

BT706 Advanced OT Synthesis I: Torah

COURSE:	BT706 Advanced OT Synthesis I: Torah (Blended)
CREDIT:	3 Semester Hours
SEMESTER:	Fall 2021 (Cycle 3)
DATES:	October 26–December 14
TIME:	Tuesday: 6:00–9:00 pm
PLACE:	CABRE 101 and Online Classroom
PROFESSOR:	Michael Cha, Ph.D. (michael.cha@calvary.edu)

DESCRIPTION

This course examines the historical backgrounds, arguments, biblical theology and interpretive issues in the five books of the Torah (Genesis-Deuteronomy). Students will analyze the significance of the unconditional Abrahamic Covenant and the conditional Mosaic Covenant. Students will do exegetical studies in the Hebrew text of these OT books.

** This is a blended class, meaning that both campus and online students take this class together. Campus students attend classes in person, online students attend classes via the online classroom. All interaction and assignments for campus and online students are done in the online classroom.*

COURSE OBJECTIVES

1. Strengthen proficiency in biblical Hebrew: vocabulary, vocalization, morphology, syntax, paronomasia, translation, discourse analysis (PLO 1; A 2, 3, 7).
2. Identify the literary structure of each book and corpus as a whole based on textual markers (PLO 2; A 3, 4, 6, 7, 8).
3. Identify and trace the development of major theological themes in each book and corpus as a whole (PLO 2; A 1, 3, 4, 6, 7, 8).
4. Resolve key interpretive issues through close examination of grammatical and contextual evidence (PLO 1, 2; A 3, 4, 5, 7, 8).
5. Produce arguments for each book in the corpus that synthesize all of the major theological themes and contribute to a core motif for the entire corpus (PLO 1, 2; A 3).

Our Mission: "...to prepare Christians to live and serve in the church and in the world according to the Biblical worldview."

6. Identify the chief theological purpose of the Torah as a whole (PLO 2; A 3, 4, 6).
7. Learn from and interact with past and contemporary scholarship in the field (PLO 3, 4; A 1, 4, 5, 6, 8).
8. Rehearse the interrelationships between exegesis, hermeneutics, biblical theology, and systematic theology (PLO 1, 2, 3, 4; A 2, 3, 7).

REQUIRED MATERIALS

Bible. The Bible is a required textbook in every course at Calvary University. To facilitate academic level study, students are required to use for assignments and research an English translation or version of the Bible based on formal equivalence (*generally word-for-word translation of the original languages*), including any of the following: New American Standard (NASB), English Standard Version (ESV), New King James (NKJV), American Standard Version (ASV), or King James (KJV). Other translations and versions based on dynamic equivalence (*paraphrases and thought-for-thought translations like NLT and NIV*) may be used as supplemental sources. Please ask the professor if you have questions about a particular translation or version.

Hardcopy of Hebrew Bible (e.g., *Biblia Hebraica Stuttgartensia*), hardcopy lexicon (e.g., Holladay), and Hebrew grammar.

Alexander, T. Desmond. *From Paradise to the Promised Land: An Introduction to the Main Themes of the Pentateuch*. Third edition. Grand Rapids: Baker, 2012. ISBN 10: 0801039983. Cost: \$16.79 Amazon paperback.

Alexander, T. Desmond, and David Baker, eds. *Dictionary of the Old Testament: Pentateuch*. Downers Grove, IL: InterVarsity Press, 2003. [Note: This compendium of scholarly articles represents a broad spectrum of theological presuppositions. The instructor rejects Higher Criticism and all presuppositions that undermine the inerrancy of Scripture.] ISBN 10: 0830817816. Cost: \$40 Amazon hardcover.

Clines, David J. A. *The Theme of the Pentateuch*. Second edition. JSOT Supplement Series 10. Edited by D. J. A. Clines and P. R. Davies. Sheffield: Sheffield Academic Press, 1997. ISBN 10: 1850757925. Cost: \$40.15 (used, very good) Amazon paperback.

Gentry, Peter J., and Stephen J. Wellum. *Kingdom Through Covenant: A Biblical-Theological Understanding of the Covenants*. Second edition. Wheaton, IL: Crossway, 2018. ISBN 10: 1433553074. Cost: \$40.14 Amazon hardcover.

Sailhamer, John H. *The Pentateuch as Narrative: A Biblical-Theological Commentary*. Grand Rapids: Zondervan, 1992. ISBN 10: 0310574217. Cost: \$15.36 Amazon paperback.

Sailhamer, John H. *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation*. Downers Grove, IL: IVP Academic, 2009. ISBN 10: 0830838678. Cost: \$43.14

Amazon paperback.

Required Reading Sections (purchase of entire volume not necessary):

1. Childs, Brevard. *Old Testament Theology in a Canonical Context* [30 pages]. Fortress Press, 1990.
2. Eichrodt, Walther. *Theology of the Old Testament*, volume 1, translated by John Baker, pp. 25–69. London: SCM Press, 1961.
3. Hasel, Gerhard. *Old Testament Theology: Basic Issues in the Current Debate*, Fourth edition [Chapters 1–4, pp. 1–171]. Grand Rapids: William B. Eerdmans, 1991.
4. Kaiser, Walter C. *Toward an Old Testament Theology* [30 pages]. Grand Rapids: Zondervan, 1991.
5. Merrill, Eugene H. “A Theology of the Pentateuch.” In *A Biblical Theology of the Old Testament*, edited by R. B. Zuck, pp. 7–87. Chicago: Moody Press, 1991. (See also Merrill’s *Everlasting Dominion: A Theology of the Old Testament* [Nashville, TN: Broadman & Holman, 2006].)
6. Von Rad, Gerhard. *Old Testament Theology*, volume 1, translated by D. M. G. Stalker, pp. 105–135 [“Methodological Presuppositions” and “The Theology of the Hexateuch”]. Louisville, KY: Westminster John Knox Press, 2001.
7. Waltke, Bruce K. *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach*, pp. 29–143. Grand Rapids: Zondervan, 2007.

ASSIGNMENTS

Assignment #1: Complete assigned reading prior to each class session. Each class will begin with a group discussion on the assigned reading for that session (see “Reading” section in Course Schedule chart below). Each student is expected to be able to lead these group discussions by explaining the content of the assigned reading, new insights learned, and any disagreements or criticisms of the material. Each student will be graded on his preparedness and level of engagement with the assigned reading for each class session. (70 points)

Assignment #2: Review Hebrew grammar and vocabulary. Students will take weekly quizzes on biblical Hebrew vocabulary, grammar, and the translation and analysis of Hebrew Scripture passages. (70 points)

Assignment #3: Complete Book Arguments for each of the first five books of the Hebrew Bible and the Pentateuch as a whole. Students will produce a minimum four-page (single-space) biblical-theological synthesis (not including Literary Outline) for each of the first five books of the Hebrew Bible and one two-page synthesis for the Torah (Pentateuch) corpus as a whole. (This final Torah corpus synthesis will only focus on the topics explained in class by the

instructor.) Each book argument will include:

1. Introduction: Briefly explain authorship, composition, date, historical background, and other relevant issues that affect interpretation (1–2 paragraphs).

2. Literary Outline: Provide an outline of the book that is based on literary structure and textual markers (as much as possible). Explain any significance that the literary structure has for proper interpretation and the overall argument of the book.

3. Major Theological Themes: Identify and explain the development of major theological themes in the book (e.g., kingdom, covenant, blessing, etc.).

4. Synthesis: Articulate the argument of the entire book in a single thesis statement that incorporates all of the major theological themes into a central motif. Support your thesis by demonstrating how each theological theme and major section in the literary outline develops the argument. This section is the heart of the book argument.

5. Systematics: Summarize the major contributions that the book makes to Systematic Theology. (150 points)

Assignment #4: Complete three book reviews. Students will submit a two-page (single-spaced) book review focusing on new insights gained, disagreements, and weaknesses for each of the following works (3 total reviews): *The Theme of the Pentateuch* (Clines), *From Paradise to the Promised Land* (Alexander), and *The Meaning of the Pentateuch* (Sailhamer). (45 points)

Assignment #5: Class Presentation. Students will prepare and present one 30-minute formal presentation (followed by class discussion) of one of their book reviews. Students are responsible for scheduling their presentations with the instructor. (10 points)

Assignment #6: Comparative study of Old Testament theologies. Students will submit a 7-page (single space) paper that evaluates the seven OT theologies of Childs, Eichrodt, Hasel, Kaiser, Merrill, Von Rad, and Waltke. (20 points)

Assignment #7: Interpretive Study Questions. Students will answer assigned Study Questions in an online discussion board format (see Appendix 1 for sample questions). One student will be responsible for the main response to an assigned question (approximately one single-spaced page in length) and the other students in the course will each respond to the main response with his own contribution (approximately one substantive paragraph in length). Students should make every effort to use relevant scholarly journal articles and dissertations/academic monographs in their responses, referencing *exegetical* commentaries only as a last option. (100 points)

Assignment #8: Review of Gentry and Wellum's *Kingdom Through Covenant*, 2nd ed. Students will submit a 3-page (single space) critique of the assigned reading section. (20 points)

Assignment #9: Final Reading Report. At the end of the course, each student will submit a final reading report (signed hardcopy) on all Scripture readings, textbooks, and required reading

sections for the course. Students will annotate either “complete” or total pages read for partial readings. (50 points)

GRADING

Distribution

- Class Participation (7 x 10 points): 70 points
- Grammar Quizzes (7 x 10): 70 points
- Book Arguments: (6 x 25): 150 points
- Comparative OT Theology Paper: 20 points
- Interpretive Study Questions: 100 points
- Assigned Reading Report: 50 points
- Book Reviews (3 x 15): 45 points
- Class Presentation: 10 points
- Review of *Kingdom through Covenant*: 20 points
- TOTAL POINTS: 535

Scale

- 96–100% A
- 94–95% A-
- 92–93% B+
- 88–91% B
- 86–87% B-
- 0–85%

NOTICES

All research papers must be submitted in Turabian style according to *A Manual for Writers of Research Papers, Theses, and Dissertations*, 9th edition and the Calvary University Style Guide, 2019 update.

Students with disabilities have the responsibility of informing the Accommodations Support Coordinator (aso@calvary.edu) of any disabling condition that may require support.

The Clark Academic Center (learning@calvary.edu) is dedicated to providing free academic assistance for all Calvary students. Student tutors aid with all facets of the writing process, tutor in various subject areas, prepare students for exams and facilitate tests. Please take advantage of this service.

Plagiarism is defined as copying any information without proper citation, including taking another person’s ideas and presenting them as your own. Plagiarism will result in assignment/course failure and disciplinary action.

COURSE SCHEDULE

Date	Reading	Topics
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10–26	<p>> Book of Genesis + <i>Pentateuch as Narrative</i> (1–120).</p> <p>> <i>Dictionary of the Old Testament–Pentateuch</i>: “Authorship of the Pentateuch” (61–72); “Chronology” (113–22); “Cosmology” (130–39); “Form Criticism” (336–43); “Genesis, Book of” (350–59); “Hermeneutics” (387–401); “Historical Criticism” (401–20); “Language of the Pentateuch” (491–97); “Literary/Narrative Criticism” (536–44); “Literary Structure of the Pentateuch” (544–56); “Pentateuchal Criticism, History of” (622–31); “Source Criticism” (798–805); “Textual Criticism” (834–41); “Tradition-Historical Criticism” (864–70) [total: 147].</p>	Introduction to the Torah, Synthesis of Genesis (part 1)
11–2	<p>> Book of Genesis (continued) + <i>PN</i> (121–240).</p> <p>> <i>DOTP</i>: “Abraham” (8–17); “Adam” (18–21); “Creation” (155–68); “Eden” (202–7); “Election” (216–19); “Evil” (244–46); “Faith” (281–85); “Fall” (285–91); “Flood” (315–26); “God, Names of” (359–68); “Image of God” (441–45); “Messiah” (565–68); “Nations, Table of” and “Nations of Canaan” (588–605); “Noah” (605–11); “Promises, Divine” (655–62); “Rest, Peace” (687–91); “Theology of the Pentateuch” (845–59) [total: 137].</p>	Synthesis of Genesis (part 2)
11–9	<p>> Book of Exodus + <i>PN</i> (241–322).</p> <p>> <i>DOTP</i>: “Archaeology” (37–49); “Book of the Covenant” (94–101); “Covenant” (139–55); “Decalogue” (171–82); “Egypt, Egyptians” (207–14); “Ethics” (224–40); “Exodus” articles (249–80); “Festivals and Feasts” (300–13); “Grace” (371–75); “Hardness of Heart” (381–83); “Moses” (570–79); “Pharaoh” (631–36); “Tabernacle” (807–27) [total: 166].</p>	Synthesis of Exodus
11–16	<p>> Book of Leviticus + <i>PN</i> (323–67).</p> <p>> <i>DOTP</i>: “Atonement, Day of” (54–61); “Blood” (87–90); “Foods, Clean and Unclean” (326–36); “Holy and Holiness, Clean and Unclean” (420–31); “Leviticus, Book of” (522–32); “Priests, Priesthood” (646–55); “Sabbath, Sabbatical Year, Jubilee” (695–706); “Sacrifices and Offerings” (706–33); “Sin, Guilt” (764–78) [total: 111].</p>	Synthesis of Leviticus
11–23	<p>> Book of Numbers + <i>PN</i> (369–422).</p> <p>> <i>DOTP</i>: “Balaam” (75–78); “Murmuring” (579–82); “Numbers, Book of” (611–18); “Prophets, Prophecy” (662–66); “Wilderness, Desert” (893–97) [total: 26].</p>	Synthesis of Numbers
11–30	<p>> Book of Deuteronomy + <i>PN</i> (423–79).</p> <p>> <i>DOTP</i>: “Blessings and Curses” (83–87); “Deuteronomy, Book of” (182–93); “Exile” (246–49); “Law” (497–515); “Repentance” (684–87) [total: 44].</p>	Synthesis of Deuteronomy (part 1)
12–7	<p>> Book of Deuteronomy (continued).</p> <p>> Gentry and Wellum, <i>Kingdom Through Covenant</i>.</p>	Synthesis of Deuteronomy (part 2)
12–14	Gentry and Wellum, <i>Kingdom Through Covenant</i> (continued).	Synthesis of the Torah

Appendix 1: Interpretive Study Questions

1. What did “the image of God” in Genesis 1:26–27 originally mean? How are the Hebrew terms for “image” and “likeness” used elsewhere in the Hebrew Bible?
2. What literary features in Genesis 1 do some scholars cite to argue that Genesis 1 should be interpreted as poetry? What is the purpose of these literary features?
3. Discuss the theme of divine plurality in Genesis 1 and its strongest explanation.
4. Evaluate the strongest arguments for an Adamic/Edenic covenant in Genesis 1–2.
5. Assess the strongest non-Messianic interpretation(s) of Genesis 3:15.
6. Who are the “sons of God” and “daughters of men” in Genesis 6:2–4?
7. Evaluate the strongest textual arguments for the conditionality of the Abrahamic covenant.
8. What is/are the unifying theme(s) of the Abraham narratives recorded in Genesis 12–25?
9. How does the testing of Abraham in Genesis 22 relate to its immediate literary context?
10. What is the theological significance of the *toledot* of Ishmael (Gen 25:12–18) and Esau (Gen 36:1–37:1)?
11. Why is Isaac (Genesis 25–26) given the least amount of attention when compared with the Abraham, Jacob, and Joseph narratives?
12. What is/are the unifying theme(s) of the Jacob narratives recorded in Genesis 26–35?
13. Explain the significance of Genesis 38 (Judah and Tamar) and its location in the Joseph pericope.
14. Why is the section on Joseph in Genesis 49:22–26 relatively longer than the other tribes? What is its prophetic significance?
15. Explain the primary significance of the Joseph narrative in Genesis 37–50 and its key literary location (hinge between Genesis and Exodus).

16. In view of Exodus 2:24 (“So God heard their groaning and God remembered His covenant with Abraham, Isaac, and Jacob”), what are the strongest intertextual links between the Exodus narrative (Exod 1–14) and the Abrahamic covenant in Genesis?
17. What is the most textually supported interpretation of the name of God in Exodus 3:14–15?
18. What happened in Moses’s encounter with God in Exodus 4:24–26? How is this episode related to the immediate literary context?
19. What is the relationship between the “words” of Exodus 20 and the stipulations enumerated in Exodus 21–23?
20. What is the relationship between the Sinai/Mosaic covenant in Exodus 19–24 and the Abrahamic covenant in Genesis?
21. How do the tabernacle instructions in Exodus 25–31 relate to their immediate literary context and to the Edenic narrative in Genesis 2–3?
22. What is the “tent of meeting” in Leviticus 1:1 and how does it relate to the tent where God spoke to Moses in Exodus 33:7–11?
23. What is the core meaning of “make atonement” in Leviticus (e.g., 1:4; 16:30)?
24. If an Israelite presents the *hataat* (“sin”) offering of Leviticus 4, does this necessarily mean that the worshiper is guilty of moral evil/covenant treachery?
25. According to Leviticus, is a willfully rebellious or “high-handed sin” forgivable? Does the sacrificial system of Leviticus require flawless moral/behavioral perfection?
26. What does the phrase “cut off from his people” mean in Leviticus (e.g., 7:20–21, 25, 27; 17:4, 9–10, 14; 18:29; 19:8; 20:3, 5–6, 17–18; 22:3; 23:29)?
27. What was the “strange fire before YHWH” in Leviticus 10:1?
28. What makes certain animals “unclean” in Leviticus 11?
29. What is the most textually supported interpretation of “Azazel” in Leviticus 16:8, 10, 26?
30. Is there an organizational structure to the legal sections recorded in Leviticus 1–16? If so, why are they organized the way they are?

31. How does the “Holiness Code” of Leviticus 17–26 relate to the legal sections of Leviticus 1–16 and the stipulations of Exodus 20–23?
32. Explain how the motifs of “blessing” and “curse” culminate in Leviticus 26 and briefly summarize their development from Genesis.
33. Explain the distinct position of Leviticus 27.
34. How is Israel’s momentous failure in Numbers 13–14 related to the legal stipulations in Numbers 15?
35. What are the major legal sections in Numbers and how are they arranged? How are these legal sections related to the preceding legal sections in Leviticus and Exodus?
36. Discuss the parallels between Israel’s wilderness journey from Sinai to the Promised Land in Numbers 11:1–22:1 and the wilderness journey from Egypt to Sinai in Exodus 15–18. How are these parallels significant?
37. How do the oracles of Balaam in Numbers 23–24 further develop earlier prophetic themes in the Torah, and how do they function in their immediate literary context?
38. How does the Priestly Covenant in Numbers 25 relate to the Sinai/Mosaic and Abrahamic Covenants?
39. Does the literary structure of Deuteronomy prove that it is another example of an ANE covenant document?
40. Should the laws of Deuteronomy be organized into categories such as “moral,” “civil,” and “ceremonial”?
41. What is the most textually supported interpretation of יהוה אלהינו יהוה אחד in Deuteronomy 6:4?
42. How do the stipulations enumerated in Deuteronomy 12–25 relate to the “ten words” of Deuteronomy 5? How are these legal sections in Deuteronomy related to Exodus 20–23?
43. What does it mean to “circumcise your heart” in Deuteronomy 10:16 and 30:6?
44. How do the covenant blessings and curses of Deuteronomy 28 relate to the blessings and curses of Leviticus 26?

45. Which covenant(s) is/are described in Deuteronomy 29:1 [Heb 28:69] and 30:1–10?

46. Compare and contrast the blessing of Moses in Deuteronomy 33 with Jacob's prophecy in Genesis 49.