Master of Divinity, Master of Ministry, and Related Programs

OT501/D
Old Testament Foundations

Semester 1, 2017

Malyon College
is an approved institution of the
Australian College of Theology

OT501/D is offered by Malyon College as part of the Master of Divinity, Master of Ministry, and Related Programs authorized for distance and contact delivery by the college, which is an accredited award of the Australian College of Theology (ACT).
Malyon College

At Malyon we recognise that the world is changing. These are times of great challenge and opportunity. Our commitment is to raising up a generation of influential Christians who have a strong biblical base, skills in leadership and ministry, and a heart for God.

We have been training Christian leaders for over 100 years, and we’ve learnt a few things about theological training. Our graduates are serving all over the world as pastors, cross-cultural workers, workplace leaders, chaplains, church leaders and theological faculty.

Malyon offers full-time and part-time study options through lecture, intensive and distance modes. We have excellent resources for students including a large library, wireless internet and 24 hour access to the campus. All our awards are accredited through the Australian College of Theology.

The Australian College of Theology

The ACT was established under the auspices of the General Synod of the Anglican Church of Australia in 1891. The ACT is a company limited by guarantee governed by a nine-member Board of Directors. The Anglican Primate of Australia presides as the chairman of meetings of the company which consists of 54 persons (in 2010). The ACT is an Australasian provider of state accredited higher education courses leading to awards in theology and other disciplines related to Christian ministry. The ACT operates as an ecumenical consortium of some 2,500 students enrolled in 19 Bible and theological colleges approved to teach the awards of the ACT. These awards range from two-year diplomas, three-year undergraduate and coursework masters degrees to masters and doctoral research degrees.

The ACT has a centrally devised and managed curriculum and a quality assurance process that are applied across the whole network of affiliated colleges. The day-to-day educational system is managed by the Dean from the ACT office in Sydney. Academic governance is the responsibility of the Academic Board which oversees all academic activities of the College. The standing committees of the Academic Board share this responsibility by monitoring the quality of delivery and resourcing, developing policy, and reviewing the course structure for research, coursework and diploma courses. The membership of the Academic Board and its committees is comprised mostly of faculty members of affiliated colleges. A number of senior university academics are represented to help ensure that ACT practice (especially in the outcome of the consideration of research examiner’s reports and general academic policy) remains comparable with the standards of and best practice in the university sector.

As a HEP under the Higher Education Support Act, the College was required to undergo a quality audit conducted by the Australian Universities Quality Agency (AUQA). The AUQA Audit Report was publicly released on the AUQA website in February 2007.

In 2010 the company consists of 54 members composed in the following way:
(1) the Anglican Primate of Australian and the Dean of the ACT,
(2) the principals of 10 Anglican Theological Colleges,
(3) 21 persons elected by the House of Bishops of the General Synod,
(4) the principals of 11 affiliated colleges approved to deliver the research degrees of the ACT,
(5) 5 graduates holding an ACT research degree,
(6) 5 graduates holding any other degree of the ACT.
UNIT DETAILS

Unit Description

OT501/D examines the foundations of the Old Testament as found in the Pentateuch (Genesis to Deuteronomy) and the Historical Books (Former Prophets). Consideration is given to the Old Testament in general, the cultural and historical context, introductory matters and theological themes. Additionally, the implications of the Old Testament for Christian life and thought are considered.

This unit falls under the Bible and Languages field of study; together with OT502/D, it forms the essential foundation for all advanced studies in the Old Testament.

Credit Points

This unit is valued at 4 credit points.

Co- and Pre-Requisites

None

Exclusions

None

Unit Content

The unit is made up of the following sections and sub-sections:

1. The Old Testament or Hebrew Bible:
   b. Authorship in ancient times.
   c. Oral tradition.
2. The Torah or Pentateuch:
   a. Genesis.
   b. Exodus.
   c. Leviticus.
   d. Numbers.
   e. Deuteronomy.
3. The Former Prophets or Historical Books:
   a. Joshua.
   b. Judges.
   c. Samuel.
   d. Kings.

**Learning Outcomes**

On completion of this unit, students will be able to:

1. Demonstrate an overall acquaintance with the text of the Old Testament, as one of the two primary documents of biblical studies and Christian ministry.
2. Demonstrate knowledge of the content and nature of the literature in the Old Testament.
3. Demonstrate an understanding of the overall historical framework within which to interpret the books of the Old Testament.
5. Discuss the major theological themes of the Old Testament and their significance for Christian theology.

**Workload Requirement**

A unit will generally require about 10 hours per week for lectures for contact students or home study for distance students, preparation and revision, and assignment work over thirteen weeks. In addition, two study weeks are worked into each semester. Excluding the study weeks, this generally averages out as follows:

1. Contact students:
   a. Lectures – 3 hours per week;
   b. Preparation – 2 hours per week;
   c. Assignments – 5 hours per week.

2. Distance students:
   a. Home study; including forums and revisions – 5 hours per week;
   b. Assignments – 5 hours per week.

**Learning Guides**

Students should access the Learning Guides on the unit Moodle page for guidance through their studies for the semester.
Assessment Requirements

The student shall complete the following assessment requirements:

1. Interpretive essay (45%)
2. Final examination (55%)

Contact students will be expected to attend all lectures; while the forum posts are the distance student’s equivalent of classroom interaction. Just as class attendance is compulsory for on-campus students, forum participation is compulsory for distance students.

Students who fail to attend lectures or complete forum posts satisfactorily may be failed.

Required Resources

These are the required textbooks for the unit (most students find Book Depository [https://www.bookdepository.com/] the best source for competitive prices and prompt delivery).


Further learning resources may be made available on Moodle, our Online Learning Centre. These resources may include articles, extracts, contact lecture notes and other learning activities.
# Lecture Schedule

<table>
<thead>
<tr>
<th>Module</th>
<th>Date</th>
<th>Assigned Reading &amp; Reading Guide (RG)</th>
<th>Topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>14 Feb</td>
<td>Wenham 1-7, 159-183 RG1</td>
<td>Introduction</td>
</tr>
<tr>
<td>2</td>
<td>21 Feb</td>
<td>Wenham 9-34 RG2</td>
<td>The Pentateuch</td>
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<tr>
<td>3</td>
<td>28 Feb</td>
<td>Wenham 35-56 RG3</td>
<td>Genesis 1-11</td>
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<tr>
<td>4</td>
<td>7 March</td>
<td>Wenham 57-79 RG4</td>
<td>Genesis 12-50</td>
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<tr>
<td>5</td>
<td>14 March</td>
<td>Wenham 81-100 RG5</td>
<td>Exodus</td>
</tr>
<tr>
<td>6</td>
<td>28 March</td>
<td>Wenham 103-121 RG6</td>
<td>Leviticus</td>
</tr>
<tr>
<td>7</td>
<td>4 April</td>
<td>Interpretive essay due: Sunday 9 April 11:55pm</td>
<td>Study Week</td>
</tr>
<tr>
<td>8</td>
<td>11 April</td>
<td>Study Week</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>18 April</td>
<td>Deuteronomy</td>
<td></td>
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<tr>
<td>10</td>
<td>25 April</td>
<td>ANZAC Day—No Class</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2 May</td>
<td>Howard 85-92, 203-7 RG7</td>
<td>The Former Prophets</td>
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<tr>
<td>12</td>
<td>9 May</td>
<td>Howard 66-85, 92-110 RG8</td>
<td>Joshua, Judges</td>
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<tr>
<td>13</td>
<td>16 May</td>
<td>Howard 160-188 RG9</td>
<td>1&amp;2 Samuel</td>
</tr>
<tr>
<td>14</td>
<td>23 May</td>
<td>Howard 192-202, 224-231 RG10</td>
<td>1&amp;2 Kings</td>
</tr>
<tr>
<td>15</td>
<td>30 May</td>
<td>Study Week</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>2-9 June</td>
<td>Exams</td>
<td></td>
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</tbody>
</table>
Dr A.J. Culp (BA, MA, PhD)

I was born and raised in the Driftless region of the state of Wisconsin, USA. This is an area along the Mississippi river the Ice Age forgot, leaving untouched its rolling hills of hardwoods and valleys of crystal clear streams. As such, I grew up hunting and fishing and helping my aunts and uncles work their farms.

I’m married to Andrea (Andie), a woman who’s way out of my league, and we have a son Elijah and daughter Hadassah. Fortunately, they look like their mother. Andie and I are very active and love the outdoors, so on the weekends you’re likely to find us out running, biking, or hiking. I’m also an avid fly fisherman and sports fan (Green Bay Packers and Aston Villa!).

I’ve served in campus ministry, a variety of church contexts, and lectured at institutions in England and the US. My research and writing interests are eclectic, which is noticeable in the work I’ve published (https://malyon.academia.edu/AJCulp). Above all, my enduring interest is in making theological education transformative, and my reading, writing, and practice are all bent toward this end.

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UNIT ASSESSMENT

**Assessment Instructions**

In completing assessments, students should note that:

1. The **College requirements** for the writing and submission of assignments are to be adhered to at all times, as marks will be deducted for incorrect and poor presentation. Of particular importance is that the official College title page is to be used, and that the word length be indicated.

2. The current **Assignment Style and Writing Guides** are available to all students on the Moodle site; it should be studied, both when starting out and at the beginning of each academic year as adjustments or changes may be made from time-to-time.

3. The **due date** is non-negotiable; in exceptional circumstances students are to adhere to College protocol for requesting permission for late submission. Penalties for late submission are set at 5% per College week. The Assignment Style Guide contains details of the protocols to be followed.

4. With respect to **length**, students are permitted to write at a length of 10% either side of the stated length; for example, a 1000-word assignment should be within a 900-1100 word length. Students will be penalized 1% per 100 words, or part thereof, under or over the stipulated length.

5. With respect to the **List of References**, a specific number of references will not be set; however, students should note the guidelines indicated for the specific assessment requirement. However, students should note that:
   a. Bibles (including study Bibles), basic dictionaries and devotional guides are not regarded as academic references.
   b. Electronic sources should generally not number more than half the required number of references, and should be used with caution.

6. The failure to adhere to the stipulated assessment **format** requirements will be penalized as follows:
   a. Body of assignment:
      i. 1st level – 1%
      ii. 2nd and subsequent levels – 2%
   b. List of References and referencing:
      i. 1st level – 1%
      ii. 2nd and subsequent levels – 2%
**ASSESSMENT REQUIREMENTS**

**Requirement 1: Interpretive Essay**

There is significant debate today over the relationship of Genesis 1 and science. The primary issue is how each portrays creation: Genesis 1 characterises the world coming about through God’s direct intervention over an orderly 7-day period, while science portrays it through a long, meandering process of evolution. Since these are seemingly opposite portraits, communities are divided over which one to embrace, which causes tension, quarrels, and division. Indeed, David Kinnaman has shown in *You Lost Me* (2011) that this tension is one of the chief reasons young people are leaving the church today. This essay, therefore, seeks to explore this timely and important issue. In particular, it seeks to answer the foundational question: *What does Genesis 1 say about creation?*

The primary resource for this essay is John Walton’s *The Lost World of Genesis 1* (2009). In a sense, then, a major part of your essay will be discussing what John Walton thinks Genesis 1 says about creation. In doing so, of course, you’ll also need to do two other important things: 1) highlight key points of strength and weakness in Walton’s view, especially in light of the opinion of other scholars; and 2) in light of your study, conclude with your own view. Please remember that in the end the point is that you answer the question of what Genesis 1 says about creation.

For the interpretive essay itself, you have the choice of four mediums for expressing yourself:

1. **Analytical:** Analyse the question through a critical essay. Your essay should especially explore the strengths and weaknesses of Walton’s view—how do other scholars support or critique his view? How are these helpful? Also, how well and in what ways does Walton address the issue within evangelicalism concerning Genesis 1 and science? You’ll want to answer the questions such as: *What does this mean for how we view the relationship of Genesis 1 and science?* and *How does this affect what we consider a faithful, or Christian, view of Genesis 1?* 2500 words.

2. **Artistic:** Utilising an artistic medium (art, music, drama, etc.), explore and express your view on the above question. The **final submission** should be artwork, a musical piece (including recording of its performance), or dramatic script (along with recording of its performance). Also submit a 1000-1200 word explanation of your work (highlighting any critical issues).

3. **Practical:** Build or make something that explores and expresses your view to the above question. For example, you might make a poster for youth group, build a set for a church play, or sew vestments for a sermon or celebration. Your **final submission** will include the creation itself (unfortunately, I must have access to this, so distance students might be a bit limited in this regard!) and a 1000-1200 word explanation of your work (highlighting any critical issues).

4. **Relational:** Share your own view on the above question with a person or group who you think it might impact. Your sharing can take nearly any form, but it should include the fundamentals of the subject and its importance within scripture and to the people of faith (Israel and us!). Your final submission will be a 2500-word
account of whom you chose to share with, what, why, how you did it, and what the outcome was (highlighting how you handled critical issues in your sharing).

Assessment criteria:
1. Properly respond to the assessment item.
2. Meaningfully utilise the medium of presentation required, including technical demands.
3. Reflect on the key dimensions of the governing question.
4. When required, the explanation should reflect the substance of the medium of expression and the way in which you engaged major critical issues from scripture.

45% of total grade

Requirement 2: Final Examination

A final 2-hour exam will assess student knowledge in two areas:
- Assigned readings: This section will test your comprehension of the weekly assigned readings. The weekly Reading Guides will facilitate your interaction with the material, so it is important to keep on top of these throughout the semester. For off campus students, there is a Moodle forum for asking questions on these readings. Please note, though, that questions will only be answered within a week of a given assigned reading, to ensure students stay current with their work.
- Class material: Class material is encapsulated in the Module Learning Guides. This includes activities which, while not formally assessed, are part of the learning experience and therefore may appear on the exam.

The exam itself will follow the pattern of: Section A: questions based on assigned readings (33%); Section B: short-answer questions on class material, focusing on historical, geographical, cultural, and theological elements (33%); and Section C: essay questions from class material, focusing on students' ability to engage certain issues in more depth (synthesize, critique, etc.).

55% of total grade
**UNIT CONTRIBUTION TO GRADUATE ATTRIBUTES**

*Developing Christians of Influence*

“Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding.”

*(Jeremiah 3:15)*

<table>
<thead>
<tr>
<th>Graduate Attribute 1: Personal Maturity – ‘Shepherds with God’s heart’</th>
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<tbody>
<tr>
<td>a. grows a deepening relationship with Jesus</td>
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<tr>
<td>b. is secure in God’s call with a desire and ability to learn and grow</td>
</tr>
<tr>
<td>c. is self-aware and maintains self-care</td>
</tr>
<tr>
<td>d. seeks and builds healthy relationships</td>
</tr>
<tr>
<td>e. is committed to living with integrity and prayerful dependence on God</td>
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<tr>
<th>Graduate Attribute 2: Theological Maturity – ‘Knowledge and understanding of God’s heart’</th>
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</thead>
<tbody>
<tr>
<td>a. knows and trusts the Bible</td>
</tr>
<tr>
<td>b. understands the context of diverse theological ideas</td>
</tr>
<tr>
<td>c. forms a personal theology which is both biblical and thoughtful</td>
</tr>
<tr>
<td>d. reflects theologically and applies the Bible to real life</td>
</tr>
<tr>
<td>e. is committed to helping others know God’s grace and truth and live God’s way</td>
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<tr>
<th>Graduate Attribute 3: Ministry Maturity – ‘Knowledgeable and wise shepherds’</th>
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<tbody>
<tr>
<td>a. is able to have a godly influence over others</td>
</tr>
<tr>
<td>b. possesses skills needed for chosen ministry path</td>
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<tr>
<td>c. understands cultures and contexts and is able to minister in a range of contexts</td>
</tr>
<tr>
<td>d. is able to work with and lead a team</td>
</tr>
<tr>
<td>e. is committed to serving, evangelising and mentoring others</td>
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</tbody>
</table>

1. A major thrust of this unit
2. A contribution that this unit should make
3. A possible function of this unit, but not targeted
4. An unlikely product of this unit

**Note:** Graduates who have not completed the curricular and non-curricular ministry aspects of Malyon’s courses will tend to be most developed in Graduate Attribute 2.
**ACT POLICIES AND PROCEDURES**

**Key Policies**

Students should take note of the following ACT policies:

1. Unit Moderation Policy.
3. Academic Appeals Policy.

**Accessing Documents**

These and other policy documents are publically available in the following handbooks, through links on ACT’s home page (www.actheology.edu.au):

1. Undergraduate Handbook.
5. Distance Education Handbook.

*These should be read in conjunction with the ‘Recent Updates’ link found on the ACT website.*