testament 1

Online

OT 501Z

Please be sure to read and familiarize yourself with ALL sections in this syllabus.

Welcome to the course, **Introduction to the Old Testament I**. Although I cannot welcome you personally as in a face-to-face class, I am available to discuss any aspect of this course through whatever communication medium is most convenient for you. I wish you the best as you begin this journey through the Old Testament.

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Meeting Location: Online

Course Description

This course surveys the history and literature of Israel to the end of the United Kingdom. In dealing with Israelite economic, social, political, cultural, and religious life, the Old Testament is illumined by studies in archaeology, geography, and ancient Near Eastern texts. Introductory issues such as canon, historical-critical approaches, and the authority of the Old Testament are also treated.

Course Goals

A. General Mission of Erskine Seminary

The mission of Erskine Theological Seminary is to “educate persons for service in the Christian Church.” To achieve this mission, the ability to understand the Bible in various contexts must be taught. These contexts include the Bible’s ancient Near Eastern cultural setting, the immediate context of the literary unit in question, the context of the book of the Bible at issue or the OT as a whole, its canonical context admitting the light of the NT that points to Christ, and the context of the whole counsel of God that includes the implications of the Word today. This course will seek to raise the students’ awareness of how to read the OT in these various contexts.

B. Goals of this Course

1. This course will expose the student to the history and geography of the OT. Many of the names and places should become clear, and the timeline of

- events should crystallize the student's understanding of the progress of redemption. Along the way, insights from comparative studies will be discovered.
2. At appropriate points in the study of the material, the questions that generations of modern scholars have asked of the text will be raised and their answers supplied and critiqued. The strengths and weaknesses of these approaches will be considered, including the "grammatical-historical" method of interpretation.
 3. The student will gain adeptness at relating the OT revelation to its fulfillment in Christ's person and work. How the NT influences our reading of the Old is an important consideration in this course. The "grammatical-historical" method is not the all-in-all of interpretation. The centrality of the gospel and the culmination of all the OT motifs and themes in Jesus will be discussed.
 4. Finally, the importance of the OT in the formation of our contemporary theology, character, and wisdom will be placed before the student.

Course Objectives

1. Identify the major geographical features and national entities of the ancient Near East over the course of Israel's history to the end of the united kingdom.
2. Outline the major events of Israel's history to the same.
3. Describe various critical approaches to the OT, their results and the reigning paradigms for present-day study of the Hebrew Bible.
4. Describe the contents and theology of each book from Genesis to 1 Kings.
5. Reflect meaningfully upon the biblical theology of one OT book.

Course Resources

Students continue to be responsible for securing their own required textbooks. As a convenience, there is a bookstore on the seminary's home page. To access this site and its information, locate textbooks, and compare prices, go to <http://www.erskineseminary.org/bookstore.html>

The online bookstore will be a portal with links to Amazon, CBD, Barnes & Noble, the Erskine Campus Bookstore, and perhaps others. A limited number of copies of each textbook may be available from the Erskine Campus Bookstore, and copies may be ordered through that Bookstore.

COURSE TEXTBOOKS

- LaSor, Hubbard, and Bush. *Old Testament Survey*. Grand Rapids: Eerdmans, 1996.
- May, Herbert G. *Oxford Bible Atlas*. 3rd ed. Oxford: Oxford University Press, 1984.
- Waltke, Bruce. "Date of the Conquest." *WTJ* 52 no. 2 (1990): 181-200.
- Schwab, George. "Leviticus," in *The Dictionary of Biblical Imagery*. Downers Grove: IVP, 1998.
- The Bible
 - The student is required to reread the selected portions of the Bible in this semester
 - Previous readings of the selected material are not sufficient to meet this requirement

Course Materials

All course materials (except required texts) are available to the student in the online classroom.

Course Components

The purpose and objectives of this course will be achieved through six learning components.

The first is the **Lecture Component**. The student will view the e-lectures, make detailed notes, and prepare from these notes to be examined.

The second is the **Reading Component**. The student will read the assigned materials, make detailed notes, and prepare from these notes to be examined.

The third is the **Collaborative Component**. The student will participate in guided online discussions. Each student is expected to actively participate in weekly class discussions in the online classroom for this course located on the EDEN web page. Students will be graded based on online participation. This component is worth 15% of your grade.

To ensure completion of Lecture and Reading components, the student will prepare for the **Exam Component**, worth 55% of your total grade.

1. Genesis Exam 15% The Genesis Exam will cover material presented in e-lectures or assigned to be read.
2. Torah Exam 20% The Torah Exam is not cumulative and will cover all material after the Genesis Exam.
3. Final Exam 20% The Final exam is not cumulative and will cover all material after the Torah Exam.

The fifth is the **Response Component**. This component will comprise 15% of your total grade. The student will produce the Waltke Response paper.

The sixth is the **Reflective Component**. The Reflection Paper comprises 20% of your total grade.

The Reflection Paper is due on the scheduled date.

The student will lose one grade point for each day it is late.

Please note: Successful completion of this distance learning course will require that you set your own schedule and discipline yourself to stay on the schedule. I recommend that you begin the course by watching the e-lectures. The time constraints of this course are self-imposed to a large degree. However, if you are working toward degree completion, please keep in mind the Seminary's expected time frame for degree completion. Consult the most recent Seminary *Catalog* for specific time frames in your degree program. Each course assignment identifies the time required for completion, all things being equal. Some variation in time required to complete an assignment is to be expected due to a variety of factors.

Course Grading Criteria and Scale

- A Level Work = Exemplary ability to differentiate constituent parts; assess and critique theories, thoughts, ideas, concepts, proposals, and relevant literature; and the ability to reason in a logical and compelling manner.
- B Level Work = Reflects above average grasp of the subject matter; displays a superior ability to use new knowledge in a creative manner; and can demonstrate an above average ability to discriminate among alternative viewpoints.
- C Level Work = Adequate but not exceptional ability to think cogently and clearly; sufficient ability to understand and comprehend subject matter; and a satisfactory ability to integrate and organize course concepts in a logical and coherent manner.
- D Level Work = Inadequate mastery of basic facts and information presented in the course; insufficient or inappropriate use of common terms and language indicating an inadequate grasp of the material; and an inferior ability to analyze and judge proposals, ideas or concepts.

Grades will be calculated as follows:

Grade	Value	GPA	Grade	Value	GPA
A	95-100	4.0	C-	70-72	1.7
A-	90-94	3.7	D+	67-69	1.3
B+	87-89	3.3	D	63-66	1.0
B	84-86	3.0	D-	60-62	0.7
B-	81-83	2.7	E	56-59	0.0
C+	78-80	2.3	F	0-55	0.0
C	73-77	2.0			

The actual assignment of a letter grade will take into consideration the performance of the class as a whole (i.e. you will be graded on a curve).

When a student fulfills the *minimum stated requirement*, the assigned letter grade will be a B. To achieve a higher grade, the student must perform at a higher level than the minimum stated requirement.

Course FAQs

1. It is strongly recommended that all assignments be submitted via electronic mail.
2. Please use Microsoft Word.
3. All assignments should be clearly marked with name, assignment number and date. Failure to include this information will result in a returned assignment.

Course Platform

Erskine Seminary is accredited by the Association of Theological Schools (ATS). According to the ATS Standard 10.3.4.3, "Institutions shall ensure that distance education programs provide appropriate opportunity for collaboration, personal development, interaction among peers within a community of learning, and supervised field or internship opportunities when appropriate to the degree program." It is with this stipulation that EDEN has implemented a web-based learning platform which will serve to provide a number of collaborative learning experiences. The learning platform is Moodle and according to their website, "Moodle is a course management system designed to help educators who want to create quality online courses . . . and create effective online learning communities." You will be provided with additional information concerning site information. In order to meet the online discussion component of this course, you will need:

- A computer (or access to a computer)
- High-speed access to the Internet

Course Assignments

ASSIGNMENT ONE: E-Lectures

Overview:

The e-lectures will guide you through the course material in a systematic manner so that you can become more acquainted with the subject matter.

Objectives:

1. To become familiar with an literary approach to the Old Testament

2. To learn the content and theological message of the biblical books

Resources: Video lectures

Description:

Begin working your way through the e-lectures for the course. Begin with the first lecture. Take notes as you follow the video.

ASSIGNMENT TWO: Readings

Overview:

The readings will supply information important to the subject that will not be discussed in detail in the lectures. The readings are assigned according to the course schedule.

Objectives: To become familiar with the history, geography, scholarly issues, and other important aspects of the course not covered in lectures.

Resources:

1. Selections from LaSor, Hubbard, and Bush. *Old Testament Survey*. Grand Rapids: Eerdmans, 1996.
2. Selections from May, Herbert G. *Oxford Bible Atlas*. 3rd ed. Oxford: Oxford University Press, 1984.
3. Waltke, Bruce. "Date of the Conquest." *WTJ* 52 no. 2 (1990): 181 – 200.
4. Schwab, George. "Leviticus," in *The Dictionary of Biblical Imagery*. Downers Grove: IVP, 1998. This is posted on line.
5. The Bible
 - i. The student is required to reread the selected portions of the Bible in this semester
 - ii. Previous readings of the selected material are not sufficient to meet this requirement

Description:

Using the schedule, begin working through the various readings assigned to this course.

ASSIGNMENT THREE: Online discussion

Overview:

There is evidence to suggest that students who actively engage in online discussions earn higher scores than other students. Online discussions provide a rich and stimulating environment of collaboration, interaction, and community building. Students participating in online discussions tend to provide more thought-provoking comments, richly detailed responses, and insightful observations.

Resources:

- E-lectures
- Required texts

Description:

Questions for discussion will be posted each week. The following rubric will guide students in relating online activity to their grade. Discussion should be a response to the posted question by the instructor in the context of other posts made by other students in the class who have already posted responses. In order to facilitate collaborative learning opportunities, students will respond **weekly** to the guided discussion question posted to the online classroom for this course. Retroactive postings will not be given a grade. Students will receive 1% – 2% weekly for postings.

Due throughout the semester.

ASSIGNMENT FOUR: Exams

1. Genesis Exam—see schedule
2. Torah Exam—see schedule
3. Final Exam—see schedule

ASSIGNMENT FIVE: Waltke Response Paper

Overview: This exposes the student to the complexities of reading the biblical text in the light of archeological discoveries and comparative materials. Approaching the biblical data requires wisdom, since it is not always straightforward or simple.

Resources: See Waltke's article posted online.

Description: In the Library (you can access library materials online at <http://www.erskine.edu/library/>) please find issue 52, number 2, of the *Westminster Theological Journal*, from 1990. Read through Waltke's careful description of the different models that have been used to argue for various dates of the Conquest. What strengths or weaknesses does Waltke see in them? What theory does he prefer? Write a 3 – 5 page summary of his article, listing the models and answering these questions.

ASSIGNMENT SIX: Reflection Paper

Overview: The student will take one text from the portion of the Bible explored in this course and meditate upon it throughout the semester.

Objectives: The biblical/theological approach introduced in this course should shape how the student handles any given text of Scripture.

Resources:

The Bible

Description:

Pick a portion of an Old Testament book. Write a 4 – 8 page paper describing the following:

1. What is the text chosen?
2. What function does your selected text serve in its book?
3. What does the text teach about God?
4. How does the text point to Christ?
5. To what does the text call Christians today?

This is not a research paper. Simply read it in the light of the whole Bible. A paper on Joshua is provided as an example, although that paper is much longer than what is expected in this course. The paper must be on a pericope selected from Exodus – Judges.

What 4 – 8 pages means

1. The length of your paper does *not* count the following material:
 - a. Any quotations, from the Bible or from your readings
 - b. Footnotes or endnotes
 - c. Bibliography, cover pages, or outlines
 - d. Blank spaces, including the blank space after your last period on the last page of content.
2. You must adhere to the following:
 - a. One inch margins all around
 - b. 12 point typeface
 - c. Double spacing
3. What I will do when you turn in your paper
 - a. I will take a ruler to it and measure the amount of actual content
 - b. If it is short, you will be *severely* penalized in your grade, and probably will be given an F.
 - c. You will *not* be given the opportunity to make up for the lack of content.
4. 4 – 6 pages of *content* means content original to you
 - a. *Say things in your own words*
 - b. Every year I catch students plagiarizing by typing what they have read straight out of a commentary. *It is obvious when the student uses language that is more sophisticated than the level at which the student is able to converse.*

Course Schedule

The course is divided into three modules. Each module has work due at the end of each time period.

Lateness will carry a penalty of 1% for every day late. Exams will be open for a 24 hour period. If you cannot complete the exam during that time, you will need to take a grade of 0 for that test.

MODULE #1. All work for the first module is due four weeks from the start of the semester. The exam will be offered that date. Please make arrangements now for that date to be clear. The professor will contact you further regarding exam details.

Week	Lectures to View	Assignments Due
1	01- why read the OT 02 cultural distance 03 Glory Cloud 04 the Image of God	<ul style="list-style-type: none"> • Read Genesis 1-11; • La Sor, ch. 46; pp. 619-31 • Discussion board posting (1%)
2	05 Eden 06 Sabbath 07 antediluvian history 08 genealogy	<ul style="list-style-type: none"> • Read Genesis 12-50; • La Sor, chs. 1-2; • Atlas, pp. 9-31, 48-53, 62-3 • Discussion board posting (2%)
3	09 the flood 10 Abraham 11-12 Source Criticism 13 Jacob – Joseph	<ul style="list-style-type: none"> • Read Exodus 1-24; • La Sor, chs. 3-4; Atlas, pp. 58-9; • Read Schwab, “Leviticus” • Discussion board posting (2%)
4	Use this week to study for the open-book 1 hour exam	Exam #1 worth 15%

MODULE #2. All work for the second module is due eight weeks from the start of the semester, including the exam and the Waltke response paper. Please make arrangements now for that date to be clear. The professor will contact you further regarding exam details.

Week	Lectures to view	Assignments Due
5	14 Israel the New Humanity 15 The Name 16 war with the gods 17 the cult	<ul style="list-style-type: none"> • Read Exodus 25-40; Leviticus; • La Sor, ch. 5 – 6 • Discussion board posting (2%)
6	18 Holiness Code 19 in the wilderness 20 grumbling 21 Hittite Suzerainty Treaty	<ul style="list-style-type: none"> • Read Numbers; Deut. 1-26; • La Sor, ch. 7; • Discussion board posting (2%)
7	22 Ten Commandments 23 The Law	<ul style="list-style-type: none"> • Read Deut. 27-33; • La Sor, ch. 8;

	24 Dale Johnson and Theonomy	<ul style="list-style-type: none"> • Waltke • Discussion board posting (1%)
8	Use this week to study for the open-book 1 hour exam	Waltke Response Paper due Exam #2

MODULE #3. All work for the third module is due twelve weeks from the start of the semester, including the exam and the reflection paper. The professor will contact you further regarding exam details.

Week	Lectures to view	Assignments Due
9	25 Waltke 26 Conquest 27 Deuteronomic History 27b another type-scene	<ul style="list-style-type: none"> • Read Joshua, Judges; • La Sor, ch. 9-10; • Atlas, pp. 60-61 • Discussion board posting (2%)
10	28 Ruth 29 How many gods had Ruth 30 Samuel and Saul 31 David	<ul style="list-style-type: none"> • <i>Ruth, 1 Samuel;</i> • La Sor, ch. 11, 38, pp. 165-75 • Discussion board posting (2%)
11	32 Bathsheba 33 Solomon 34 redemptive history	<ul style="list-style-type: none"> • <i>Read II Samuel and 1 Kings 1-11;</i> La Sor, pp. 176-91; • Atlas, pp. 64-65, 80-1. • Discussion board posting (1%)
12	Use this week to study for the open-book 1 hour exam and work on the final Reflection paper	Reflection Paper due Exam #3 (20%)

Course Outline

Introduction to the Old Testament I

I. Primeval History

A. Creation

1. The Glory-Presence of God
2. The Spirit hovering like the Glory-Cloud
3. The Heavenly Temple as Paradigm for the Cosmos
4. The Framework Hypothesis

5. Marriage—two views
 - a) Phyllis Trible *God and the Rhetoric of Sexuality*
 - b) James Hurley *Man and Woman in Biblical Perspective*
 6. The Image of God
 - a) The term “image”
 - b) God created mankind to be a living Temple, a living likeness to the heavenly Temple; Humanity is created in the image and likeness of the Glory-Cloud, the Spirit, the Heavenly Court
 - c) The “Image of God” and a “Son of God” are twin concepts
 - d) To a Christian, the Image of God is a verb
 - e) Kingship, ordering the world
 - f) All of the spheres of life which are studied in schools today were present in embryonic fashion in the garden of Eden
 7. Eden
 - a) A cloud-covered mountain, with a Glory-covering, the earthly replica of the heavenly dwelling
 - b) East represents life (Temple in east, tombs in west)
 - c) The Tree of Judgment
 - d) When mankind lost Eden, he lost “heaven”
 8. The Sabbath
 - a) Enthronement
 - b) The image of humanity participating in God’s Sabbath Rest
 - c) The Sabbath of creation week, like the tree of life, points to a new and future state of blessedness
- B. The Fall
 Subtle *‘arum*
 Naked *‘erom*
- C. Antediluvian History—the seed of the woman and the seed of the serpent, Gen 4 – 6
1. The Cultural Mandate and Genesis 4
 2. Genesis 5—the most important product of culture
 - a) How to Read Genesis 5
 - b) Christ
 - c) Contrast with Genesis Four
 - d) The issue of historical time
 - e) In its canonical context
 - f) In the light of general revelation
 - g) Stylized history
- Meredith Kline, “Genesis 5 is not so much the history of the Sethites *per se* as it is the history of the covenant institution”
3. Universal Corruption—Genesis 6:1 – 8
- D. The Flood

1. Seven-fold structure
2. Excursus: Literary Criticism
3. The Ark as the Cosmic House of God
 - a) Symbol of the consummated kingdom of God that has passed through the waters of judgment
 - b) The Ark is modeled on the cosmos
 - c) The Ark *is* the kingdom of God, wherein life is found, populated by a humanity that had been delivered from judgment
4. A Renewed Covenant
5. Oracle of Kingdom Judgment
- E. The Tower of Babel
- F. Command, Rebellion, Judgment, Mitigation (Mercy): These four elements appear several times in Gen 1 – 11
- II. The Patriarchal Narratives
 - A. The Function of Genesis 12 – 50
 - B. Abraham
 1. Setting
 2. Abraham
 - a) Called to leave his father’s house 12:1
 - b) 12:2 – 3 God’s promise to Abraham “all peoples blessed through you”
 - c) Abraham’s faith
 - d) God’s covenant
 - e) Abraham had a son by Hagar
 - f) Sign of Circumcision
 - g) Sodom and Gomorrah Gen 18 – 19
 - h) Sent Hagar away
 - i) Abraham tested Gen 22
 - C. Excursus: Source criticism
 1. Multiple stories in Genesis and the Documentary Hypothesis
 - a) Gen 1 and 2
 - b) Gen 12 and 20

	Genesis 12:10-20	Genesis 20:11-18
The Occasion	Abraham sojourned	Abraham sojourned
Abraham’s Fear	“They will kill me for you”	
The Lie	“Say you are my sister”	“She is my sister”
The Taking	The king took her	The king took her
The Reward	Abraham rewarded	
Divine Punishment	God afflicted them	
Pharaoh Found Out		God warned the king
The Complaint	“Why did you lie to me?”	“Why did you lie to me?”
Abraham’s Fear		“They will kill me for you”
The Reward		Abraham rewarded
Divine Punishment		God had afflicted them

- A. God's Promise and Call (12:1-9)
- B. Deliverance from Egypt (12:10-20)
- C. Lot settles in Sodom (ch. 13)
- D. Abraham intercedes for Sodom (ch. 14)
- E. God's covenant ratified (ch. 15)
- F. Hagar and Ishmael rejected (ch. 16)
- E. God's covenant confirmed (ch. 17)
- D. Abraham intercedes for Sodom (ch. 18)
- C. Lot rescued from Sodom (ch. 19)
- B. Deliverance from Philistia (ch. 20)
- A. God's Promise and Call through Isaac, not Ishmael (ch. 21-22)

- D. Isaac
- E. Jacob / Israel
- F. God's Sovereignty in Election

III. Deliverance from Egypt

- A. Major divisions of book
 - B. Themes in Exodus
 - C. Links Back to Patriarchal History (Gen 12 – 50): Continuing a "Covenantal History"
 - D. Links Back to Story of Creation (Genesis 1): The Story of the New Humanity
 - E. Enmity: Pharaoh as a "Satan figure"
 - F. The great king thwarted by women: so who's really in charge here?
 - G. Defeat of God's Enemies
 - H. God's faithfulness to his covenant promise to bring them out
 - I. Spiritual Warfare and Jesus Christ
 - J. The revelation of God's name, Yahweh (Ex 3:13 – 15)
 - 1. Context of the passage
 - 2. Problem
 - 3. What is the significance of the name Yahweh?
 - 4. How Yahweh reveals his name
 - 5. Jesus' ministry
 - 6. They didn't *know* his name
 - K. God, the warrior (Ex 15:3)
 - 1. God is fighting Pharaoh for the Israelites (7 – 15)
 - 2. Plagues were directed at Egyptian deities
 - 3. God the Warrior at the Crossing of the Red Sea
 - L. Deliverance theology
- ### IV. The Giving of the Law Exodus 15:22-40:38
- A. Covenant at Sinai 19:1-24:18
 - B. Instructions for tabernacle and cultus 25:1 – 31:18

1. The earthly tabernacle and temple were made according to the pattern of the Heavenly Temple, the Glory-Spirit
 2. The architecture of the tabernacle—what was the pattern?
 3. Aaron's robes
 4. Glory-Investiture in the New Testament
- C. Breach and renewal of covenant 32:1-34:35
- D. Building of tabernacle 35:1-40:38
- V. Leviticus
- A. Introduction
 - B. God's Presence
 1. The tabernacle as a symbol of God's dwelling with Israel
 2. The Tabernacle as a symbol of God's dwelling in heaven
 3. The tabernacle points to the final dwelling of God with man in the New Heavens & new earth. New Jerusalem's shape as an exact square suggests that it is the fulfillment of the Most Holy Place in the tabernacle
 4. The tabernacle requires holiness
 5. God's Sacred Presence among the Israelites meant that they had to be a Holy People
 - C. What is Holiness?
 - D. The Holiness Code/Purity Laws (Lev 11 for example)
 1. The Approach of Mary Douglas in *Purity and Danger*
 2. Why are these things done away with in the New Testament?
 - E. Sacrifice
 - F. The Priesthood
 - G. Just as there is no forgiveness of sins without the shedding of blood, so also there is no sacrifice in Leviticus without fire.
- VI. The Wilderness Wandering
- A. Mustering the Troops
 1. Organization of the camp
 2. Israel on the March: going to War
 3. God, His Divine Presence, goes before them, as they march toward the Promised Land to conquer it, bringing God's judgment upon Canaan, a harbinger of the end of the world
 4. BUT—the program had setbacks due to the lack of faith of the people
 - B. Paradigm for the Christian age Numbers 11-25
- VII. The Book of Deuteronomy
- A. The Form of Biblical Authority—Hittite Suzerain Treaty
 1. Suzerain—lord, master, overlord
 2. These treaties provided the formal basis of the Hittite empire. They spelled out the relationship between the Hittite state & its vassals. The king offered to support the people in exchange for their support.

3. A Hittite suzerainty treaty is a covenant between two unequal parties. Thus this is a good model for God's covenant with men & women.
 4. Hittite *kudurru* tablets have been discovered that record suzerainty (vassal) treaties that were written according to a convention, and included the six elements
 5. The six elements in a Hittite suzerainty treaty (These elements appear in biblical covenants, but not necessarily in the formal order and not all appear in every covenant)
 6. Here we have, very early in antiquity, the concept of "canon"
 7. The book of Deuteronomy
 8. Exegesis of the Ten Commandments
 9. Implications of reading Deuteronomy as a Suzerain Treaty
- B. Christian Responses to the Law
1. Dispensational
 2. Reformed
 3. Theonomist
- C. What about the judicial laws? Should they continue in force today?
- VIII. The Conquest of Canaan
- A. Review of Waltke
- B. The theology of Joshua: Biblical-Theological reading of 6:15-19
1. Introduction
 2. Joshua
 3. Devoted to Yahweh
 4. Shout!
 5. Joshua said only Rahab shall live
 6. For Yahweh has given you the city
 7. Holy to Yahweh
- C. Joshua 24
- IX. The Judges
- A. Deuteronomic History
1. Judges is a sermon from Deuteronomy
 2. A Deuteronomic perspective permeates each section, giving the book unity
 - a) Command to drive out the native inhabitants
 - b) Destroy the places of worship of the Canaanites
 - c) Teach the children
 - d) Disobedience brought Yahweh's disfavor
 - e) Intermarrying
 - f) Doing what is right in one's own eyes
 3. Other elements of Deuteronomistic history
- B. The Occasion for the book of Judges
1. A crisis of leadership since Joshua died
 2. The description of Deborah and Barak's victory over Sisera
 3. The heart cry of Judges is for a better leader
 4. Judges moves to two stories in the end

- a) Micah's idols
 - b) The Levite and his concubine
5. Why the last part was written

X. Ruth

- A. Chiasm
- B. Implications
- C. When was the book of Ruth written?
- D. How many gods had Ruth?

XI. The Rise of the Monarchy. 1 and 2 Samuel record the transition of Israel from a theocracy to a monarchy. The books can be organized loosely around three key figures: Samuel the Prophet, Saul the Failed King, and David the Great King.

- A. Samuel is the prophet who judged Israel in the last days of the theocracy—transition from rule by episodic judges who were called by God and had the Spirit that empowered them, to rule by a permanent monarchy
 - 1. Samuel
 - 2. Dismantling the theocracy
 - 3. The ark in exile
 - 4. Three theocratic offices
 - 5. Israel demanded a king so that it may be “like the other nations” (1 Sam 8)
- B. Saul the son of Kish of Benjamin
 - 1. The reader is presented with a picture of the new king hiding among the baggage, trying to avoid his duty as king (1 Sam 10:22)
 - 2. On occasion, Saul receives the Spirit of God like a judge
 - 3. Saul's disregard of Holy War with respect to prophetic instruction and spoils, and his rejection
- C. David the Ideal King
 - 1. The Anointed
 - 2. The Champion
 - 3. The Warrior
 - 4. Tested in the wilderness
 - 5. David under Blessing
 - 6. Yahweh's Covenant with David
 - 7. Theme of Kingship
 - a) Yahweh's design was always to give Israel a king
 - b) Kingship in the Ancient Near East
 - c) David is the ideal king
 - d) Dominion
 - e) There are many royal psalms that portray the king as the one who stands before God on behalf of the people and who needs God's blessings for the sake of the nation
 - f) In the Prophets the ideal king is yet to come
 - g) He was a priest after the order of Melchizedek
- D. David in the second half of 2 Samuel is dominated by his sin with Bathsheba and the consequences that followed

1. How David provoked God
2. To preserve His Name, God had no choice but to render exceptional judgment
3. King David finally did go to God in his heart and repent and believe
4. The return of the king
5. All kings of Judah are measured by King David, he is the standard to whom God holds his descendants

E. Solomon

1. God's Renewed Covenant with Solomon
2. Solomon's Great Wisdom
3. Yahweh in his Temple
4. Excursus: the Temple
5. Splendor
6. Summary so far of Solomon's reign so far Solomon's downfall

Calculate the age of the Earth

Take the genealogies of Genesis 5:1-32, beginning with Adam, and Genesis 11:10-26, ending with Abraham (called Abram). Assume that Abraham was born about 4000 years ago; say in the year 2000 BC. If you prefer, you can work backwards, like this:

Abraham		Gen 11:26	born 2000 BC
Terah	fathered Abraham at age 70	Gen 11:26	born 2000+70=2070 BC
Nahor	fathered Terah at age 29	Gen 11:24	born 2070+29=2099 BC

... until you get to Adam. What year did you come up with? Or, you could start at the beginning, with Adam, like this:

Adam	fathered Seth at age 130	Gen 5:3	Earth: 130 years
Seth	fathered Enosh at age 105	Gen 5:6	Earth: 130+105=235 years
Enosh	fathered Kenan at age 90	Gen 5:9	Earth: 235+ 90 =325 years

... until you get to Abraham (Abram). Then add 4000 years. What age did you come up with?

History Chart

Year BC	Egypt		Palestine/Mesopotamia			
3100-2900	Early Dynastic Period	First Dynasty	Early Bronze II		Third Millennium	
2900-2750		Second				
2750-2675	Old Kingdom	Third	Early Bronze III			
2675-2565		Fourth				
2565-2423		Fifth				
2423-2250		Sixth				
2250-2213	First Intermediate Period	7 th -8 th	EB IV/ Middle Bronze I			
2213-2025		9 th -10 th				
2025-1979	Middle Kingdom	11 th	MB IIA			
1979-1801		Twelfth				
1801-1627(?)		13 th	Middle Bronze IIB-C			
1627-1606(?)		14 th				
1648-1540	Second Intermediate Period	15 th	Patriarchal Age	Second Millennium		
1650-1539(?)		16 th				
1650-1539		17 th				
1539-1295	New Kingdom	18 th			Late Bronze	Exodus and Settlement
1295-1185		19 th				
1185-1070		20 th			Iron IA IB	United Monarchy
1070-945	21 st	Third Intermediate Period				

Relevant Institutional and Class Policies

Conduct in Theological Discussions: Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

Language about God and Humanity: Although God transcends the distinction between male and female, the Bible and the Church's historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

Late or Incomplete Work: The grade of "I" or incomplete is given at the discretion of the professor. A grade of "I" is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically become "F."

Drop/Add/Withdrawal: Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a binding contract, and billing will be based on this registration. If the student decides not to take this class, he/she must complete a "drop/add" form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline,

one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of "F" for the course, and full tuition charges will apply. No exceptions will be made to this policy.

Plagiarism

Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following statement indicates, plagiarism is a serious offense that undermines both the witness and integrity of the Christian community:

Occurrences of plagiarism shall be considered 'documented' when the instructor is able to produce documentary evidence that plagiarism has occurred, and when the instructor has reason to believe that the plagiarism was motivated by a deliberate attempt to receive credit for ideas or work not the student's own. Where such plagiarism involves the theft of the academic work of another student, whether at Erskine or any other institution, it shall be designated 'documented theft of another student's work.'

The instructor involved, in consultation with the Dean, may recommend measures deemed appropriate. In cases of documented plagiarism or documented theft of another student's work, the offending student will automatically receive the following penalties:

- Failure of the course(s) in which plagiarized or stolen work is submitted
- Dismissal from the Seminary for a minimum of one semester
- Forfeiture of the right to tuition refunds during the semester(s) affected

Before such penalties are imposed, a committee of at least three faculty members must agree that they are appropriate to the case. Appeals in such cases may only be addressed, in writing, to the President of Erskine College and Theological Seminary.

The style guide adopted by the seminary is that of Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*.

RECOMMENDED READING

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