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BT 605 OLD TESTAMENT THEOLOGY

Fall 2002—A Three Hour Course Instructor: Lawson G. Stone

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Open Office Hours: TBA
Appointments are Also Available

Course Aspirations and Place in the Curriculum

General Course Objective: OT 605 seeks to equip students for ministry by initiating them into the application of the discipline of biblical theology to the OT. The course explores the issues raised when we employ the fruits of exegetical and historical biblical study in shaping an understanding of the witness and core values of the OT seen *as scripture*, that is, as the critical norm and rule for Christian faith. The class will not be limited to the modern era, but will situate OT theology in the flow of the church's quest to read the OT normatively. We explore selected methods, insights, and examples of such attempts, and will attempt a theological interpretation of large sections of the OT.

Specific Objectives: We will pursue the general objective of the course by pursuing these specific objectives, which will shape the day-to-day conduct of the class. Students successfully completing this course will be able to:

1. Describe and assess the *contemporary discipline* of OT Theology by surveying its history, noting its principle problems, methods, and achievements, however modest;
2. Set the methods and problems of OT theology in context by reference to a classic and controversial work, the seminal and magisterial work of Walther Eichrodt.
3. Identify in the the OT itself crucial thematic *motifs* or core values unfolding through the OT in its present, canonical form, that seem to form the basic network of theological teaching in the OT;
4. Work with specific OT texts to demonstrate how a knowledge of the discipline of OT Theology, combined with an awareness of the overarching themes of OT theology, illuminate the OT.

Means of Realizing Course Aspirations

READING

Sailhammer, John. H., *Introduction to Old Testament Theology: A Canonical Approach*. Grand Rapids, MI: Zondervan, 1995. This book reviews the history and achievements of OT Theology, but does so with a thematic and methodological concern that goes beyond a mere bibliographic survey.

Eichrodt, Walther, *The Theology of the Old Testament*, 2 Vols, Westminster, 1961ff.

Recommended: Bauer, David. *Biblical Resources for Ministry*. Revised 2nd Edition, 1995. Contains excellent listings of other volumes dealing with the OT theology.

Completion of the reading constitutes 10% of the grade. While readings are correlated to specific days, it is recognized that students will not always be able to read the exact assignments

for each day. If an article is part of a particular day's reading assignment, students will find the article especially helpful and relevant for that day and would profit from having read it prior to class. What is **required**, though is a midterm and a final reading report in which you will *indicate your completion of reading assigned to that date as a percentage*. The final reading report will be comprehensive. The two percentages will be entered as 5% of the student's grade respectively.

Critical Interaction with Eichrodt: Students will write a 900-1000 word double-spaced critical interaction with the 2 volume *Theology of the Old Testament* by Walther Eichrodt. This critical review should:

1. Illustrate how Eichrodt exemplifies the revival of biblical theology in the early decades of the 20th century by analyzing his own statements about the method to be followed, such as are found in Vol. I Chapters 1-2
2. Pick a chapter from the work and walk through how Eichrodt constructs his presentation, **or** follow a theme throughout the work, identifying both strong points and weaknesses of the presentation.
3. Demonstrate a careful reading of *both volumes*
4. Show an awareness of the issues presented by Sailhammer and class lectures

LECTURES are a vital component of the course. Note that instead of directly expounding readings, lecture will present the professor's attempt at a synthetic overview of the core values of OT theology. Reading exposes students to the discipline's history and problems (Sailhammer), and to the modern classic statement of the field (Eichrodt).

Attendance Policy: Occasional absences are an inevitable part of academic life, but attendance is vital. Attendance will be taken via a daily sign-in sheet. The professor assumes students will exercise the highest diligence and integrity in recording attendance.

Student attendance will be calculated as a percentage of all classes. The percentage will be calculated based on 24 class sessions. Thus if you attend 19 sessions, this is 79% and will be entered in as 10% of the student's final grade. All absences count, and all may be made up, therefore no distinction between "excused" and "unexcused" will be observed.

Any absence can be made up by contacting the instructor for a reasonable, brief written assignment to be completed by the student. Request for make-up work must be made by the student either ahead of time, or by Friday of the week in which the absence occurred. The make up work must be submitted within 7 days of the professor giving the student the make-up assignment. Completion of the make-up work will remove the absence. Typically, make-up work involves reading an additional article (of reasonable length) and submitting a 200-250 word response.

Two Exams, a mid-term, and a final, will be given. They will be multiple choice, but not mechanical or merely recognition oriented. Questions require critical judgment and balancing of alternatives. Sometimes a biblical passage will be presented and students will respond to a series of questions requiring some level of analysis of the passage based on knowledge gained from the course.

While the final exam will be taken in class on the scheduled final exam day, the mid-term will be a take-home test, to be taken within a continuous, uninterrupted 75 minute period. There are to be no notes, books, or consultations during the exam. Students are on their honor not to discuss the exam

in any way with anyone who has not yet completed it. The test will be distributed on a Wednesday and will be due back on Friday at the class period

Grade Calculation: Attendance and reading scores are entered as percentages.

Attendance -----	10%
Mid Term Reading Report-----	5%
Final Reading Report-----	5%
Eichrodt Review -----	10%
Mid-Term Exam -----	35%
Final Exam-----	35%

Office Hours are indicated above, but you are welcome at any time to speak to me personally, call or e-mail me with a question or to make an appointment. As a courtesy, I ask you *not* to try to see me about course business just prior to the start of the class session. My middle-aged brain is working full time at that moment just to be ready for class!

Mid-Term—Distributed Wed Oct 16, Due Fri Oct. 18th, 8:00AM
 Final—In Class, Friday, Dec. 13, 9:00-11:00AM
 Eichrodt Review—Due Friday Dec. 6, 8:00 AM

Lecture Themes and Emphases

OT THEOLOGY AS A FORM OF BIBLICAL STUDY (FOCUS ON SAILHAMMER)

- A. Fundamental Question of OT Theology
- B. The Early Church and the *regula fidei*
- C. Medieval Exegesis and Figural Interpretation
- D. From Reformation to *Religionsgeschichte*
- E. Biblical Theology: Flowering and Floundering
- F. The Craft of Old Testament Theology: A Recipe

OT THEOLOGY AS THE UNFOLDING, ACCUMULATING THEMATIC EMPHASES OF THE OLD TESTAMENT (NOT ALL WILL BE COVERED)

- A. A Whole New Worldview: Primeval History, Primal Vision
- B. The Loving Care of Yahweh: The Faith of Israel's Ancestors
- C. The Name of Yahweh: The Heart of the Mosaic Faith
- D. The Acts of Yahweh: God Does What He Says, and Says What He Does
- E. The Will of Yahweh: Law as Proclamation and Instruction
- F. The Worship of Yahweh: From Ritual to Reality
- G. The Love Of Yahweh: The Portable Torah
- H. The Gift of Yahweh: Holy War and Holy Love in the Holy Land
- I. The People of Yahweh: We Have Met the Enemy, and They Is Us!
- J. The Anointed of Yahweh: King And Zion
- K. The Word of Yahweh: The Emergence and Essence of Prophecy
- L. The Judgment of Yahweh: Proclamation of Judgment, Judgment as Proclamation
- M. The Promise of Yahweh: Never Again and Not Yet

N. The Wisdom of Yahweh: Waiting on God