

注册截止日期:
2019年3月3日

提摩太国际教育协会
约伯记
课程介绍
2019年6月15-22日

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课程编号: 190669 / OT 7310

课程学分: 3 学分

课程描述

本课程探讨约伯记经文, 旨在理解这卷书的总体意义与信息。本课程将带领学员观察诠释经文、思考构建神学, 并且将真理应用于生活。我们要解读经文当中实际存在的字词 (而非我们以为或希望存在的字词)。我们还要思考约伯记所呈现的是怎样一位神、这位神看重的又是什么 (也许并不符合约伯和他朋友们的描述)。我们将重新审视这卷书的问题, 看它与全书的含义与信息究竟有何关联。我们也要探讨这卷书的信息会如何切实地影响我们对神的认识、我们在他面前的日常生活以及我们服侍他的方式。

课程目标

1. 学员可以基本掌握约伯记的文学结构以及历史和神学内容。
2. 学员可以了解约伯记的叙事和诗歌部分中某些解经、历史、神学和释经学方面的难题, 并加以探讨。
3. 学员可以明白约伯记这卷书在启示过程中的地位和贡献。
4. 学员可以将约伯记所提供的具体教导和原则应用于今日信徒 (以及非信徒) 的迫切需要和关切之事上。

课程教科书

指定阅读 (阅读作业以这部分阅读内容为基础)

1. 圣经的某个标准译本, 例如中文和合本。
2. 《约伯记》, 作者: 夏德黎; 译者吴怡瑾; 美国南帕萨迪纳: 麦种传道会, 2016。
(Hartley, John E. *The Book of Job. The New International Commentary on the Old Testament*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988.)

推荐阅读 (仅为推荐! 这部分阅读内容无作业要求。)

Andersen, Francis I. *Job: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1976.

课程大纲

日期/时间	课堂	主题	指定阅读与研经指南
6月15日 周六下午	1	1A. 诗歌体书卷导言 1B. 希伯来诗歌导言: 读出言外之意—闪语平行体 1C. 希伯来诗歌导言: 读出言外之意—语法和词形的平行	夏德黎, 导论部分, 一至十一段
	2	2A. 智慧书导言 2B. 约伯记导言: 概览 2C. 就近约伯记	
6月16日 周日上午	3	散文叙事体: 导言 第一次试验 (伯 1:1-22) 介绍约伯 (伯 1:1-5) 3A. 伯 1:1 约伯的品格 3B. 伯 1:1-3 约伯的家庭和产业 3C. 伯 1:4-5 约伯的敬虔	约伯记 1:1-2:13 伯 1:1-22 和合本 夏德黎, 经文与注释 1:1-22
	4	第一次天上会议 (伯 1:6-12) 4A. 伯 1:6-7 在耶和华面前侍立 4B. 伯 1:8-11 提出挑战 4C. 伯 1:12 接受挑战	
	5	毁灭性的灾祸 (伯 1:13-22) 5A. 伯 1:13-17 损失: 仆人和家产 5B. 伯 1:18-19 损失: 儿女 5C. 伯 1:20-22 约伯的回应	
6月16日 周日下午	6	第二次试验 (伯 2:1-13) 第二次天上会议 (伯 2:1-6) 6A. 伯 2:1-2 在耶和华面前侍立 6B. 伯 2:3 耶和华的谴责 6C. 伯 2:4-6 挑战加剧并被接受	伯 2:1-13 和合本 夏德黎, 经文与注释 2:1-13
	7	消耗性的疾病 (伯 2:7-10) 7A. 伯 2:7-8 约伯的身体受折磨 7B. 伯 2:9 约伯妻子的回应 7C. 伯 2:10 约伯的回应	

	8	约伯三个朋友到来 (伯 2:11-13) 8A. 伯 2:11 目的: 同情与安慰 8B. 伯 2:12 起初的反应: 哭泣 8C. 伯 2 13 起初的反应: 沉默	
6月 17日 周一 上午	9	9A. 问答 诗歌体对话 [第三次试验] 约伯发言 9B. 伯 3:1-10 约伯的咒诅 9C. 伯 3:11-26 约伯的哀歌	约伯记 3:1-31:40 约伯记 3:1-26 和合本 夏德黎, 经文与注释 3:1-26
	10	第一轮对话 10A. 第一轮对话: 概览 10B. 伯 4:1-21 以利法的劝慰 10C. 伯 5:1-27 以利法的指教	约伯记 4:1-14:22 和合本 夏德黎, 经文与注释 4:1-5:27
	11	11A. 伯 6:1-30 约伯指责众友 11B. 伯 7:1-21 约伯的哀歌: 人类的境遇 11C. 伯 8:1-22 比勒达: 诉诸于传统	夏德黎, 经文与注释 6:1-7:21 8:1-22
6月 17日 周一 下午	12	12A. 伯 9:1-35 约伯: 想象与神对簿公堂 12B. 伯 10:1-22 约伯对耶和华的“指控” 12C. 伯 11:1-20 琐法为神的智慧辩护	夏德黎, 经文与注释 9:1-10:22 11:1-20
	13	13A. 伯 12:1-13:2 约伯反讽式的荣耀颂 13B. 伯 13:3-19 约伯批评不诚实的话语 13C. 伯 13:20-14:22 约伯的盼望被毁	夏德黎, 经文与注释 12:1-14:22
	14	第二轮对话 14A. 第二轮对话: 概览 14B. 伯 15:1-35 以利法: 恶人的命运 14C. 伯 16:1-22 约伯的哀歌: 神的暴力	约伯记 15:1-21:34 和合本 夏德黎, 经文与注释 15:1-35 16:1-17:16
6月 18日 周二 上午	15	15A. 问答 15B. 伯 17:1-16 约伯被孤立 15C. 伯 18:1-21 比勒达: 恶人的命运	夏德黎, 经文与注释 18:1-21
	16	16A. 伯 19:1-29 约伯: 控诉神的不公 16B. 伯 20:1-29 琐法: 恶人的命运 16C. 伯 21:1-6 “看着我而惊奇!”	夏德黎, 经文与注释 19:1-29; 20:1-29 21:1-34
	17	17A. 伯 21:7-16 恶人长寿且亨通 17B. 伯 21:17-26 恶人被灭了吗? 有多频繁 呢? 17C. 伯 21:27-34 恶人其实未遭厄运!	

6月 19日 周三 上午	18	第三轮对话 18A. 第三轮对话: 概览 18B. 伯 22:1-30 以利法要求约伯悔改 18C. 伯 23:1-17 约伯: 神的公义隐蔽难寻	约伯记 22:1-27:23 和合本 夏德黎, 经文与注释 22:1-30 23:1-24:25
	19	19A. 伯 24:1-25 约伯: 道德秩序缺失 19B. 伯 25:1-6 比勒达: 神令人敬畏 19C. 伯 26:1-4 [约伯打断比勒达的发言]	夏德黎, 经文与注释 25:1-26:14
	20	20A. 伯 26:5-14 比勒达不为所动, 继续发言。 20B. 伯 27:1-10 约伯为自己的正直辩护 20C. 伯 27:11-23 约伯语带讥讽地模仿众友之言	夏德黎, 经文与注释 27:1-23
6月 19日 周三 下午	21	智慧诗歌 获取贵重金属的努力 (伯 28:1-11) 21A. 伯 28:1-4 各处寻找金属 21B. 伯 28:5-8 偏远之地, 常人难以到达之处 21C. 伯 28:9-11 运用技术力量	约伯记 28:1-28 和合本 夏德黎, 经文与注释 28:1-28
	22	智慧难以寻见 (Job 28:12-19) 22A. 伯 28:12-14 智慧何处可寻 22B. 伯 28:15-16 智慧无法买到 22C. 伯 28:17-19 智慧的价值无可比拟	
	23	智慧之路 (Job 28:20-28) 23A. 伯 28:20-22 智慧从何处来 23B. 伯 28:23-27 神明白智慧之处 23C. 伯 28:28 敬畏主就是智慧	
6月 20日 周四 上午	24	约伯最后的反思 24A. 问答 过往的祝福: 从前的光景 (伯 29:1-25) 24B. 伯 29:1-11 真友情之福 24C. 伯 29:12-25 基础: 公义和公平	约伯记 29:1-31:40 和合本 夏德黎, 经文与注释 29:1-25
	25	如今的悲苦: 眼下的光景 (伯 30:1-31) 25A. 伯 30:1-15 活着受讥讽、蒙羞辱 25B. 伯 30:16-23 身体和精神每况愈下 25C. 伯 30:24-31 约伯继续哀哭	夏德黎, 经文与注释 30:1-31
	26	清白的誓言 (伯 31:1-40) 26Aa. 伯 31:1-12 性伦理、普遍道德 26Ab. 伯 31:13-23 公平、社会责任 26Ba. 伯 31:24-28 至高的忠诚 26Bb. 伯 31:29-34 社会关系 26Ca. 伯 31:35-37 要求听讼 26Cb. 伯 31:38-40 土地伦理	夏德黎, 经文与注释 31:1-40

6月 20日 周四 下午	27	以利户发言 27A. 以利户和他的发言: 概览 27B. 伯 32:1-5 介绍以利户的一段叙述 27C. 伯 32:6-22 以利户的自我陈述	约伯记 32:1-37:24 和合本 夏德黎, 经文与注释 32:1-22
	28	28A. 伯 33:1-33 苦难的目的和意义 28B. 伯 34:1-37 为神的公义辩护 28C. 伯 35:1-16 神的公义乃是超然的、全能的	33:1-33 34:1-37 35:1-16
	29	29A. 伯 36:1-21 神借着苦难施行救赎 29B. 伯 36:22-33 神的威严与能力 29C. 伯 37:1-24 神在雷电中彰显	夏德黎, 经文与注释 36:1-37:24
6月 21日 周五 上午	30	耶和華与约伯 30A. 问答 30B. 耶和華向约伯发问 第一轮 (38:1-40:5) 30C. 伯 38:1-3 耶和華: “谁...?”	约伯记 38:1-42:6 和合本 夏德黎, 经文与注释 38:1-40:5
	31	31A. 伯 38:4-38 宇宙的架构 31B. 伯 38:39-39:30 野生动物 31C. 伯 40:1-5 约伯的回应	
	32	第二轮 (40:6-42:6) 32A. 伯 40:6-14 耶和華的质问 32B. 伯 40:15-24 Behemoth 【和合本作“河马”】 32C. 伯 41:1-34 Leviathan 【和合本作“鳄鱼”】	夏德黎, 经文与注释 40:6-42:6
6月 21日 周五 下午	33	33A. 伯 42:1-3 约伯的回应: 承认 33B. 伯 42:4-6 约伯的回应: 新的看见 散文体叙述: 结尾 33C. 伯 42:7-9 神责备约伯的朋友	约伯记 42:7-17 和合本 夏德黎, 经文与注释 42:7-17
	34	34A. 伯 42:10-12 神恢复了约伯的财富 34B. 伯 42:13-17 神恢复了约伯的家庭 34C. 约伯记与雅各书 5:11	雅各书 5:1-20 和合本
	35	35A. 约伯记的意义 (第一部分) 35B. 约伯记的意义 (第二部分) 35C. 用约伯记讲道	

课前作业 (占课程总分的 45%):

学员须在营期开始, 即 6 月 15 日之前完成以下全部三项作业(第三次线上研讨会除外):

1. 线上研讨会 (必须参加):

参加三次线上研讨会, 时间安排如下。迟到超过十分钟, 视作缺席。缺席一次则扣除课程总分的5%, 缺席两次则取消参加香港研讨会的资格。

第 1 次线上研讨会: 2019 年 3 月 7 日(周四) 8-9:30pm (北京时间)

第 2 次线上研讨会: 2019 年 4 月 4 日 (周四) 8-9:30pm (北京时间)

第 3 次线上研讨会: 2019 年 7 月 25 日 (周四) 8-9:30pm (北京时间)

2. 指定阅读 (占课程评分 21%): 包括圣经阅读和指定教科书阅读

2.1 阅读约伯记经文 (12% = 4 次阅读 x 3%)

预备参加香港研讨会的学员务必将约伯记的经文 (和合本) 从头至尾至少读**四遍**, 其益处是可以总体看待这卷书, 而要诠释此书, 必须以此种整体和全面的角度入手, 尽管这一角度的观察也总要基于细节不断加以修改调整。我们探寻经文的意思和含义, 最终是为了把握书卷整体的含义和信息、目的和功能。我们必须努力了解各个部分如何彼此配合、最终统合为一整体, 也要领会其整体如何在各个部分得到落实和印证。

第 1 遍阅读: 学员须按照课程大纲之“指定阅读与研经指南作业”一栏内的指示, 每次阅读一个文学单元, 如此依次阅读, 直至读完约伯记 1:1-42:17。本项经文阅读当于三月至五月期间定期进行, 直至完成, 同时按照课程大纲之研经指南作业栏内的指示, 完成每一部分的正式预习。因此, 学员按照研经指南的指示完成每单元预习作业时, 就一次性读完该单元的经文章节。

第 2、3、4 遍阅读: 除以上一遍阅读之外, 学员尚须通读约伯记整卷书三遍, 每遍须一次性读完, 在三月、四月、五月各安排一次。这三次的长时间阅读须安排在这三个月的最后一周内, 即 3 月 24-30 日的某一天 (第 2 遍阅读)、4 月 21-27 日的某一天 (第 3 遍阅读)、5 月 26-31 的某一天 (第 4 遍阅读)。

2.2 课程教科书阅读 (9%=3% x 3 段)

学员须按照课程大纲之“指定阅读与研经指南作业”一栏内的指示, 阅读夏德黎所撰写的《约伯记》注释全书。

2.3 学员须在每部分阅读完成的截止期之前, 根据提供的模板上交一份阅读声明, 说明指定阅读内容 (即约伯记经文和夏德黎著作) 完成了多少以及使用了多少时间。每次在截止期之前完成的阅读量将决定你在这项课程作业中的得分。各次截止日期如下:

4 月 1 日 (周一) – 课程大纲表格内课堂编号 1 – 13 的指定阅读内容

4 月 29 日 (周一) – 课程大纲表格内课堂编号 14 – 23 的指定阅读内容

6 月 3 日 (周一) – 课程大纲表格内课堂编号 24 – 35 的指定阅读内容

3. 约伯记研经指南 (24% = 8% x 3 部分)

为帮助学员研习约伯记，指导学员对经文进行归纳法查考，本课程提供一份约伯记的研经指南。这份研经指南旨在帮助学员进一步培养观察和诠释圣经经文的技巧。指南所提出的问题会引导学员将思考和注意力集中在解经和诠释上，而对这些问题的仔细思考有益于对整本书卷的把握和理解。但这些问题并非唯一可以提出的问题，也并非唯一重要、值得关注的问题。这些问题中有一些我们若要面对，就必须回答过（或至少提出过！）许多其他问题。但在你反复阅读这卷书的过程中，思考这些问题可以使你逐渐形成自己的想法，知道该怎样理解这卷书所记载的内容以及作者努力要传达的信息。研经指南的问题是以前该卷书的某个基本大纲（即 Andersen 所著之《约伯记》注释书，1976, 75-76）为框架的，这样可以使这些问题所依托的大脉络更加明晰。（使用这份研经指南时**无需**阅读 Andersen 的注释书。）在回答指南问题时，你也许还想将自己的一些观察和提问记录下来。这份研经指南完成之后，还可在香港研讨会听课期间作为课堂笔记使用。

完成研经指南的各个部分后，须随同相应的阅读作业完成声明一并提交，截止日期相同，参见以上 2.3 的说明。

课后作业 (占课程评分的 55%):

在香港研讨会结束，即 6 月 22 日之后，学员须完成以下**两项**作业：

1. 预备并宣讲一篇讲道：选取一段经文并构建一篇讲章 (30%)。

学员按照合宜的方法进行解经研习，从背景、结构、语法、和句法等角度观察思考经文之后，须从以下几段经文当中挑选一段，预备并宣讲一篇释经讲道。这篇释经讲道须涵盖整章内容，而非仅限于几节经文。学员从以下经文中任选**一段**（其他经文不予考虑）。

约伯记 8:1-22	(比勒达关于两种植物的比喻)
约伯记 28:1-28	(智慧何处可寻?)
约伯记 33:1-33	(探讨苦难的意义)
约伯记 34:1-37	(神的本性以及他对世界的治理)

请在参加香港研讨会之前安排好讲道日期，并根据提供的模板于 2019 年 6 月 20 日前上交日期声明**以及**你所挑选的讲道经文。请于 2019 年 7 月 22 日前提交一篇讲章逐字稿（3500-4000 中文字，或 1800-2000 英文字），及三份讲道评估表，其中一份为自评。每**缺少一份**评估表将扣 3 分；评估表**内容或页码不完整**，每份将扣 1 分。圣经经文的解经研习题笔记须与讲章一并提交。若不提交完整回答，则讲章不予评分。回答的质量对讲章的评分也会有影响。

2. 专文 (25%)

从以下几个专文题目中挑选一个，进行深入的思考、反省和研究，写作一篇内容扎实的专文（4000-5000 中文字，或者 2000-2500 英文字）。专文提交时间不得晚于 2019 年 8 月 19 日：

2.1 反思专文: 约伯记——我的思想何以改变/我的思想何以不变

在对约伯记进行数月的阅读、分析、沉思和探讨约伯记之后，你现在要预备一篇简要的反思专文作为总结，题为“约伯记：我的思想何以改变/我的思想何以不变”。这篇专文要辨明并探寻你的思想所经历的具体过程，关乎你对约伯记作了分析之后所得到的理解。你在这篇专文里要提出的问题并非“约伯记讲述了什么？”也不是“我在课堂里学到了什么？”这些问题都关乎这卷书的内容，但那不是这篇专文的关注焦点。你在这篇专文里必须回答的问题是：“我对约伯记的想法有否改变？若有改变，那是什么原因？”你已经化了几个月的时间阅读、分析、讨论约伯记的经文，这项作业是最后一次深入反思：“我刚开始这次约伯记研习时想法如何，现在想法又如何。”注意：这篇专文**绝对不是**约伯记的内容总结。我们在课堂上已经讲过这卷

书的内容了。若你在这篇专文里仅仅总结这卷书的内容，则评分不及格。这篇专文要求你思考：“约伯记在过去这几个月里对我有什么影响？何以会发生这样的影响？”

2.2 神学专文: 约伯记的神学贡献

约伯记的神学贡献是什么？我们此处的问题并非“约伯记的神学是什么？”我们问的是约伯记有什么贡献，即约伯记（这卷书）对圣经的整体神学图景有什么影响？这个研究题目要求研究者不可仅从这卷书的前言、对话和尾声部分提炼出六项神学要旨或罗列出一连串神学真理！这个问题为你提供一个机会，重温本周的课堂内容。它要求你仔细思考你在经文里读到的内容以及你在我们对经文的探讨过程中所领悟的内容。它要求你深入考虑你如今获得的新看见要如何影响并充实你对神的认识和确信。这个问题也许从此刻开始就要影响你在神面前的生活。为了回答以上的基本研究问题，你还可以提出下列几个补充问题：从正典角度来看，约伯记的神学贡献是什么？联系其他智慧书和诗歌书来看，约伯记（这卷书）在主题上起到什么作用？约伯在其他旧约书卷中（例如以西结书 14:14, 20）是怎样的形象？根据新约中所引用的经文或暗用的典故（例如雅各书 5:11 以及这封书信的更广阔背景）来看，新约是怎样看待约伯（这个人？这卷书？）的？约伯记这卷书对旧约的圣经神学有何贡献？它对系统神学有何影响？我们可以怎样合宜地使用约伯记这卷书来做神学？总而言之，约伯记有什么神学贡献？

2.3 神学专文: 约伯记里的话语伦理

神学就是议论神。关乎神的神学思考就是关乎奥秘的思考。约伯记的绝大部分内容是朋友间的议论，这议论体现出他们对神的思考。最突出的是，只有约伯与神直接对话。从 3 章至 37 章，约伯与朋友之间的对话逐步升级，他们使用的语言生动而激烈。朋友们清晰而自信地表述他们对神的理解：他是谁、他是怎样的、什么是他的作为或不是他的作为。约伯的话语是痛苦而大胆的，但他同样清晰而自信地断定自己的清白，希望能够明白自己所遭遇的事。他也在表述他对神的了解——他是谁、他是怎样的、有什么确实是他的作为！这番对话结束之后，神才发言，而他对约伯和朋友们的发言所作的评论令人震惊，与解经家和神学家的期待完全相反。对以利法，神宣布说（42:7）：“我的怒气对你和你两个朋友发作，因为你们议论我不如我的仆人约伯说的是。”神吩咐以利法取七只公牛和七只公羊，到神称为“我仆人”的约伯那里去，为自己献上燔祭。神看他们的话为愚妄，最后重申他发怒的原因：“你们议论我，不如我的仆人约伯说的。”这些人是这卷书里唯一一批为神辩护的人，神为何要如此生气？我们如何议论神，这很重要。本项专文作业要求学员对约伯书里的发言作一番考察。最基本的问题是：我们应当如何议论神。约伯朋友们坚守正统立场，神学正确得过分！可是神毫不含糊地表示，他几乎想杀了他们，因为他们对他的议论不如他仆人约伯说的对。而约伯几次对神提出严厉指责，对神的描述（最起码！）毫无溢美之辞。然而，神的严苛批评却是（两次！）指向以利法和他朋友们：“你们议论我不如我的仆人约伯说的是。”我们需要明白该如何议论神、如何向神说话，而约伯记对此有何帮助呢？更加具体、更加重要的是：在无辜人遭遇苦难的情形底下，我们该如何议论神？界限在哪里？人如何才能正确（或诚实）地议论神？在某些情形底下，好神学有否可能不符合伦理？人如何才能传达有关神的真理，而且以诚实的态度加以表达？对这个极有份量的话题，约伯记提供了怎样的真知灼见？

作业提交日期及所占比重

作业	截止期	课程评分比例
第 1 次线上研讨会	2019. 3.7.	缺席处罚
课堂编号 1 – 13 指定阅读声明：约伯记 1-14 + 夏德黎著作的导论至 14:22 注释 + 研经指南已完成的相关部分 + 第一遍一次性读完约伯记 1 - 42	2019. 4.1.	3%+8%+3% =14%
第 2 次线上研讨会	4.4.2019	缺席处罚
课堂编号 14 – 23 指定阅读声明：约伯记 15-28 + 夏德黎著作的 15:1-28:28 注释 + 研经指南已完成的相关部分 + 第二遍一次性读完约伯记 1 - 42	4.29.2019	3%+8%+3% =14%
课堂编号 24-35 指定阅读声明：约伯记 29-42 + 夏德黎著作的 29:1-42:17 注释 + 研经指南已完成的相关部分 + 第三遍一次性读完约伯记 1 - 42	6.3.2019	3%+8%+3% =14%
第四遍读完约伯记的阅读声明：(1-14; 15-28, 和 29-42)	6.3.2019	3%
讲道日期声明和讲道经文	6.20.2019	---
解经研习书面笔记、讲章，以及三份讲道评估	7.22.2019	30%
第 3 次线上研讨会	7.25.2019	缺席处罚
专文	8.19.2019	25%

作业提交注意事项

1. 作业可以用中文或英文书写。中文作业格式请参考《学术研究与写作（简体版）——圣经、神学：与教牧学研究手册》（李志秋、张心玮合著，恩道出版社，2017）；英文作业，请参考：*A Manual for Writers of Research Papers, Theses, and Dissertation* (9th ed. Kate L. Turabian. Chicago: The University of Chicago Press, 2018).
2. 作业字数包括标题与注脚，但不包括参考书目。
3. 中文作业中的引文和注脚请参照《学术研究与写作》第 54-115 页“注释-书目格式”说明与示例。旧文档《TTi 中文专文规范》自 2017 年 6 月起作废。
4. 作业须是学员原创的作品，引述的文字不可太多。讨论经文引述字词、片语，或句子片段已经足够，较长经文说明出处便可。引述学者著作亦以简明为上；段落引用当维持在三、四行内，亦不宜过度频繁。
5. 任何作业若出现抄袭，将不予批改，课程总成绩将自动评为“F”（不合格）。若该学员在另一门课程中再次出现抄袭，则今后入学资格须重新申请。
6. 作业及相关活动的日期与时间均以北京时间为准。
7. 如因健康、服事或其他特殊情况无法按时提交作业，请在该项作业截止日期前至少七天向教务组提出延期申请，说明情况及希望延期的天数（延期最长时限为七天），电邮至 Jiaowuzu@timotai.org。若事先没有提出申请并获得批准，迟交的作业将不被接受。

8. 交齐**全部**课前作业者才能参加香港研讨会。未交齐作业，视同旷课，所缴学费与膳宿费概不退还，该课程总成绩将自动被评为“F”（不合格）。
9. 如因健康、服事或其他特殊情况无法按时参加线上研讨会，请在该研讨会日期前至少三天向教务组说明情况。两次缺席线上研讨会者，将自动失去香港营期听课资格，视同旷课，所缴学费与膳宿费概不退还。



丹尼斯·马格里 (Dennis R. Magary) 是一神学院 (Trinity Evangelical Divinity School in Deerfield, Illinois) 旧约和闪语系系主任、旧约和闪语教授。他自1984年起在一神学院任教。马格里博士曾获韦恩堡圣经学院 (Fort Wayne Bible College) 颁发之文学士学位、一神学院的道学硕士学位，并威斯康辛大学麦迪逊分校 (Wisconsin-Madison) 颁发的文学硕士和希伯来文及闪族研究之哲学博士学位。

马格里博士任教的院校包括：三一学院 (Deerfield)、威斯康辛大学麦迪逊分校、基督教研究院 (Madison, WI)、伯特利学院 (Indiana)。除此以外，他亦担任过加勒比神学研究院 (牙买加金斯敦) 的客座教授、火炬三一神学院 (韩国首尔) 的访问教员及提摩太国际教育协会 (香港) 的教授。他还是美国世界宣教中心的讲师，曾赴中国和东欧教导研讨课程

马格里博士曾撰写《追寻古代人的智慧》 (*Seeking Out the Wisdom of the Ancients* , 马格里博士亦为本书编者之一) 和《旧约宣讲预备》 (*Preparing to Preach the Old Testament*, Baker) 中的章节。最近他与人合编了《对信仰而言, 历史重要吗?》。他也为《新国际旧约神学和解经词典》 (*New International Dictionary of Old Testament Theology and Exegesis*) 及《Eerdmans圣经词典》 (*Eerdmans Dictionary of the Bible*) 供稿。马格里博士还是《英文标准版圣经研读本》 (*ESV Study Bible*) 和《寻道本圣经》 (*Quest Study Bible*) 的翻译顾问, 以及《耶利米研读本圣经》 (*Jeremiah Study Bible*) 的神学顾问和内容合著者。他是福音神学学会及圣经文献学会的会员。

马格里博士也是宣道会认可的传道人。他与妻子帕米拉 (Pamela) 住在伊利诺州。他们有三个已婚的子女, 孙辈十一人。

Registration Deadline: March 3, 2019
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Timothy Training International
Book of Job
Course Syllabus
June 15-22, 2019

Instructor: Dennis R. Magary, PhD, Trinity Evangelical Divinity School, Deerfield, IL.
Course Code: 190669 / OT 7310
Course Credit: 3 semester hours

COURSE DESCRIPTION

This course will explore the text of the book of Job with a view to understanding the meaning and message of the book as a whole. The course will engage the student in the process of textual observation and interpretation, theological formulation, and the application of truth to life. We will interpret the words that are there (rather than those we think ought to be, or those we wish were). We will consider what the book of Job tells us about God and about what is important to Him (which may or may not coincide with what Job and the friends say about Him). We will identify anew the problem of the book as it relates to the book's meaning and message. And we will explore concrete ways in which the message of this book must affect the way we think about God, the way we live each day before Him, and the way we serve Him.

COURSE OBJECTIVES

1. The student will acquire a working knowledge of the literary structure and historical and theological content of the book of Job.
2. The student will identify and interact with some of the exegetical, historical, theological, and hermeneutical difficulties inherent in both the narrative and poetic portions of the book of Job.
3. The student will understand the place and contribution of the book of Job in the progress of revelation.
4. The student will apply the concrete teaching and principles offered by the book of Job to the pressing needs and concerns of the believer (and non-believer) today.

COURSE TEXTBOOKS

REQUIRED (Reading assignments will be made in these works.)

3. A standard translation of the Bible, e.g., CUVS, or other.
4. Hartley, John E. *The Book of Job*. The New International Commentary on the Old Testament. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988.

RECOMMENDED (Suggested only! No reading assignments will be made in this volume.)

Andersen, Francis I. *Job: An Introduction and Commentary*. Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1976.

LECTURE SCHEDULE

Date/Time	Session	Topic	Required Reading and Study Guide Assignments
Sat. June 15 PM	1	1A. Introduction to the Poetic Books 1B. Introduction to Hebrew Poetry: Reading Between the Lines--Semantic Parallelism 1C. Introduction to Hebrew Poetry: Reading Between the Lines--Grammatical and Morphological Parallelism	Hartley, Introduction, Sections I-XI
	2	2A. Introduction to the Wisdom Books 2B. Introduction to the Book of Job: Overview 2C. Approaching the Book of Job	
Sun. June 16 AM	3	Prose Narrative: Introduction First Test (Job 1:1-22) Introduction of Job (Job 1:1-5) 3A. Job 1:1 Job's Character 3B. Job 1:1-3 Job's Family and Possessions 3C. Job 1:4-5 Job's Piety	Job 1:1-2:13 Job 1:1-22 (CUVS); Hartley on 1:1-22
	4	First Assembly (Job 1:6-12) 4A. Job 1:6-7 Presentation before Yahweh 4B. Job 1:8-11 Challenge Proposed 4C. Job 1:12 Challenge Accepted	
	5	Devastating Disasters. (Job 1:13-22) 5A. Job 1:13-17 Loss: Servants and Possessions 5B. Job.1:18-19 Loss: Sons and Daughters 5C. Job 1:20-22 Job's Response	
Sun. June 16 PM	6	Second Test (Job 2:1-13) Second Assembly (Job 2:1-6) 6A. Job 2:1-2 Presentation before Yahweh 6B. Job 2:3 Yahweh's Accusation 6C. Job 2:4-6 Challenge Intensified and Accepted	Job 2:1-13 (CUVS); Hartley on 2:1-13
	7	Debilitating Disease (Job 2:7-10) 7A. Job 2:7-8 Job's Physical Affliction 7B. Job 2:9 Response of Job's Wife 7C. Job 2:10 Job's Response	
	8	Arrival of Job's Three Friends (Job 2:11-13) 8A. Job 2:11 Purpose: To Sympathize and Console 8B. Job 2:12 Initial Reaction: Weeping 8C. Job 2 13 Initial Reaction: Silence	

Mon. June 17 AM	9	9A. Question & Answer Poetic Dialogue [Third Test] Job Speaks 9B. Job 3:1-10 Job's Curse 9C. Job 3:11-26 Job's Lament	Job 3:1-31:40 Job 3:1-26 (CUVS); Hartley on 3:1-26
	10	First Round of Speeches 10A. First Round of Speeches: Overview 10B. Job 4:1-21 Eliphaz's Consolation 10C. Job 5:1-27 Eliphaz's Instruction	Job 4:1-14:22 (CUVS); Hartley on 4:1-5:27
	11	11A. Job 6:1-30 Job's Indictment of His Friends 11B. Job 7:1-21 Job's Lament: Human Condition 11C. Job 8:1-22 Bildad: Appeal to Tradition	Hartley on 6:1-7:21 Hartley on 8:1-22
Mon. June 17 PM	12	12A. Job 9:1-35 Job: Imagines a Trial with God 12B. Job 10:1-22 Job's "Case" Against Yahweh 12C. Job 11:1-20 Zophar Defends God's Wisdom	Hartley on 9:1-10:22 Hartley on 11:1-20
	13	13A. Job 12:1-13:2 Job's Satirical Doxology 13B. Job 13:3-19 Job Criticizes Dishonest Speech 13C. Job 13:20-14:22 Job's Hope Destroyed	Hartley on 12:1-14:22
	14	Second Round of Speeches 14A. Second Round of Speeches: Overview 14B. Job 15:1-35 Eliphaz: Fate of the Wicked 14C. Job 16:1-22 Job's Lament: God's Violence	Job 15:1-21:34 (CUVS); Hartley on 15:1-35 Hartley on 16:1-17:16
Tues. June 18 AM	15	15A. Question & Answer 15B. Job 17:1-16 Job Isolated 15C. Job 18:1-21 Bildad: Fate of the Wicked	Hartley on 18:1-21
	16	16A. Job 19:1-29 Job: Denounces God's Injustice 16B. Job 20:1-29 Zophar: Fate of the Wicked 16C. Job 21:1-6 "Look at me and be appalled!"	Hartley on 19:1-29 Hartley on 20:1-29 Hartley on 21:1-34
	17	17A. Job 21:7-16 The Wicked Live Long & Prosper 17B. Job 21:17-26 Wicked Destroyed? How Often? 17C. Job 21:27-34 Wicked are Actually Spared!	
Wed. June 19 AM	18	Third Round of Speeches 18A. Third Round of Speeches: Overview 18B. Job 22:1-30 Eliphaz Urges Job to Repent 18C. Job 23:1-17 Job: God's Justice is Elusive	Job 22:1-27:23 (CUVS); Hartley on 22:1-30 Hartley on 23:1-24:25
	19	19A. Job 24:1-25 Job: Absence of Moral Order 19B. Job 25:1-6 Bildad: God's Awesomeness 19C. Job 26:1-4 [Job Interrupts Bildad]	Hartley on 25:1-26:14
	20	20A. Job 26:5-14 Bildad Continues Speech Unfazed 20B. Job 27:1-10 Job Defends His Integrity 20C. Job 27:11-23 Job Satirically Imitates Friends	Hartley on 27:1-23

Wed. June 19 PM	21	Wisdom Poem Effort to Acquire Precious Metals (Job 28:1-11) 21A. Job 28:1-4 Extensive Search for Minerals 21B. Job 28:5-8 Remote Regions, Inaccessible 21C. Job 28:9-11 Technical Power Utilized	Job 28:1-28 (CUVS); Hartley on 28:1-28
	22	Wisdom Remains Elusive (Job 28:12-19) 22A. Job 28:12-14 Where Can Wisdom Be Found 22B. Job 28:15-16 Wisdom Cannot be Bought 22C. Job 28:17-19 Value of Wisdom Incomparable	
	23	The Way to Wisdom (Job 28:20-28) 23A. Job 28:20-22 Where Does Wisdom Come From 23B. Job 28:23-27 God Knows the Place of Wisdom 23C. Job 28:28 The Fear of the Lord is Wisdom	
Thur. June 20 AM	24	24A. Question & Answer Job's Final Reflection Past Blessings: The Way It Was (Job 29:1-25) 24B. Job 29:1-11 Blessing of Authentic Friendships 24C. Job 29:12-25 Basis: Righteousness and Justice	Job 29:1-31:40 (CUVS); Hartley on 29:1-25
	25	Present Misery: The Way It Is (Job 30:1-31) 25A. Job 30:1-15 Living with Mockery & Disgrace 25B. Job 30:16-23 Physical & Mental Degradation 25C. Job 30:24-31 Job's Continuing Cry	Hartley on 30:1-31
	26	Oath of Innocence (Job 31:1-40) 26Aa. Job 31:1-12 Sexual Ethics, General Morality 26Ab. Job 31:13-23 Justice, Social Obligation 26Ba. Job 31:24-28 Ultimate Allegiance 26Bb. Job 31:29-34 Social Relationships 26Ca. Job 31:35-37 Demand for a Hearing 26Cb. Job 31:38-40 Land Ethics	Hartley on 31:1-40
Thur. June 20 PM	27	Speeches of Elihu 27A. Elihu and His Speeches: Overview 27B. Job 32:1-5 Narrative Introduction of Elihu 27C. Job 32:6-22 Elihu's Self-Presentation	Job 32:1-37:24 (CUVS); Hartley on 32:1-22
	28	28A. Job 33:1-33 Purpose and Meaning of Suffering 28B. Job 34:1-37 In Defense of God's Justice 28C. Job 35:1-16 God's Justice Detached, Sovereign	Hartley on 33:1-33 Hartley on 34:1-37 Hartley on 35:1-16
	29	29A. Job 36:1-21 God Redeems Through Affliction 29B. Job 36:22-33 God's Majesty and Power 29C. Job 37:1-24 God Manifest in the Thunderstorm	Hartley on 36:1-37:24
Fri. June 21 AM	30	30A. Question & Answer Yahweh and Job 30B. Yahweh's Questions to Job First Round (38:1-40:5) 30C. Job 38:1-3 Yahweh: "Who is this . . .?"	Job 38:1-42:6 (CUVS); Hartley on 38:1-40:5

	31	31A. Job 38:4-38 Structure of the Cosmos 31B. Job 38:39-39:30 Animals of the Wild 31C. Job 40:1-5 Job's Response	
	32	Second Round (40:6-42:6) 32A. Job 40:6-14 Yahweh's Challenge 32B. Job 40:15-24 Behemoth 32C. Job 41:1-34 Leviathan	Hartley on 40:6-42:6
Fri. June 21 PM	33	33A. Job 42:1-3 Job's Response: Acknowledgment 33B. Job 42:4-6 Job's Response: New Perception Prose Narrative: Conclusion 33C. Job 42:7-9 God Rebukes Job's Friends	Job 42:7-17 (CUVS); Hartley on 42:7-17
	34	34A. Job 42:10-12 God Restores Job's Wealth 34B. Job 42:13-17 God Restores Job's Family 34C. Job and James 5:11	James 5:1-20 (CUVS)
	35	35A. Meaning of the Book of Job (Part I) 35B. Meaning of the Book of Job (Part II) 35C. Preaching Job	

Pre-Course Assignments (45% of course grade):

The student will complete **three** assignments prior to June 15, the beginning of the seminar week (except for the third webinar):

2. Webinars (Required attendance):

Attendance in the three webinars scheduled below is required. Tardiness for more than 10 minutes will be considered as an absence. One absence will lose 5% of the course grade.

Webinar #1: March 7, 2019 (Thursday) 8–9:30pm (Beijing Time)

Webinar #2: April 4, 2019 (Thursday) 8–9:30pm (Beijing Time)

Webinar #3: July 25, 2019 (Thursday) 8-9:30pm (Beijing Time)

2. Required Course Readings (21% of the course grade): Readings will be assigned in both the biblical text and the required course textbook.

2.1 Reading the Book of Job in the Biblical Text (12% = 4 readings x 3%)

In preparation for the seminar, the student will read in translation (CUVS recommended) the book of Job completely through at least **four times**. The benefit here is that the student will constantly see the book as a whole. It is this holistic and total view that, while always open to revision in light of the merest detail, must always have the final word in interpretation. In our quest for the meaning and significance of texts, the meaning and message, purpose and function of the work as a whole will be our ultimate ambition. We must attempt to understand how the

parts fit together, how the parts succeed in producing the whole, and how the whole is supported by the parts.

READING 1: The student will read Job 1:1-42:17 one meaningful literary unit at a time, as indicated in the Required Reading and Study Guide Assignments column of the Lecture Schedule. This reading of the biblical text will be done on a regular basis spanning the months of March, April, and May, and will take place when the student has completed formal preparation of each portion of the Study Guide as assigned in the Assignment column of the Lecture Schedule. So, as the student completes preparation of each assigned unit of the Study Guide, the student will read at one sitting the assigned chapter(s) of the biblical text.

READINGS 2, 3, and 4: The student will read the book of Job completely through at one sitting three more times, once during the month of March, once during the month of April, and once during the month of May. Each of the three sustained readings of the book must be done during the final full week of each month, viz., March 24-30 (Reading 2), April 21-27 (Reading 3), and May 26-31 (Reading 3).

2.2 Reading of the Course Textbook (9%=3% x 3 sections)

The student will read all of John E. Hartley's NICOT commentary, *The Book of Job*, as assigned in the Required Reading and Study Guide Assignments column of the Lecture Schedule.

2.3 The student will submit a statement of the required readings completed-to-date, via the template provided, indicating how much of the required readings (i.e. the Book of Job and the course textbook by Hartley) have been finished and how many hours have been spent on the readings. The percentage of readings completed by those dates will determine the amount of credit to be received for fulfillment or partial fulfillment of this course requirement. Due dates for the required readings are:

April 1 (Monday) – Required readings in Session 1 – 13 in Lecture Schedule

April 29 (Monday) – Required readings in Session 14 – 23 in Lecture Schedule

June 3 (Monday) – Required readings in Session 24 – 35 in Lecture Schedule

3. Study Guide on the Book of Job (24% = 8% x 3 sections)

To assist the student in the study of the book of Job, and to give direction to the student's inductive exploration of the biblical text, a Study Guide will be provided for the Book of Job. The Study Guide is designed to help the student further develop skills of observation and interpretation of the biblical text. The questions will guide the student's thinking and focus attention on matters of exegesis and interpretation, consideration of which will facilitate an understanding of the book as a whole. The questions provided are by no means the only questions to be asked, or the only important ones jostling for attention. Some of the questions can be addressed only after a myriad of other questions have been answered (or at least asked!). But giving thought to these questions as you continue to read and reread the book will enable you to begin to give shape to your understanding of what is happening in this account and what the author is attempting to communicate to us. Study guide questions have been placed within the framework of a basic outline of the book (viz., Andersen, *Job*, 1976, 75-76), so that the broader context of the question is

more immediately clear. (Andersen's commentary is **not** needed to do the Study Guide.) In addition to answering the questions provided, you may want to record some of your observations and your own questions along the way. Once completed, you may also use the Study Guide for note taking during the Seminar week itself.

Submit the corresponding completed sections of your Study Guide with your statement of your finished readings on the same due dates as stated in 2.3.

Post-course Assignments (55% of course grade):

The student will complete **two** assignments after June 22, the end of the seminar week:

1. Prepare and Preach a Sermon: Select a text and build a sermon to preach (30%).

After proper exegetical study, giving attention context, structure, and grammatical and semantic dimensions of the text, each student will select one of the following passages, and prepare and preach an expository sermon from the text chosen. Your exposition must cover the entire chapter, not just a few verses within the chapter. Each student will choose **one** of the following texts (other passages will not be approved):

- Job 8:1-22 (Bildad's Metaphor of Two Plants)
- Job 28:1-28 (Where Can Wisdom Be Found?)
- Job 33:1-33 (Grappling with the Meaning of Suffering)
- Job 34:1-37 (God's Nature and Governance of the World)

Set the date for preaching before you come to the seminar and submit a statement of the preaching date and your biblical text by June 20, 2019 using the template provided. Submit a complete sermon manuscript (1800-2000 words, 3500-4000 中文字) with three sermon evaluations by July 22, 2019. One of these evaluations must be your own critique. 5% will be deducted for EACH missing sermon evaluation. 1% will be deducted for EACH incomplete or page missing evaluation. Your notes on the exegetical study of the biblical text must be submitted with your sermon. Your sermon would not be graded if your written notes are missing. The quality of these notes will affect the grade of your sermon.

2. Write an Essay (25%)

Select **one** of the following types of papers for in-depth thought, reflection, and research, and write a substantive essay on the topic (2000-2500 words, 4000-5000 中文字). The essay must be received by no later than August 19, 2019:

2.1 Reflection Paper: Book of Job--How My Mind Has Changed or Remained the Same

As a means of bringing closure to weeks of reading, analyzing, contemplating and discussing the Book of Job, each student will prepare a brief reflection paper entitled, "Book of Job: How My Mind Has Changed or Remained the Same." This paper will identify and explore specific trajectories of thought regarding your post-analysis understanding of the Book of Job. The question you must answer in this paper is **not**, "What is the Book of Job about?" or "What have I learned in this class?" These questions deal with content, which is **not** the focus of this paper.

Instead, the question you must answer in this paper is this: “Has my thinking about the Book of Job changed, and if so, how, and if not, why?” Having spent weeks reading and analyzing and discussing the text of Job, this exercise will serve as a final, thoughtful reflection on “Where I was when I started this study of the Book of Job, and where I am now.” N.B. The paper must *not* be a summary of the content of the Book of Job. We have already covered that in our class time together. Merely summarizing the content of the book will result in a failure for this assignment. The paper requires your reflection on “What has the Book of Job done to me over these weeks, and how did it do it?”

2.2 Theological Essay: Theological Contribution of the Book of Job

What is the theological contribution of the book of Job? We are not asking here, “What is the theology of the book of Job?” but rather what does the book of Job contribute, what does Job (the book) do to the theological landscape of Scripture? This research question will take the researcher far beyond simply formalizing six theological statements or compiling a list of a dozen theological truths that can be gleaned from the prologue, the speeches, and the epilogue! This question will provide an opportunity for you to revisit what we have done this week. This question will require you to wrestle with what you have read in the biblical text and what you have come to understand from our discussion of the biblical text. This question will require you to contemplate how the insight you have gained must now affect and inform what you believe and affirm about God. This question may affect how you live your life before God from this point on. Subsidiary questions you will want to answer as a way of answering the basic research question are these: What is the theological contribution of the book of Job canonically? How does Job (the book) function thematically in relation to the other wisdom books and books of poetry? How does Job figure in the rest of the Old Testament (e.g., Ezekiel 14:14, 20)? How has Job (the man? the book?) been understood in the New Testament as evidenced by citation or allusion to Job (e.g., James 5:11, and the broader context of the epistle)? How does the book of Job contribute to Old Testament Biblical Theology? What does the book of Job bring to Systematic Theology? How can the book of Job properly be appropriated for doing theology? So, what is the theological contribution of the book of Job?

2.3 Theological Essay: Speech Ethics in the Book of Job

Theology is talk about God. Theological thought about God is thought about a mystery. Most of the book of Job is talk among the friends, giving expression to thought about God. What stands out is that only Job addresses God directly. The language used by Job and his friends is vivid and strong as the dialogue escalates in chapters 3-37. The friends are clear and confident as they give expression to their understanding of God—who He is, what He is like, what He does or does not do. Job’s speech is anguished and bold, but he, too, is clear and confident as he affirms his innocence and seeks to understand what has happened to him. He, too, gives expression to an understanding of God—who He is, what He is like, and what He has, in fact, done! God speaks only after the dialogue has run its course, and what He says about what He has heard from the lips of Job and his friends is astounding, flying in the face of every expectation of exegete and theologian alike. To Eliphaz he declares (42:7): “I am angry with you and your two friends, because you have

not spoken of me what is right, as my servant Job has.” God instructs Eliphaz to take seven bulls and seven rams and to go to Job, whom He identifies twice as “My servant,” and to sacrifice a burnt offering for their own good. Characterizing what they have spoken as foolishness, God concludes by restating the reason for his fury: “You have not spoken of me what is right, as my servant Job has.” Why is God so upset with his only defenders in the book? What we say about God matters! This paper will involve an examination of speech ethics in the book of Job. The fundamental question here is this: How are we to talk about God? The friends are unwavering in their orthodoxy, theologically correct to a fault! But God indicates, in no uncertain terms, that He has a mind to destroy them, because they have not spoken of Him what is right, as His servant Job has. Job, on the other hand, has leveled a number of serious accusations at God, characterizing Him in very unflattering ways (to say the least!). And yet God’s scathing accusation is directed (twice!) at Eliphaz and the friends: “You have not spoken of me what is right, as my servant Job has.” What does the book of Job contribute to our understanding of how we speak about God, and how we speak to God? Even more specifically, more importantly: How are we to talk about God in the context of the suffering of the innocent? Where are the boundaries? How does one speak rightly (or truthfully) about God? Is it possible that good theology can, under certain circumstances, be unethical? How does one communicate the truth about God and communicate it truthfully?! What insight does the book of Job provide to address this weighty issue?

**Summary of Assignment Schedule and Percentage of Course Grade
Arranged by Due Date**

Assignment	Due Date	Course Grade %
Webinar #1	3.7.2019	Absent penalty
Statement of required readings in session 1 – 13 (Job 1-14 & Hartley’s Introduction to 14:22 + completed sections of Study Guide + first complete reading of Job 1-42 in one sitting	4.1.2019	3%+8%+3% =14%
Webinar #2	4.4.2019	Absent penalty
Statement of required readings in session 14 – 23 (Job 15-28 & Hartley 15:1-28:28 + completed sections of Study Guide + second complete reading of Job 1-42 in one sitting	4.29.2019	3%+8%+3% =14%
Statement of required readings in session 24-35 (Job 29-42 & Hartley 29:1-42:17 + completed sections of Study Guide + third complete reading of Job 1-42 in one sitting	6.3.2019	3%+8%+3% =14%
Statement of the fourth complete reading of Job (1-14; 15-28, and 29-42)	6.3.2019	3%
Statement of preaching date & biblical text	6.20.2019	---
Written notes on Exegetical Study, Sermon manuscript and 3 preaching evaluations	7.22.2019	30%
Webinar #3	7.25.2019	Absent penalty
Essay	8.19.2019	25%

Assignment Submission Guidelines

10. Assignments can be written in either Chinese or English. For Chinese, use 《学术研究与写作（简体版）——圣经、神学与教牧学研究手册》（李志秋、张心玮合著，恩道出版社，2017） for formats; for English: *A Manual for Writers of Research Papers, Theses, and Dissertation* (9th ed. Kate L. Turabian. Chicago: The University of Chicago Press, 2018).
11. Title and footnotes can be included in the word count for the assignment. Bibliography should not be included.
12. Follow 《学术研究与写作》第 54-115 页“注释-书目格式” for formats of quotations and footnotes. 《TTi 中文专文规范》 is obsolete as of June, 2017.
13. Assignments must be the student's original work and excessive quotations are discouraged. In discussions that involve biblical text, mere words, phrases, or biblical references are sufficient. Quotations from scholarly works should also be concise. Block quotations should be used sparingly, limited to three or four lines.
14. If plagiarism is detected in any part of an assignment, it will not be graded, and an “F” (fail) would be recorded as the final grade for the course. If plagiarism is repeated, the student's admission status is revoked, and re-application is necessary to become a student.
15. Beijing time is used in all assignment submission deadlines and class activities.
16. If an assignment cannot be submitted on time due to health, ministry, or other extraordinary reason, the student must apply for an extension from the Academic Office Jiaowuzu@timotai.org no less than seven (7) days before the deadline. Explain your reason and specify the length of your extension. Normally, maximum extension is seven [7] days. Late assignments will not be accepted without prior application and the granting of an extension.
17. Pre-course assignments must be completed in full before a student attends the Hong Kong seminar. Non-completion will be regarded as truancy; tuition and room and board fees already paid will be forfeited, and an “F” (fail) will be recorded as the grade for that course.
18. If a student is unable to attend a webinar on time due to health, ministry, or other extraordinary reason, he or she must email the Academic Office at least three (3) days in advance with a detailed explanation. Missing two webinars will be regarded as truancy and the student will not be allowed to attend the Hong Kong seminar. Paid tuition and room and board fees will also be forfeited.



Dennis R. Magary is Chairman of the Department of Old Testament and Semitic Languages and Professor of Old Testament and Semitic Languages at Trinity Evangelical Divinity School in Deerfield, Illinois. He has been on the Trinity faculty since 1984. Dr. Magary received the Bachelor of Arts from Fort Wayne Bible College, the Master of Divinity from Trinity Evangelical Divinity School, and the Master of Arts and the Doctor of Philosophy in Hebrew and Semitic Studies from the University of Wisconsin-Madison.

Dr. Magary has also taught at Trinity College (Deerfield), the University of Wisconsin-Madison, the Institute of Christian Studies (Madison, WI) and Bethel College (Indiana). He has taught as adjunct professor at the Caribbean Graduate School of Theology (Kingston, Jamaica), Visiting Instructor at Torch Trinity Graduate School of Theology (Seoul, Korea), and professor of Old Testament for Timothy Training International (Hong Kong). In addition to teaching at Trinity, he also serves as a lecturer with the U.S. Center for World Missions and has taught in China and Eastern Europe.

Dr. Magary's publications include chapters contributed to *Seeking Out the Wisdom of the Ancients* (which he also co-edited) and *Preaching the Old Testament* (Baker). Most recently he co-edited *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Post-Modern Approaches to Scripture* (Crossway). He has contributed articles to the *New International Dictionary of Old Testament Theology and Exegesis* and to *Eerdmans Dictionary of the Bible*. He served as a translation consultant and contributor of notes to both the *ESV Study Bible* and *Quest Study Bible*. He also served as a theological advisor and content collaborator for the *Jeremiah Study Bible*. He is a member of the Evangelical Theological Society and the Society of Biblical Literature.

Dr. Magary is a licensed minister in the Missionary Church. Dennis and his wife, Pamela, reside in Vernon Hills, Illinois. They have three married adult children and eleven grandchildren.