



TYNDALE

• SEMINARY •

Course Syllabus FALL 2013

OLD TESTAMENT THEOLOGY AND HISTORY OLDT 0511

TUESDAY SEPT 10 – TUESDAY DEC 3, 8:30 – 11:20

INSTRUCTOR: DR. JOHN KESSLER

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Office Hours:

Mondays 10:00-11:30; Tuesdays 1:00-3:00; Wednesdays, 10:00-11:30.

I will usually be available at these times, and briefly after class, but not always. It is best to e-mail me and set up an appointment in advance. To book an appointment, please leave me your preferred day and time, and a possible second choice, and I will confirm with you. Please contact me via e-mail: jkessler@tyndale.ca. If e-mail is unavailable, please call 416-226-6620, ext. 6724.

General questions about the course can be addressed to my research assistant Mari Leesment at leesmentmar@mytyndale.ca

NOTE: Draft Version of the Syllabus. Slight changes may be made before the start of semester.

To access your course materials, go to your Tyndale email account: <http://mytyndale.ca>. Please note that all official Tyndale correspondence will be sent to your <@MyTyndale.ca e-mail account. For information how to access and forward Tyndale e-mails to your personal account, see <http://www.tyndale.ca/it/live-at-edu>.

1. COURSE DESCRIPTION

This course is designed to provide the student with a general introduction to:

1. the historical, sociological, and religious world in which the Old Testament was produced;
2. the basic shape and content of the Old Testament;

3. the concept of “Canon” and its relevance for the understanding of the Old Testament;
4. the ways in which the Christian community has sought to appropriate the Old Testament in its life and teaching;
5. the discipline of Old Testament theology;
6. the major theological emphases of the Old Testament;
7. the various forms of response to which the Old Testament calls the people of God in the context of the divine-human relationship;
8. the contemporary relevance of these response forms for the Christian life, especially as it relates to ethics, and character/spiritual formation.

As this course deals with matters of fundamental importance for the understanding of the Old Testament, the focus of the course will be on the objective understanding and mastery of these foundational matters. Put another way, this course is highly content- oriented and designed with the primary goal of providing the student with a strong cognitive base for the use of the Old Testament in study, preaching and teaching.

2. LEARNING OUTCOMES

By the conclusion of this course the student will be able to:

- identify and describe the major theological streams within the OT and the “relational responses” to which they call the people of God;
- articulate a basic knowledge of the structure of the OT;
- articulate an understanding of the concepts of “theological diversity” and “canon” and their relevance for the interpretation of the OT;
- articulate a knowledge of the basic flow of OT history;
- articulate an understanding of the various ways the OT has been employed in the Christian Church;
- articulate an understanding of certain key issues in the discipline of Old Testament theology;
- demonstrate the ability to research a specific area of historical or theological interest relevant to the OT and present a coherent essay reflecting that research OR to understand and interact with a sophisticated monograph of OT scholarship OR to exegete an OT text and suggest pathways for its contemporary appropriation.

3. REQUIRED TEXTS

Kessler, John. *Old Testament Theology: Divine Call and Human Response*. Waco: Baylor University Press, 2013.

Kessler, John. *A Journey to the Source* (pdf available on course page).

Richter, Sandra L. *The Epic of Eden: A Christian Entry into the Old Testament*. Downers Grove: IVP Academic, 2008.

Note: See the document “Course Outline” on the mytyndale.ca course page for a weekly breakdown of the topics to be covered in class, and the dates of the discussion groups.

See the document “Discussion Groups” on the mytyndale.ca course page for a list of the readings and questions for each discussion group. .

4. ASSIGNMENTS AND GRADING

Note: See the document, “Good Mark” on the mytyndale.ca course page for a discussion of the grading standards used in this course. All assignments must be submitted either as pdf documents (no other format, please) to my research assistant Mari Leesment, at leesmentmar@mytyndale.ca.

4.1. Discussion Groups: 25% of final grade.

*See for the document “Discussion Groups” on the course mainpage for details on the functioning of discussion groups, and a list of the questions and readings for each session. Discussion groups will be held on the dates indicated in the course outline. These discussion groups cover specific aspects of the reading assignment in Kessler, *Old Testament Theology*, and Richter, *Epic of Eden*. It is recommended that students begin reading these texts before the start of the course. This will greatly contribute to the student’s learning experience in the classroom. Missed discussion group sessions count as zero unless otherwise arranged with the professor *in writing*. Students will only be excused from these sessions on the same basis as extensions for assignments (on which see below).*

4.2. Bible Reading and Notations: 20% of final grade. Contract Marking Method. Due: Dec 3, 2013.

Note: no late submissions will be accepted. Failure to submit a report of readings completed by this date will result in a zero for this portion of the grade.

*Note: A full explanation of the methodology and marking scheme for this assignment may be found in the document “Bible Notations. Assignment Instructions” on the mytyndale course page. Examples of Bible Notations can be found in the document “Bible Notations. Examples” on the mytyndale course page. Any recent *translation* may be used in the preparation of this assignment. No other resources are required. Older translations (KJV) or paraphrases (Living Bible, The Message) may *not* be used. The student will submit this assignment in pdf format together with the Bible Notation Summary Sheet contained in the “Bible Notations Assignment Instructions” document to Mari Leesment (leesmentmar@mytyndale.ca). *Assignments must be submitted as pdf documents. Submissions must be received by 11:59 PM on the due date. No late submissions will be accepted for this assignment.**

4.3. Supplementary Reading Summaries: 10% of final grade. Contract Marking Method. Due: Dec 3, 2013. Note: no late submissions will be accepted. Failure to submit a report of readings completed by this date will result in a zero for this portion of the grade.

A full explanation of the methodology and marking scheme for this assignment may be found in the document “OTTH Supplementary Reading Assignment Instructions” on the mytyndale course page. Students will submit reading summaries for the readings they have completed during the semester and submit them, including the cover sheet indicating which readings were done, to Mari Leesment at (leesmentmar@mytyndale.ca). *Assignments must be submitted as pdf documents. Submissions must be received by 11:59 PM on the due date. No late submissions will be accepted for this assignment.*

4.4. Essay: (45% of final grade). Due Nov 19, 2013. *Essays must be submitted as pdf documents. Submissions must be received by 11:59 PM on the due date.*

Students will opt to write either (1) an essay or (2) an extended book analysis (see description and requirements below).

5. ESSAY OPTION.

5.1 Form and General Instructions

Essays must be typed and prepared in good research form. Either [Chicago](#)/Turabian/ SBL or MLA/APA form may be used. The paper must include documentation (footnotes or APA style references) and bibliography. The paper should be about 15 pages and involve a minimum of 12 sources. Important note: If you are unfamiliar with these styles and their rules, see the mytyndale course page for further information.

Note:

Plagiarism will not be tolerated and will be dealt with according to the Tyndale Student Handbook. See below.

Students are strongly encouraged to:

1. Use the library for the preparation of this assignment, especially the reference collection. *Any one of the suggested topics can be completed at a B+/A- level using only materials that NEVER leave the library. Such materials include periodicals, encyclopedias and Bible Dictionaries and reference copies of commentaries.*
2. Make use of the massive amount of material available on line via the library’s e resources (<http://www.tyndale.ca/library/>). Many are available in downloadable PDF files, some in MP3 files for listening to in the car or at the gym. The following are especially useful:
 - a. Using the EBSCO portal in “Find Articles” select the ATLA Religion Database and choose ATLA Serials and OT Abstracts.
 - b. The JSTOR database, available through the “Find Articles” portal.
 - c. *The New Catholic Encyclopedia, Encyclopedia Judaica, and Brill Encyclopedia of Religion* in the Gale Online Reference Library—Religion, via “Find e-Resources” portal;
 - d. Excellent bibliographic helps are available via the *Oxford Biblical Studies Online* and *Oxford Bibliographies Online* available via “Find e-Resources” portal.
 - e. Many other excellent tools and resources are available through our library.

Take the time to familiarize yourself with the site, and learn how to search the databases.

- f. Google Books and Google Scholar provide access to many excellent works.
- g. *Note that there is an enormous difference in the quality of the resources available through the library's e-resources, on the one hand and the Internet in general, on the other. There is much on the general Internet that is inaccurate or written by non-specialists. Remember—only quote qualified experts in the subject you are studying.*

3. Begin early. It is virtually impossible to write a quality essay in biblical studies in just a few days.

Students opting for the essay assignment (as opposed to the final exam) will choose *either* (a) one of the essay topics below or (b) an extended book analysis (see details below).

5.2 Research Essay Options

5.2.1 TOPICAL ESSAYS

Student may write a research essay on one of the following topics:

1. Gen 1:1-2:4. Discuss the structure and key theological ideas of this text. How is this text similar to and different from other Ancient Near Eastern creation accounts? Your essay should address the following questions:

- a. What accounts for the similarities between Gen 1 and other ANE creation texts?
- b. What theological values lie behind the areas in which the biblical text differs from the ANE texts?
- c. What can we learn about how to interpret the Bible from a comparison like this?

2. An Understanding of the Social Roles, Economic Situation, and General Valuation of Women as reflected in ONE of textual groupings below:

- Genesis 2:4-3:24
- The Laws of Exodus 20-23.
- Leviticus 18; Numbers 5-6, 30, 36

Your essay should include a discussion of the socio-economic context of the original setting of these texts, the foundational assumptions implicit in them, and (where possible) the ways in which they are similar to or different from the ways in which women are portrayed in extra-biblical texts in the ANE.

3. Discuss the Relationship between the laws of Hammurabi's Code (CH) and the laws in Exod 21:1-23:19 (sometimes called the Book of the Covenant or the Covenant Code).

Your essay should address the following questions:

- a. What is the likely dating of each text?
- b. What are the similarities between these two texts and how do we account for them?
- c. What implicit, underlying theological/social values lie behind the areas in which the biblical

text differs from the CH?

d. What can we learn about how to interpret the Bible from a comparison like this?

4. Sacrifice in the book of Leviticus and the Ancient Near East.

Based on a careful reading of Lev 1-8; 16;

a. List and describe various theories of sacrifice as proposed by anthropologists.

b. Name and describe the various types of sacrifice in Leviticus, and the function of each. Note: scholars differ on the nature and function of the various types of sacrifice listed. Be sure to note these differences and assess them.

c. Offer theological reflections on the relevance of OT sacrifices to the Christian community.

5. The Temple of Solomon.

Carefully read 1 Kings 2-10.

a. Describe the common procedure for temple building in the ANE, especially in Mesopotamia, and compare it to the description of Solomon's temple building in Kings.

b. What are the similarities and differences between the biblical material and the common ANE traditions? See especially the Gudea Cylinders (text available in *ANET*).

c. What might have motivated the biblical writer to shape the account of Solomon's construction of the temple in this manner?

d. What can we learn about how to interpret the Bible from a comparison like this?

5. God's Promise to David: Conditional or Unconditional?

Are the promises to David of an everlasting dynasty conditional or unconditional?

a. Survey the various biblical texts where the promises to David are given, and other texts which refer back to these promises. For each text, assess that which is promised to David, and whether the promise is seen as conditional or unconditional.

b. Discuss how the different perspectives in these texts relate to one another.

c. Present your own hermeneutical reflections on what this teaches us about how the OT communicates its message?

6. The Day of Atonement. (1) Based on a careful reading of Lev 16 and 23:

a. Present and explain the various aspects of the ritual for the Day of Atonement in Lev 16, including the details of the purification of the community;

b. Why and how do the actions of the Israelite community affect the holy of holies (innermost area) of the sanctuary? How do Israel's sins and impurity enter into the Holy of Holies, even though no persons enter there?

c. Why does OT ritual law prescribe *both* sacrifices at the outer altar and incense altar for sins and impurity *and* the annual purification of the inner sanctum and atonement for sin? What is the relationship between these two ritual activities? When were sins forgiven?

d. What was the community called to do on the Day of Atonement?

e. what was the significance of the High Priest's actions and attire?

f. could the Day of Atonement provide forgiveness for individuals for all manner of sins, even "high-handed" sins, cf. Lev 16:16?

g. of what relevance is this material for Christians today?

7. The Day of Atonement. (2)

Based on a careful reading of Lev 16 discuss the role of the “scapegoat” or goat for Azazel.

- a. how is the Hebrew here best translated: as a scapegoat or a goat for Azazel?
- b. explain the two handed ritual involved in the High Priest’s confession of Israel’s sin (Lev 16:21), as opposed to the single handed ritual (Lev 1:4; 3:2, 8, 13; 4:4, 15, 24, 29, 33) described in other sacrifices in Leviticus?
- c. why is there both a sin offering for the cleansing of the Holy of Holies *and* a goat sent out into the wilderness?
- d. what does the sin offering do? And what does the scapegoat/Azazel’s goat accomplish? Why is it sent into the wilderness?

8. Circumcision. Discuss the origin, function and significance of either circumcision in the OT.

Be sure to include a discussion of:

- a. Where and why circumcision was practiced in the ANE;
- b. The meaning and significance of circumcision in Gen 17;
- c. The question of why circumcision is extended to all of Abrahams family and servants;
- d. A summary of other texts relevant to circumcision in the OT

9. The Penitential Prayer in the OT.

- a. What is penitential prayer and what are its primary elements and characteristics?
- b. Where (i.e. in which biblical texts) is Penitential Prayer found?
- c. Penitential Prayer emerges at a specific period in Israelite history. When was this, and why did it emerge? What are its ideological antecedents?
- d. what are the key theological ideas in penitential prayer? What elements seem to be common to the examples of penitential prayer in the OT?
- e. Is penitential prayer relevant today? If so, how?

10. Prophecy in the OT

- a. what was a prophet? What did s/he do?
- b. Discuss the phenomenon of prophecy in the Ancient Near East. In what ways were Israelite prophets similar or different from the prophets of other nations?
- c. Jer 23:16-22 speaks of true and false prophets. The text say that a true prophet has ‘stood in the council of Yahweh.’ What does that phrase mean? What is this council? What goes on there? How does a prophet come to “be” there?
- d. the words of Yahweh “sound” different in the mouths of the various prophets (i.e. Yahweh’s speech in Isaiah “sounds” different that in Jeremiah) Why? What was the human role of the prophet in the transmission of Yahweh’s words?
- e. list and describe some of the standard forms that the prophets used in their discourse (these are sometimes known as the basic forms of prophetic speech).
- f. what is the relevance of OT prophecy today? NOTE: this paper should not be a discussion of whether prophecy has ceased, according to the NT. That would be a discussion for a NT or Theology course.

11. Prophetic Books

- a. what constitutes a prophetic book? Describe the typical features of a prophetic book.
- b. what are the typical formulae in prophetic books used to describe how the prophet comes to know the word of Yahweh?
- c. generally speaking, prophetic books represent prophetic speech in literary form: what are the steps that stand in between the prophetic speech and the finished book? How did the speech become literature? Who was involved in this process? How long may it have taken? Who may have been involved? Use the book of Zechariah as the basis for your analysis of these questions.
- d. why were the words of the prophets put down in writing? How does the content of the prophetic book relate to both the prophet's own time, and the time when the book was produced?

12. Other essay topics may be undertaken with the instructor's permission.

5.2.2 EXEGETICAL PAPERS

Students will prepare an exegetical study on one of the following passages, using the exegetical methodology learned in your Biblical Interpretation course, and summarized in the document "Exegetical Papers: Instructions" on the course mainpage. Your assignment *must* follow the form and methodology presented there.

Texts.

Hag 1:1-14

Zech 1:1-6

Ps 12

Jer 31:31-33

Num 14:1-25

5.2.3 The Extended Book Analysis.

In lieu of an essay, students may choose to write an extended analysis of one of the books listed on the Book Analysis Bibliography, which may be found in the document "Extended Book Analysis" on the mytyndale course page. Most of these books are available in the library, however they are not placed on reserve. As such they are available on a "first come first served" basis. Students may, however wish to purchase their own copies. Inexpensive, used copies of many of these books are often available through the Internet. Students choosing this option will write a 15 page extended analysis of it. The books are classified by length, complexity and difficulty: B-/B/B+, A-/A. To fulfill the requirements and receive the eligible grade the student must do the following: (1) Present a chapter-by-chapter synthesis of the content of the book; (2) read at least 3 scholarly reviews of the book (found in peer-reviewed journals), summarize their critiques and make an assessment of the critiques (note-the sources of the reviews must be footnoted) and (3) present a personal reflection on what was learned through the reading of the book and reviews. Papers should be no more than 15 pages in

length. Each of the above mentioned elements should be about 1/3 of the length of the paper. If the student's work does not reflect a clear understanding of the book under consideration (i.e. if the student engaged in a superficial reading of the book) a mark of C or D will be given for the assignment.

6. Essential Skills in Writing a Biblical Studies Essay/Extended Book Analysis.

A large part of writing a biblical studies assignment involves understanding an ancient text (the OT) in the context of the ancient world (ancient Israel and its cultural environment). As such, much of the student's work will involve studying words and their meanings (including the grammatical and syntactical relationships in which the words are found). Similarly the student will need to know something about the world in which the words were written. This will involve the historical, sociological, political, economic, geographic, demographic, political and religious context of the text being studied. It will also likely involve a discussion of the process and stages that may have been involved in the writing of the text.

It is crucial to remember that at this level biblical exegesis must be rooted in demonstrable fact and data. Opinions and assertions abound, however the question is always to what degree does an opinion in print correspond to the 'hard data' needed to support the assertion being made.

As such the indispensable starting point for a biblical studies assignment is a careful reading and study of the biblical text(s) under consideration. *Beware of moving directly to secondary sources written about the text before immersing yourself again and again in the text itself. Read it over and over again.* Note down any details of the text that are unclear to you and ask questions about them. What do you need to know to really understand what the text is communicating?

Second, try to ascertain what might be most significant for you to know about the context in which the text was written. The specifics of a situation have a profound impact on the way in which we understand the words spoken in that context. Look for works regarding the history and cultural context that characterize the world in which the text was written. Look for any extra-biblical materials (especially ANE texts) which might shed light on the text or issue you are studying

Third, look for good secondary sources—that is material written about the biblical text or the ancient world. Look for scholarly commentaries in the major series (AB, WBC, NIVAC, NICOT, Hermeneia, Interpretation, TOTC, NCBC etc), articles in the major Bible Dictionaries and Encyclopedias (Anchor, New Interpreters, Eerdmans, IVP *Dictionary of the Old Testament* series, or articles in the major OT scholarly journals (JBL, JSOT, VT, SJOT, ZAW, CBR, CBQ, Bib, etc) or collections of essays (often these are part of a series e.g. JSOT Supplements, VT Supplements, etc).

Fourth, read with a critical eye. Always be aware that authors may draw inferences from data that may be exaggerated, inaccurate, irrelevant, anachronistic, speculative, or simply wrong. Just because something appears in print does not make it accurate. On the most significant

points for your investigation, try to 'test' an author's assertion against the data s/he sets forth to back it up. Reading several authors on the same text or subject will help you to see alternative points of view and the weaknesses in various approaches. Although much of the linguistic and historical data is beyond your competence to assess, try to ascertain which assertions best fit the facts. In writing your essay, demonstrate to your reader that you know the various options available, and which one you choose, and why.

Obviously this cannot be done at every point in your discussion, but on the most important points it yields great results.

Your essay will be evaluated in terms of the following:

- Careful Bible study
- Depth of thought and reflection.
- Finding and reading good quality secondary sources, and presenting a reflected interpretation and evaluation of them.
- Logic and clarity in expression.
- Good form and presentation, including spelling, grammar and syntax. *Check your paper carefully before handing it in. Don't think that your spell-checker will get it all!*

Careful reading of primary and secondary sources, depth of thought and research, logical and clear presentation, and good form make for a great paper.

7. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

7.1 Guiding Principle on the Quality of Papers at the Masters Level

Your paper must reflect graduate-level research and writing skills. If your paper could have been written by someone with a basic knowledge of the Bible and without the skills you have learned in this and other courses, *it will not receive a passing grade*. Mere re-statement of the biblical text or sermonizing on the basis of a superficial reading of it does not constitute acceptable, graduate-level work.

7.2 Academic Honesty

Plagiarism is a major problem in contemporary education. As such Tyndale Seminary academic policy stipulates that a paper may be given an F should it contain plagiarized content. Remember: if you use someone else's words, put them in quotation marks and cite the source in a footnote. If you refer to someone's ideas (i.e. 'covenant is the centre of OT theology') or a fact derived from your reading which is not common knowledge (e.g. 'the territory of Benjamin did not suffer significant destruction during the Babylonian invasions'), but the words are not put in quotation marks, you must still cite your source.

7.3 Your essay must be your own work. Do not submit a series of paragraphs written by someone else, and strung together.

Never cut entire paragraphs out of books or articles and insert them into your text, even if they are footnoted. An essay is *not a series of long quotes strung together*. *Such essays will not*

receive a passing grade. You must attempt to read and assimilate various sources, then attempt to collate, compare, contrast and evaluate them. Attempting to do your best, even if it is a feeble first try, is far better than copying and failing the assignment and possibly the course. More importantly failing to do your own work means losing the opportunity to learn new things by doing the assignment. *Remember, essays are about you, as a student learner.* You do not have to provide the last word on complex subjects.

I will post further helps for your essay writing on the class “mytyndale” page.

7.4 E-Mail Submissions

You must submit your papers by e-mail, to my research assistant, Mari Leesment (leesmentmar@mytyndale.ca). *Assignments must be submitted as a pdf documents.* Submissions must be received by 11:59 PM on the due date.

7.5 Language Proficiency

Tyndale Seminary requires the Professor to identify students who display difficulties with English language skills in their assignments and refer them for further language assessment in the Tyndale Writing Centre. To help them improve in their studies, students may then be required to take the English for Academic Purposes course in conjunction with current courses. Please see the document *Guidelines for Written Work* on the mytyndale course page for further information.

Students should consult the current *Academic Calendar* for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at <http://tyndale.ca/registrar>. An excerpt is attached with this syllabus for easy reference.

8. MARKING STANDARDS, EXTENSIONS, AND LATE GRADING POLICIES.

8.1 The professor will follow the marking standards as stated in Tyndale’s academic policies. These are posted on the mytyndale course page.

Generally speaking, assignments which satisfactorily meet the professor’s expectations will receive a B/75%.

Excellence or deficiency in the following areas will increase or decrease the mark assigned:

- form and presentation (Note: correct bibliographic form must be used. Additional information available on the class mytyndale page).
- number and quality of primary and secondary sources cited. Generally a minimum of 12-14 good sources is required to write a B level paper.
- thoroughness of historical, grammatical, syntactical, exegetical and theological investigation. This includes doing your own Bible study work (word studies, background studies etc., and quoting other ANE primary sources where relevant--e.g. Code of Hammurabi, Gilgamesh Epic, etc)
- logical and methodological accuracy and consistency.
- The student’s own exegetical interaction with the biblical text; specialized scholarly

- articles and studies, interaction with major commentaries.
- quality and clarity of written English.

8.2 Late Grading Policy

Late assignments are assessed **at 2.0% per day**. *It is far better to submit your work on time than to take a late penalty.* Days are calculated from 11:59 pm on the due date (e mail submissions).

8.3 Extensions, Due Date Changes, and Absences from Discussion Group Sessions

Extensions for assignments are granted *only* in exceptional circumstances. These include illness (a medical attestation is required), crisis, severe illness or death in the family, etc.

Requests for extensions must be submitted to the professor in writing.

Extensions will NOT be granted for: family or mission trips, ministry responsibilities, heavy workload in other courses, computer or printer problems, slowness of reading or typing, etc. These should be factored in by the student when calculating an appropriate workload for the semester.

Try to follow the '24 hour rule' i.e. have a final version of your work ready 24 hours before it is due.

Exemptions from discussion groups will be made on the same basis as extensions for assignments.

Dead Date Policy: According to the Tyndale Academic policy, no papers may be submitted later than the Friday of exam week. Any requests for extensions beyond this time must be made directly to the Registrar. The professor will accept no materials after this date and is not able to approve any extensions beyond that date. Remember: it is generally more advantageous to submit an acceptable paper on time, than a better paper one week late.

Students should consult the current *Academic Calendar* for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at www.tyndale.ca/seminary/calendar. An excerpt is attached with this syllabus for easy reference.

9. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Discussion Groups	25%
Supplementary Readings	10%
Bible Notations	20 %
Major Paper or Final Exam	45%
Total Grade	100 %

Attendance at class is of vital importance for this course. An attendance sheet will be circulated in class. In accordance with Tyndale Seminary policy, missing more than two sessions (one day counts as two sessions) without reasonable cause such as illness (a medical attestation is required), crisis, severe illness or death in the family, etc., may result in a receiving an F for the course. If a discussion group session is missed without reasonable cause (as above), the student will receive a zero for the session.