

注册截止日期：  
2019 年  
3 月 3 日

提摩太国际教育协会  
**列王纪上下：先知信息**  
课程介绍  
2019 年 6 月 15 - 22 日

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**课程编号：**190668 / OT 7520

**课程学分：**3 学分

### 课程描述

列王纪上下在绝大多数译本中被列为历史书；希腊文圣经最早期的抄本中，该书卷与历代志和尼希米记-以斯拉记同列。在希伯来圣经当中，列王纪属先知书。

列王纪是汇集了先知的记载编写而成。以色列故事中蕴含神的信息，这信息借由以利亚、以利沙、拿单等著名先知以及其他不知名的先知传递出来。列王纪将圣约的价值观和申命记的要求应用到君王和百姓身上，这正是申命记规定的：君王登基作王时，“就要将祭司利未人面前的这律法书（妥拉），为自己抄录一本，存在他那里，要平生诵读，好学习敬畏耶和華他的神。”

（17:18-19）列王纪是一部神学作品。

该卷书的目的并不在于讲述以色列的历史，而在于选取以色列发展过程中的历史事件，将先知信息传达给以色列人。人们总喜欢追逐权力和财富，以此为生命目标，这使得列王纪的信息与任何时代、任何文化都息息相关。

### 课程目标

1. 全面把握列王纪的内容。
2. 明白众先知记录历史年表与君王更替次序的方法。
3. 观察众先知如何选取历史事件来传递信息。
4. 了解妥拉的教导（申命记的吩咐）以及它如何落实在一个民族及其百姓的身上。
5. 探寻列王纪的信息对个人生命以及社会群体生活的影响。
6. 学会在现代语境中传讲列王纪的神学。

### 课程教科书

1. 《丁道尔旧约圣经注释——列王纪（上下）》，作者：魏兹曼。译者：杨长慧。台北：校园书房，2000。（Donald J. Wiseman, *1 & 2 Kings: An Introduction and Commentary*, Tyndale Old Testament Commentaries, Downers Grove: InterVarsity Press, 1993.）
2. 《圣经以色列史》，作者：普罗文、朗、朗文。译者：刘智信、刘林蕴琴、黎静仪、谭达峰。香港：天道书楼。2010。（Iain Provan, V. Philips Long, Tremper Longman III, *A Biblical History of Israel*, second edition, Louisville: Westminster John Knox, 2015.）

### 指定阅读文章

1. 奥格斯特·孔克，《国际释经应用系列：列王纪上下》之导言部分和附录 B：君王年表。（August Konkel, “Introduction,” pages 19–37 in *1 & 2 Kings*, The NIV Application Commentary, Grand Rapids: Zondervan, 2006; *idem*, “Appendix B: The Chronology of Kings,” pages 673–681.）

2. Frank M. Cross, <列王纪之主题与申典历史之结构>, 载于《迦南神话与希伯来史诗: 以色列宗教历史文集》。(Frank M. Cross, “The Themes of the Book of Kings and the Structure of the Deuteronomistic History,” pages 274–289 in *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*, Cambridge: Harvard University Press, 1973.)
3. William W. Hallo, <从夸夸到迦基米施: 从新发现看亚述和以色列>, 载于《圣经考古杂志 2》。(William W. Hallo, “From Qarqar to Carchemish: Assyria and Israel in the Light of New Discoveries,” pages 142–188 in *The Biblical Archaeologist Reader 2*, eds. David Freedman and Edward Campbell, Missoula: a. Scholars Press, 1977; *idem*, *Biblical Archaeologist* XXIII.2 May 1960, 33–61.)

## 课程大纲

1. 前先知书 6 月 15 日周六下午
  - a. 希伯来文和希腊文正典中的前先知书
  - b. 众先知所记录的历史 (“申典历史”)
2. 以色列所在的世界
  - a. 非利士人与亚兰人 (公元前 1000 - 745 年)
  - b. 西部的亚述帝国 (从夸夸到迦基米施: 公元前 853 - 609 年)
  - c. 列王纪里的以色列和犹太年表 (孔克, 年表)
3. 所罗门作王的过渡期 (王上 1:1 - 53) 6 月 16 日周日上午
  - a. 亚多尼雅叛乱
  - b. 拿单干预
  - c. 立所罗门为王
4. 所罗门王位的巩固 (王上 2:1 - 46)
5. 王国的建立 (王上 3:1 - 5:18)
6. 建殿 (王上 6:1 - 7:51a) 6 月 16 日周日下午
  - a. 宣认圣殿的象征意义
  - b. 整座圣殿的建构
  - c. 圣殿里的手工制品
7. 献殿 (王上 7:51b - 9:10)
  - a. 解经讨论: 圣殿与神的临在
  - b. 解经讨论: 圣殿是祷告场所 (参 马太福音 21:13)
  - c. 在基遍第二次见异象
8. 所罗门的统治 (王上 9:11 - 10:29)
  - a. 劳动力供应
  - b. 国际声望
  - c. 商业活动

9. 王国分裂 (王上 11:1 - 43) 6月17日周一上午
- a. 对所罗门的负面评判
  - b. 所罗门的敌人
  - c. 耶罗波安叛乱
10. 北国的建立 (王上 12:1 - 32)
- a. 示剑之乱
  - b. 耶罗波安被立为王
  - c. 另起炉灶的敬拜
11. 指斥耶罗波安的先知审判之语 (王上 12:33 - 13:34)
- a. 预言伯特利的结局
  - b. 先知不顺服而死亡
  - c. 耶罗波安的罪
12. 对以色列和犹大的审判 (王上 14:1 - 31) 6月17日周一下午
- a. 耶罗波安的儿子死亡
  - b. 罗波安的迦南式敬拜
  - c. 埃及示撒的入侵
13. 以色列与犹大的冲突 (王上 15:1 - 16:34)
- a. 以色列与犹大的战争
  - b. 以色列内战
  - c. 暗利王朝的建立
14. 以利亚对抗巴力崇拜 (王上 17:1 - 18:46)
- a. 解经讨论: 巴力与物质主义的问题
  - b. 解经讨论: 亚哈与物质主义的欺骗性
  - c. 以利亚对抗众巴力先知
15. 以利亚对抗以色列 (王上 19:1 - 20:43) 6月18日周二上午
- a. 以利亚在西奈山接受任务
  - b. 撒玛利亚的战斗
  - c. 亚弗的战斗
16. 拿伯的葡萄园 (王上 21:1 - 29)
- a. 用法律手段谋杀拿伯
  - b. 亚哈遭审判
  - c. 对亚哈统治的评价
17. 以色列与犹大结盟 (王上 22:1 - 50)
- a. 联手攻打基列的拉末
  - b. 米该雅的致命预言
  - c. 约沙法作王
18. 以利沙接过以利亚的外衣 (王上 22:51 - 王下 2:25) 6月19日周三上午
- a. 以利亚谴责亚哈谢
  - b. 以利亚离开
  - c. 以利沙得到确认

19. 以利沙的先知工作 (王下 3:1 - 4:44)
- 先知保证：摩押必败
  - 与摩押交战
  - 先知带来生命
20. 亚兰强大期间与先知的交锋 (王下 5:1 - 6:23)
- 医治亚兰将军 (乃幔)
  - 先知的信使遭审判 (基哈西)
  - 拯救以色列脱离亚兰军队
21. 各国原有政权的解体 (王上 6:24 - 8:29) 6月19日周三下午
- 撒玛利亚饥荒
  - 大马士革的便哈达败亡
  - 耶路撒冷统治的失败
22. 暗利王朝的终结 (王下 9:1 - 10:36)
- 耶户在耶斯列发动政变
  - 亚哈全家被处决
  - 清除巴力崇拜
23. 犹大复兴 (王下 11:1 - 12:21)
- 祭司耶何耶大的谋划
  - 约阿施在位时修复圣殿
  - 亚兰王哈薛入侵
24. 以色列鼎盛期 (王下 13:1 - 14:29) 6月20日周四上午
- 亚兰强盛期的终结
  - 以色列辖制犹大
  - 耶罗波安帝国
25. 亚述强大势力之兴起 (王下 15:1 - 16:20)
- 乌西亚统治的长久与稳定
  - 耶户家族败落时撒玛利亚陷入混乱
  - 亚哈斯治下的犹大陷入混乱
26. 亚述控制巴勒斯坦地区 (王下 17:1 - 19:7)
- 以色列在何细亚统治时灭亡
  - 希西家极力复兴犹大
  - 西拿基立围困耶路撒冷
27. 希西家的信心 (王下 19:8 - 20:21) 6月20日周四下午
- 希西家的祷告
  - 以赛亚介入
  - 希西家得医治后又背道
28. 列王纪和以赛亚书里的希西家 (平行经文：以赛亚书 36 - 39)
- 王下 20:1 - 11 解经
  - 以赛亚书 38:1 - 8, 21 - 22 解经
  - 希西家故事在圣经叙事当中的作用

29. 亚述强势之下圣殿的兴衰 (王下 21:1 - 22:20)

- a. 玛拿西治下圣殿遭亵渎
- b. 耶路撒冷的政治乱局
- c. 约西亚洁净圣殿

30. 约西亚的成与败 (王下 23:1 - 30)

6月21日周五上午

- a. 重新确立圣约
- b. 庆祝逾越节
- c. 约西亚惨死

31. 巴比伦控制耶路撒冷 (王下 23:31 - 24:17)

- a. 巴比伦诸王年代顺序
- b. 诸王在耶路撒冷登位
- c. 犹太第一次被掳

32. 耶路撒冷被毁 (王下 24:18 - 25:30)

- a. 西底加背叛巴比伦
- b. 犹太王室被处决
- c. 杀死基大利的阴谋

33. 耶利米与列王纪

6月21日周五下午

- a. 王下 25:1 - 30 的总体解经
- b. 比较耶利米书 39:1 - 10; 52:4 - 34
- c. 文学史讨论

34. 列王纪的文学功能

- a. 申命记与前先知书
- b. 前先知书的发展
- c. 历史性先知预言的神学目标

35. 历史与神学

- a. 批评(鉴别)学派对圣经著作的评估
- b. 古人撰史的方法
- c. 使用列王纪构建一部以色列历史

## 研习题

### 先知与历史

1. 列王纪属于一个更大的叙事，这一叙事始于约书亚记，从以色列人进入迦南地开始。士师时代(到撒母耳时为止)是哪一段时间? 以色列国从耶罗波安到何细亚是哪一段时间? 从希西家到西底家又是哪一段时间?
2. 试举出以色列在以上所列的各个时期内所遭受的一到两种威胁。这些威胁到以色列生存的因素可能是政治方面的，也可能是属灵方面的。试举出以上所列各个时期内以色列的两到三个关键发展。
3. 列王纪所记录的历史涵盖了大约 450 年。王上 16:23 至王下 10:38 讲述了公元前 883 年至 841 年的以色列历史，大致涵盖了暗利王朝的 40 年时间。为什么作者用接近全书三分之一的篇幅(47 章当中的 17 章)来叙述只占整个列王时代约十分之一时间的的事件呢? 对作者来说，这 40 年何以如此重要?
4. 以色列在迦南地的生活始于西奈之约的更新，这是照着申命记 27 章的吩咐，而且根据约书亚记 24 章，这次圣约更新的确得到了落实。圣约应该决定了以色列人在迦南地的生活方

式。在以色列诸王和犹大诸王当中，圣约什么时候显得很重要？请举具体经文为例。通常情况下，圣约在以色列中地位如何？

5. 在你看来，列王纪作者希望读者从他们的记载当中汲取什么主要教训？这些信息与你所在的世界和你所做的工作有何关联？

## 联合王国

1. 对比大卫和所罗门的统治。对大卫而言，联合王国的最大挑战有哪些？对所罗门的王国来说，最大的挑战有哪些？这两代王国最大的成就各是什么？
2. 在王上 3:4 - 14，主耶和華向所罗门显现，在王上 9:1 - 9 主再次向他显现。这两次显现分别是在什么情况下发生的？这两次传达给所罗门的信息有何不同？每次显现的目的何在？关于所罗门和他的统治，这两次显现向我们说明了什么？
3. 关于所罗门的记载用了很大篇幅叙述他的建筑工程。所罗门实施了哪些工程？他用什么方法提供这些工程所需的材料和劳动力呢？各个工程化了多长时间？所罗门的建筑工程全部完成以后，锡安的面貌是怎样的？
4. 在锡安的建造当中，核心部分是圣殿，尽管与其他建筑相比，圣殿规模很小。这座圣殿内不同区域的尺寸是多少？所罗门为圣殿所造的主要物品有哪些？这些特色各异的物品有何功用？根据所罗门献殿时的长篇祷告来看，这座圣殿最主要的意义是什么？
5. 为什么所罗门统治最后的光景如此糟糕？根据书中的叙述，这是突然发生的变化吗？还是开始就有端倪，后来逐步发展所致？所罗门的智慧已成为传奇。你觉得他是一位有智慧的君王吗？列王纪的叙述者对他的评价如何？

## 以色列国

1. 以色列是在怎样的环境当中分裂出去成为独立王国的，试加以描述。这些事是怎么发生发展的？这些事是必然和正当的吗？谁要为这个冲突负责？在圣经叙事者看来，这些事原本应当怎样处理？
2. 以色列王国建立起来，与犹大分庭抗礼，其后发生了哪些变化？这些变化的目的何在？着手进行这些变革的人为什么认为这些变化是积极的？圣经叙事者在对以色列发生的这些变化进行评价时，一再反复使用哪些关键短语？
3. 以色列国有哪两个主要的王朝，它们的年代分别是多少？这两个王朝主要有哪些政治功绩？它们最后败亡的原因分别是什么？
4. 根据列王纪的记载，哪些事件导致了以色列国的终结？哪几位亚述君王与以色列的败亡有关？这几位亚述王分别采取了哪些举措，致使以色列逐步沦为亚述的附庸，最后彻底臣服？
5. 当以色列在亚述强权底下灭亡时，以色列周边各族，例如腓尼基人、亚兰人和非利士人的城邑遭遇了怎样的命运？以色列本来可以避免被掳的命运吗？如果可以，他们本可用什么方法做到这一点呢？根据先知在列王纪里的讲论，他们是怎样评价以色列的陷落的？

## 犹大国

1. 与以色列相反，犹大还有几位贤君。他们是谁？统治年代分别是什么？他们各自的功绩是什么？
2. 希西家据说是历世历代犹大君王里最忠信的一位（王下 18:5 - 7），然而大卫家族最终注定要被掳就是因为希西家的不信（20:12 - 19）。既然他的大不信导致如此毁灭性的后果，他怎能被称为最忠信的一位呢？
3. 玛拿西在位时，大环境是怎样的？他的什么行为致使犹大无法逃脱被掳的命运（就如王下 24:1 - 4 所言）？关于玛拿西的统治，请对比历代志下 33 的描述。你如何评价玛拿西的成就？
4. 约西亚改革期间发生了那些重大事件？“律法书”是什么？发现此书有什么影响？约西亚有哪些成功之处和失败之处？
5. 请描述耶路撒冷城最后几年的情形。它为何会遭到巴比伦的围困？此次围城持续了多久？巴比伦征服耶路撒冷以后采取了那些举措以维持对犹大的控制？

## 课程作业

### 课前作业：（占课程评分的 40%）

#### A. 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14日，（周四）8 - 9:30pm（北京时间）

第2次线上研讨会：2019年4月25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）

#### B. 阅读圣经：按照魏兹曼的历史年表阅读圣经(第 28-29 页)（占课程评分的 10%）。根据提供的模板于 2019 年 3 月 11 日前上交一份阅读声明，说明是否已经完成指定阅读内容以及使用了多少时间完成这部分阅读内容。

1. 撒母耳记下 7:1—列王纪上 2:11（大卫作王）
2. 列王纪上 2:12—21:29（与推罗结盟、与亚兰争战）
3. 列王纪上 22:1—列王纪下 11:20（暗利王室终结）
4. 列王纪下 12:1 - 25:30（以色列和犹大的终结）

#### C. 指定阅读与参考阅读：

##### 1. 列王纪上下之导言：（占课程评分的 15%）

- a. 《国际释经应用系列：列王纪上下》之导言部分。
- b. 〈列王纪之主题〉，载于《迦南神话与希伯来史诗》。
- c. 《丁道尔旧约圣经注释——列王纪（上下）》之导言部分，作者：魏兹曼。

在谷歌或百度上搜寻 “Donald John Wiseman” 和 “Frank M. Cross”。阅读奥格斯特·孔克博士的简历。这第一部分的阅读完成之后，请写一篇小结（500 英文字或者 1000 中文字）。不必总结你读到和搜索到的所有内容，只需总结其中让你觉得新鲜和震撼的部分。小结的末段请你说一说你对本课程的期待。根据提供的模板于 2019 年 4 月 1 日前上交一份阅读声明，说明你已经完成多少阅读内容以及使用了多少时间。

##### 2. 历史：（占课程评分的 15%）

- a. “王国早期”——《圣经以色列史》第 8 章。
- b. “从夸夸到迦基米施：从新发现看亚述和以色列”。
- c. 《国际释经应用系列：列王纪上下》之附录 B：君王年表。
- d. “王国后期：所罗门时期”——《圣经以色列史》第 9 章。
- e. “王国后期：王国分裂时期”——《圣经以色列史》第 10 章。

写作并提交一份阅读报告，说明上文指定的圣经段落中所发生的关键政治事件。使用你所阅读的历史资料，包括圣经当中未有提及的相关事件的外部因素。这份报告应当简单扼要地概述以色列历史，事件发展应依循清晰的年代次序，字数为 500 英文字或者 1000 中文字。根据提供的模板于 2019 年 5 月 13 日前提交这份报告以及一份阅读声明，说明你已经完成了多少阅读内容以及使用了多少时间。

### 课后作业（占课程评分的 60%）

#### A. 实践：从以下所列的经文当中选取一段，预备并宣讲一篇释经讲道。（占课程评分的 30%）。

1. 请在参加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。
2. 阅读并回答所有的经文观察题，然后再构思讲章。“观察题”（见下）意在帮助你建构并写作讲章。（更多信息可以参考下发的资料“归纳法查经之观察题”。）请将你对每个问题的回答完整地写下来，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。
3. 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。

### 讲道经文选项之一：列王纪上 7:51 - 8:30

#### 观察题：

1. 这段经文的主题是什么？（欲了解背景，请阅读诗篇 132）
2. 王上 7:13-51 和 8:31 - 66 里的信息对你理解这段经文有何帮助？
3. 叙述（故事）传达了作者想要传达的信息。这段叙述照此顺序展开，对于推动作者最关切的主题有什么作用？
4. 研究“柜”和“约”这两个词。两者之间有何关联？约柜里的物件如何表明了约柜的功能和目的？
5. 诗歌体的经节尤其重要。12 - 13 节是诗歌体。这几行诗歌向我们揭示了有关神的什么信息（这些信息对于我们理解圣约和圣殿是至关重要的）？
6. 古代社会都有结构相似的神殿。这些神殿的功用是什么？圣经讲到的这座圣殿与那些神殿有何相似之处和不同之处？
7. 以色列的神与所有其他神明都不同，因为他存在于受造界之外（王上 8:27）。若果真如所罗门所言，圣殿绝对容不下神，那么圣殿教导了我们什么有关神临在的道理呢？所罗门的祷告向我们揭示了什么有关圣殿功用的道理呢？

### 讲道经文选项之二：列王纪上 17:1 - 18:19

#### 观察题：

1. 巴力是雨水和雷电之神。这段叙述中每一部分都与干旱和食物短缺有关，但这并非主题。什么才是这段叙述的主题呢？
2. 以利亚在 17 章出场，颇为突兀。他出场之前，经文讲到暗利王朝的起头。这个故事里非常突出的人物是耶洗别，她是腓尼基王的女儿。这一信息如何展现出这个故事的背景？18 章里的后续发展怎样总结了这个故事的重点？
3. 撒勒法的寡妇这一段对于整个叙述的发展起到什么作用？撒勒法在哪里？这一点对这个故事有何重要性？
4. 研究 18:17 - 18 里“使……遭灾”一词。比较该词在约书亚记 6:18 和 7:25 里的用法【编者按：该词在中文和合本里的这两处均译为“连累”】。亚哈与以利亚都用这个词，表达什么意思？
5. 为什么 18:17 的话对亚哈来说自相矛盾？为什么他不必问这话？为什么他如此自相矛盾？
6. 以色列为什么与腓尼基人有关联？回溯到所罗门，这种关系为什么既有好处又有危险？
7. 这个故事凸显了整个列王纪叙事里的一个重要主题。这个主题是什么？这里的故事怎样显明这个问题？

### B. 专文：两篇专文都必须完成。（占课程评分的 30%）

#### 1. 以色列历史（占课程评分的 10%）：

鉴于学界所认为的圣经成书时间以及圣经证据的可靠性，学界长期以来都在讨论圣经资料是否适合用于撰写历史。请阅读普罗文、朗、朗文所编写的以色列史导言部分有关这一内



容的讨论：“知道和相信：对过往之事的信心”（第2章）、“了解以色列历史”（第3章）、“叙事与历史”（第4章）、“圣经所记载的以色列历史（第5章）”。

写一段小结（大约500英文字或者1000中文字），简要说明这几位作者为什么认为可以用圣经资料来撰写一部以色列历史。根据提供的模板，于2019年8月5日前提交这份小结以及一份阅读声明，说明你已经完成了多少阅读内容以及使用了多少时间。

## 2. 历史与神学（占课程评分的20%）：

讲述列王纪故事的一个主要目的很明显是为了解释以色列和犹大为何被掳。尽管历史可以解明此事的政治原因，但圣经作者一致认为无论敌人军队多么强大，神都可以争战得胜，就如他战胜法老一样。

写一篇专文（约2000英文字或者4000中文字），说明圣经作者是怎样证明他们所认为的以色列被掳的原因。他们笔下有否留出任何空间为以色列提供未来的盼望？他们相信神会如何展开拯救？根据提供的模板，于2019年8月19日前提交这份小结以及一份阅读声明，说明你已经完成了多少阅读内容以及使用了多少时间。

### 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：与教牧教学研究手册》（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](mailto: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。



奥古斯特·孔克于1972年在加拿大门诺教会（当时名为加拿大门诺联合会）受按立。1971至1982年期间，他在霍赫菲尔德（Hochfeld）的伯特利·伯格他勒尔门诺教会

（Bethel Bergthaler Mennonite Church）牧会，现于安大略汉密尔顿的麦克马斯特神学院（McMaster Divinity College）担任旧约教授。他是奥特本的普罗维登斯大学学院和神学院（Providence University College and Seminary）荣休校长。他于2001至2012年期间在该校担任校长。1984年他初到普罗维登斯神学院时担任旧约教授。他是圣经新

普及译本（New Living Translation）的译者之一，为新普及译本的研读本撰写过历代志注解，为圣经英文标准译本（English Standard Version）的研读本撰写过约伯记注解。他还参与编写了《新国际词典：旧约神学与解经》（New International Dictionary of Old Testament Theology and Exegesis, Zondervan）。他出版的注释书包括：约伯记注释（Tyndale Press）、列王纪上下注释（Zondervan），以及历代志上下注释（Herald Press）。他在经文鉴别学与圣经神学方面的专门研究也有著述发表。他最近主要在为圣经英文标准版撰写申命记注释，预计将于2019年完成。

孔克与妻子埃斯特现居安大略巴黎镇。他们的四个子女均已成年，分别居住在安大略、英格兰和危地马拉。孙辈八人，最大的十三岁，最小的九岁，他们让祖父母颇为忙碌，尤其是要经常欣赏他们的才艺，包括足球、体操、长笛和小提琴才艺。孙辈中间有五人住在安大略的布兰特福德，三人住在英格兰的谢菲尔德。在埃斯特的努力下，孔克尚未变成脾气古怪的老爷爷。

Registration  
Deadline:  
March 3, 2019

Timothy Training International  
**1 & 2 Kings: A Prophetic Message**  
Course Syllabus  
June 15–22, 2019

**Instructor:** August H. Konkel (Ph. D.), McMaster Divinity College, Hamilton, Ontario, Canada.

**Course Code:** 190668 / OT 7520

**Course Credit:** 3 semester hours

### Course Description

The book of Kings is set apart as a history in most translations; it is placed together with Chronicles and Ezra-Nehemiah in the earliest codices of the Greek Bible. In the Hebrew Bible Kings is counted among the prophets.

Kings is composed from prophetic records; the divine message of the story of Israel is conveyed through prophetic personalities such as Elijah, Elisha, Nathan and various unnamed prophets. The book of Kings applies the covenant values and requirements of Deuteronomy to the king and his people, as required in the book of Deuteronomy: when the king reigns on his throne, “he shall write for himself a copy of this Instruction (*Torah*) on a scroll before the Levitical priests; it shall be with him and he shall read it all the days of his life so he may learn to fear the Lord” (17:18–19 Kings is a theological composition.

Its purpose is not to relate the events of Israel as a history, but to use selected historical developments to convey the message of the prophets to Israel. The proclivity to make the pursuit of power and wealth the primary object of life goals makes the message of Kings relevant over all periods of time and across all cultures.

### Course Objectives

7. To have a comprehensive grasp of the content of the book of Kings
8. To follow the method of the prophets in recording chronology and the sequence of kings
9. To observe the objectives of the prophets in selecting the events they choose to convey their message
10. To understand the teaching of the *Torah* (instruction of Deuteronomy) and its application to a nation and its people
11. To discover the message of Kings for the life of individual persons and the collective association of individuals in a society.
12. To learn to preach the theology of Kings in a modern context

### Course Textbooks

3. Donald J. Wiseman, *1 & 2 Kings: An Introduction and Commentary*, Tyndale Old Testament Commentaries, Downers Grove: InterVarsity Press, 1993.
4. Iain Provan, V. Philips Long, Tremper Longman III, *A Biblical History of Israel*, second edition, Louisville: Westminster John Knox, 2015.

## Required Additional Readings

4. August Konkel, “Introduction,” pages 19–37 in *1 & 2 Kings*, The NIV Application Commentary, Grand Rapids: Zondervan, 2006; *idem*, “Appendix B: The Chronology of Kings,” pages 673–681.
5. Frank M. Cross, “The Themes of the Book of Kings and the Structure of the Deuteronomistic History,” pages 274–289 in *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*, Cambridge: Harvard University Press, 1973.
6. William W. Hallo, “From Qarqar to Carchemish: Assyria and Israel in the Light of New Discoveries,” pages 142–188 in *The Biblical Archaeologist Reader 2*, eds. David Freedman and Edward Campbell, Missoula: a. Scholars Press, 1977; *idem*, *Biblical Archaeologist* XXIII.2 (May 1960) 33–61.

## Lecture Schedule

1. The Former Prophets *Saturday June 15 PM*
  - a. Hebrew and Greek Canons of the Former Prophets
  - b. History as Recorded by the Prophets (“Deuteronomistic History”)
2. The World of Israel
  - a. Philistines and Arameans (1000–745 B.C.)
  - b. Assyrian Empire in the West (Qarqar to Carchemish: 853–609 B.C.)
  - c. Chronology of Israel and Judah in Kings (Konkel, Chronology)
3. Transition to the Rule of Solomon (1 Kings 1:1–53) *Sunday June 16 AM*
  - a. Revolt of Adonijah
  - b. Intervention of Nathan
  - c. Installation of Solomon
4. Consolidation of Solomon’s Rule (1 Kings 2:1–46)
  - a. Last words of David
  - b. Consolidation of the throne
  - c. Consolidation of the military
5. Establishment of the Kingdom (1 Kings 3:1–5:18)
  - a. First Vision at Gibeon
  - b. Kingdom of Solomon
  - c. Alliance with Phoenicia
6. Construction of the temple (1 Kings 6:1–7:51a) *Sunday June 16 PM*
  - a. The Confession of Temple Symbolism
  - b. The Construction of the Temple Complex
  - c. Artifacts of the Temple
7. Temple Dedication (1 Kings 7:51b–9:10)
  - a. Exegetical discussion: The Temple and the Presence of God
  - b. Exegetical discussion: The Temple as a Place of Prayer (cf. Matthew 21:13)
  - c. Second Vision at Gibeon
8. Reign of Solomon (1 Kings 9:11–10:29)
  - a. Labor Provisions
  - b. International Fame
  - c. Commercial Activity

9. Division of the Kingdom (1 Kings 11:1–43) *Monday June 17 AM*
- a. Judgment Against Solomon
  - b. Enemies of Solomon
  - c. Revolt of Jeroboam
10. Establishment of the Northern Kingdom (1 Kings 12:1–32)
- a. Revolt at Shechem
  - b. Jeroboam Made King
  - c. Establishment of Alternate Worship
11. Prophetic Judgment Against Jeroboam (1 Kings 12:33–13:34)
- a. Prediction of the End of Bethel
  - b. Death of the Disobedient Prophet
  - c. Sin of Jeroboam
12. Judgment Against Israel and Judah (1 Kings 14:1–31) *Monday June 17 PM*
- a. Death of Jeroboam’s Son
  - b. Canaanite Worship of Rehoboam
  - c. Invasion of Shishak of Egypt
13. Conflict of Israel and Judah (1 Kings 15:1–16:34)
- a. War Between Israel and Judah
  - b. Civil War in Israel
  - c. Establishment of Dynasty of Omri
14. Elijah Confronts the Baal Cult (1 Kings 17:1–18:46)
- a. Exegetical Discussion: Baal and the Problem of Materialism
  - b. Exegetical Discussion: Ahab and the Deception of Materialism
  - c. Elijah Confronts Baal Prophets
15. Elijah Confronts Israel (1 Kings 19:1–20:43) *Tuesday June 18 AM*
- a. Commission of Elijah at Sinai
  - b. Battle at Samaria
  - c. Battle at Aphek
16. Naboth’s Vineyard (1 Kings 21:1–29)
- a. Judicial Murder of Naboth
  - b. Judgment Against Ahab
  - c. Assessment of Ahab’s Rule
17. Alliance of Israel and Judah (1 Kings 22:1–50)
- a. Alliance Against Ramoth Gilead
  - b. Fateful Prophecy of Micaiah
  - c. Reign of Jehoshaphat
18. Elisha Receives Mantel of Elijah (1 Kings 22:51–2 Kings 2:25) *Wednesday June 19 AM*
- a. Elijah Condemns Ahaziah
  - b. Departure of Elijah
  - c. Confirmation of Elisha
19. Prophetic Work of Elisha (2 Kings 3:1–4:44)
- a. Prophetic Assurance of Victory Over Moab
  - b. Military Encounter with Moab
  - c. Prophetic Provision of Life
20. Encounters During Aramean Domination (2 Kings 5:1–6:23)
- a. Healing of an Aramean General (Naaman)
  - b. Judgment Against a Prophetic Messenger (Gehazi)

c. Deliverance from an Aramean Army

21. Demise of Governments (2 Kings 6:24–8:29) *Wednesday June 19 PM*  
a. Famine in Samaria  
b. Collapse of Ben-Hadad in Damascus  
c. Failure of Rule in Jerusalem
22. End of the Dynasty of Omri (2 Kings 9:1–10:36)  
a. Coup of Jehu at Jezreel  
b. Execution of the House of Ahab  
c. Purging of the Baal Cult
23. Restoration of Judah (2 Kings 11:1–12:21)  
a. Conspiracy of Jehoiada the Priest  
b. Temple Restoration Under Joash  
c. Invasion of Hazael the Aramean
24. Zenith of Israel (2 Kings 13:1–14:29) *Thursday June 20 AM*  
a. End of Aramean Domination  
b. Israelite Domination of Judah  
c. Empire of Jeroboam
25. Rise of Assyrian Domination (2 Kings 15:1–16:20)  
a. Stability of Long Reign of Uzziah  
b. Turmoil in Samaria as House of Jehu Falls  
c. Chaos in Judah Under Ahaz
26. Assyrian Control Over Palestine (2 Kings 17:1–19:7)  
a. End of Israel Under Hosea  
b. Hezekiah Seeks to Restore Judah  
c. Sennacherib Lays Siege to Jerusalem
27. Faith of Hezekiah (2 Kings 19:8–20:21) *Thursday June 20 PM*  
a. Prayers of Hezekiah  
b. Intervention of Isaiah  
c. Healing and Betrayal of Hezekiah
28. Hezekiah in Kings and Isaiah (Parallel of Isaiah 36–39)  
a. Exegesis of 2 Kings 20:1–11  
b. Exegesis of Isaiah 38:1–8, 21–22  
c. Function of Hezekiah Story in Biblical Narrative
29. Temple Fortunes Under Assyrian Power (2 Kings 21:1–22:20)  
a. Temple Desecration Under Manasseh  
b. Political Turmoil in Jerusalem  
c. Temple Cleansing of Josiah
30. Success and Failure of Josiah (2 Kings 23:1–30) *Friday June 21 AM*  
a. Renewal of the Covenant  
b. Celebration of the Passover  
c. Tragic Death of Josiah
31. Babylonian Control of Jerusalem (2 Kings 23:31–24:17)  
a. Chronicles of the Babylonian Kings  
b. Appointment of Kings in Jerusalem  
c. First Exile of Judah
32. Destruction of Jerusalem (2 Kings 24:18–25:30)

- a. Revolt of Zedekiah Against Babylon
- b. Execution of Royal House Judah
- c. Conspiracy Against Gedaliah

33. Jeremiah and Kings

*Friday June 21 PM*

- a. General Exegesis of 2 Kings 25:1–30
- b. Comparison of Jeremiah 39:1–10; 52:4–34
- c. Consideration of Literary History

34. Literary Function of Kings

- a. Deuteronomy and the Former Prophets
- b. Development of the Former Prophets
- c. Theological Goal of Historical Prophecy

35. History and Theology

- a. Critical Assessments of Biblical Writings
- b. Ancient Methods of History Writing
- c. Use of Kings for a History of Israel

### **Study Questions for the Lectures**

#### *Prophecy and History*

1. Kings is part of a narrative that begins in Joshua with the entrance of Israel into the land of Canaan. What is the time period of judges until Samuel? How long is it from Samuel to Solomon? What is the time from Jeroboam to Hosea in Israel? What is the time from Hezekiah to Zedekiah?
2. Name one or two threats to Israel in each of the time periods above. These can be political or spiritual dangers for the survival of Israel. Name two or three key developments in each of these eras.
3. The books of Kings cover approximately 450 years of history. 1 Kings 16:23–2 Kings 10:38 tell about Israel from 883 to 841, approximately 40 years of time during the dynasty of Omri. Why are 17 chapters out of 47, almost one-third of the whole composition, devoted to about one-tenth of the whole time of Kings? What is so important about these 40 years to the authors?
4. Israel began life in Canaan with a renewal of the covenant of mount Sinai, as instructed in Deuteronomy 27 and carried out in Joshua 24. The covenant is supposed to govern their way of life in the land. When does the covenant seem to be important amongst all the kings of Israel and Judah? Give examples from textual references. What is the usual role of the covenant in Israel?
5. What for you is the main lesson the authors of Kings want readers to learn from their accounts? How is this message relevant to your world and to your work?

#### *The United Kingdom*

1. Contrast the reigns of David and Solomon. What are the greatest challenges to the united kingdom for David? What are the greatest threats to the kingdom for Solomon? What is the greatest achievement for each of them?
2. The Lord appears to Solomon at Gibeon in 1 Kings 3:4–14 and again in 1 Kings 9:1–9. What is the occasion of each of these appearances? How is the message for Solomon different on each of these occasions? What is the purpose of each of these visions? What are they to teach us about Solomon and his reign?

3. A great deal of the account of Solomon is taken up with his building projects. What were the projects that Solomon undertook? How did he provide for materials and labor to complete his projects? How long did the various projects take? How does Zion appear when Solomon is done all his building?
4. The temple is the central focus of the buildings on Zion, though it is very small in comparison to the others. What are the dimensions of the various areas of the temple? What are the main artifacts that Solomon builds for the temple? What is the purpose of all these different features? What seems to be the main significance for Solomon in the dedication of the temple according to his lengthy prayer?
5. Why does Solomon's reign end so badly? According to the narrative, was this a sudden change or had the problems been developing from the very beginning? Solomon is legendary for his wisdom. Would you describe him as a wise king? What is the assessment of the narrator in Kings?

### *The Kingdom of Israel*

1. Describe the circumstances of the formation of Israel as a separate kingdom. Why did these developments take place? Were they necessary and justified? Who was responsible for the conflict? What should have been done differently from the viewpoint of the biblical narrator?
2. What changes were brought into effect with the establishment of the kingdom of Israel as opposed to Judah? What was the purpose of these changes? Why were they thought to be positive by those that brought about the changes? What are the key phrases the biblical narrators repeat in their evaluation of these changes in Israel?
3. What are the two main dynasties of the kingdom of Israel and what are their dates? What are the main political achievements of each of these dynasties? What are the reasons why they come to an end?
4. According to Kings, what are the events which bring the kingdom of Israel to an end? Which of the Assyrian kings are involved in the demise of Israel and what successive steps do the various kings initiate in reducing Israel to complete subservience to Assyria?
5. When Israel came to an end under Assyria, what was the fate of the other nations around Israel, such as the Phoenicians, Arameans, and Philistine cities? Could the exile of Israel have been avoided? If so, how could it have been achieved? What is the prophetic assessment of the fall of Israel according to their speeches in Kings?

### *The Kingdom of Judah*

1. In contrast to Israel, Judah is characterized as having some good kings. Who were these good kings, what are the dates of their reigns, and what were their accomplishments?
2. Hezekiah is said to be the most faithful king of all time (2 Kings 18:5–7), yet in the end the house of David is doomed to exile because of his unfaithfulness (20:12–19). How can he be called the most faithful king when this great unfaithfulness had such devastating consequences?
3. What were the circumstances of the reign of Manasseh? What did he do that made the exile of Judah inevitable, as is stated in 2 Kings 24:1–4)? Compare his reign as described in 2 Chronicles 33. How would you assess the achievements of Manasseh?
4. What significant events take place during the reforms of Josiah? What is the “book of the Law” and what is the effect of its being found? What are the successes and failures of Josiah?



5. Describe the last years of the city of Jerusalem. Why does it come to be under siege by the Babylonians? How long is the siege? What steps do the Babylonians take to maintain control of Judah after the city is conquered?

## Course Assignments

### Pre-course Assignments: (40% of the course grade)

#### A. 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; two absences will disqualify you from coming to the seminar.

Webinar #1: March 14, 2019 (Thursday) 8–9:30pm (Beijing Time)

Webinar #2: April 25, 2019 (Thursday) 8–9:30pm (Beijing Time)

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

#### B. Scripture readings: Follow the historical chronology of Wiseman in your scripture readings (pages 28–29) (10% of the course grade). Submit a statement by March 11, 2019, via the template provided, indicating how much you have read and how many hours you have spent in your readings.

1. 2 Samuel 7:1–1 Kings 2:11 (Reign of David)
2. 1 Kings 2:12–21:29 (Alliance with Tyre and War with Aram)
3. 1 Kings 22:1–2 Kings 11:20 (End of the Royal House of Omri)
4. 2 Kings 12:1–25:30 (End of Israel and Judah)

#### C. Textbook and additional readings:

1. Introduction to 1 & 2 Kings: (15% of the course grade)
  - a. “Introduction,” *NIV Application Commentary*, pages 19–37A
  - b. “Themes of the Book of Kings,” *Canaanite Myth and Hebrew Epic*, pages 274–289
  - c. “Introduction,” *1 & 2 Kings* by D. Wiseman

Google/Baidu “Donald John Wiseman” and “Frank M. Cross”. Read the biography of Dr. August Konkel. Write a summary from your introductory readings in 500 English words or 1000 Chinese words 中文字. You do not need to summarize all the contents in your readings and google/baidu search, only knowledge that is new and striking to you. Include a last paragraph describing what you expect to learn from this course. Submit your summary and a statement by April 1, 2019, via the template provided, indicating how much you have read and how many hours you have spent in your reading.

2. History: (15% of the course grade)
  - a. “Early Monarchy” – Chapter 8 in *Biblical History of Israel*
  - b. “From Qarqar to Carchemish: Assyria and Israel in the Light of New Discoveries”
  - c. “Appendix B: The Chronology of Kings,” pages 673–681 in *NIV Application Commentary*
  - d. “Later Monarchy: Solomon” – Chapter 9 in *Biblical History of Israel*

e. “Later Monarchy: The Divided Kingdoms” – Chapter 10 in *Biblical History of Israel*

Submit a written report explaining the key political events that took place in each of the Scripture sections assigned. Using the resources of your history readings, include some of the external factors to events not mentioned in the Scriptures. Write the report as a brief summary of a history of Israel with a clear chronology developed in sequence. This report should be about 500 English words or 1000 Chinese words 中文字. Submit your report and a statement by May 13, 2019, via the template provided, indicating how much you have read and how many hours you have spent in your reading.

**Post-course Assignments** (60% of the course grade)

A. **Practicum:** Prepare and preach an expository sermon using ONE of the following biblical texts. (30% of the course grade).

1. Set the date of preaching before you come to the seminar and submit a statement of the date AND the biblical text you choose by June 20, 2019 via the template provided.
2. Follow and answer all questions for observation for your biblical text before you construct your sermon. “Questions for Observation” (below) are designed to help you develop your sermon. (You can also refer to the handout “Questions for Observation in Inductive Bible Study” for more information.) Written notes in answer to each question should be completed and submitted with your sermon. Your sermon would not be graded if your written notes are missing. The quality of these notes will also affect the grade of your sermon.
3. Submit a complete manuscript (1800-2000 words, 3500-4000 中文字) of your sermon with three sermon evaluations by July 22, 2019. One of these evaluations must be your own critique. 3% of the course grade will be deducted for EACH missing evaluation and 1% of course grade for EACH incomplete or page-missing evaluation.

**Either - Scriptures: 1 Kings 7:51–8:30**

Questions for Observation:

1. What is the main theme of this passage? (For background read Psalm 132)
2. How does the information of 1 Kings 7:13-51 and 8:31–66 help to understand this passage?
3. Narratives (story) convey a message intended by the author. How does the sequence of this narrative develop the main concern of the author?
4. Study the words *ark* and *covenant*. What relationship exists between them? How do the contents of the ark show its function and purpose?
5. Poetic lines are particularly important. Verses 12–13 are poetry. What do these lines tell us about God that is crucial to understanding the covenant and the temple?
6. All ancient societies had temples that had a very similar structure. What purpose did these temples serve? How was the biblical temple the same and how was it different?
7. The God of Israel is unlike all other gods because he exists outside of all creation (1 Kings 8:27). If the temple could not contain God in any sense, as Solomon says, what did the temple teach us about God’s presence? What does Solomon’s prayer tell us about the purpose of the temple?

## OR - Scriptures: 1 Kings 17:1–18:19

### Questions for Observation

Baal is the god of rain and thunder. Each part of this narrative is about drought or lack of food, but this is not really the theme. What is the theme?

1. Elijah is abruptly introduced in chapter 17. His introduction is preceded by the beginning of the dynasty of Omri. Prominent in the story is Jezebel, daughter of a Phoenician king. How does this information help contextualize the story? How does the sequel in chapter 18 conclude the point of the story?
2. How does the part about the widow at Zarephath contribute to the narrative? Where is Zarephath? How is this significant to the story?
3. Study the word “trouble” in 18:17–18. Compare its use in Joshua 6:18 and 7:25. What sense is conveyed by both Ahab and Elijah in using this word?
4. Why is 18:17 a contradiction for Ahab? Why should he not need to ask this question? Why is he so self contradictory?
5. Why did Israel have a relationship with the Phoenicians? Going back to Solomon, why was this relationship both beneficial and dangerous?
6. This story dominates a main concern seen in the whole narrative of Kings. What is that concern and how does this story illustrate the problem?

### B. **Essays:** Both essays are required. (30% of the course grade)

#### 1. **History of Israel** (10% of the course grade):

There has been a great deal of discussion on whether Biblical material is suitable for the purpose of writing history due to the perceived time of the composition and the reliability of its evidence. Read the discussion in Proven, Long, and Longman found in the introduction to their history: “Knowing and Believing: Faith in the Past” (chapter 2); “Knowing About the History of Israel” (chapters 3); “Narrative and History” (chapter 4); “Biblical History of Israel” (chapters 5).

In about 500 English words or 1000 Chinese words 中文字 summarize why they think the Bible can be used to write a history of Israel. Submit your summary and a statement by August 5, 2019, via the template provided, indicating how much you have read and how many hours you have spent in your reading.

#### 2. **History and Theology** (20% of the course grade):

It is obvious that one of the main objectives in telling the story of Kings is to explain why Israel and Judah went into exile. While history may explain political reason for this, the Biblical writers all believe that God wins wars no matter how big the army, just as he did against Pharaoh.

Write an essay of about 2000 English words or 4000 Chinese words 中文字 in which you explain how the Biblical writers prove their reasons for the exile of Israel. In their account, do they leave any room for a future hope for Israel? What is their belief about how God will work out salvation? Submit your summary and a statement by August 19, 2019, via the template provided, indicating how much you have read and how many hours you have spent in your reading.

## Assignment submission guidelines

1. 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).
2. Word count of the assignment should include the title and footnotes but not your bibliography.
3. 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.
4. 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 enough. Quotations from scholarly works should also be concise. Block quotations should be used sparingly, limited to three or four lines.
5. 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.
6. Beijing time is used in all assignment submission deadlines and class activities.
7. 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](mailto: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.
8. 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.
9. 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.



August Konkel was ordained in Mennonite Church Canada, then the General Conference of Mennonites in Canada, in 1972. He served as pastor of the Bethel Bergthaler Mennonite Church in Hochfeld from 1971-1982. Konkel is currently professor of Old Testament at McMaster Divinity College in Hamilton Ontario. He is president emeritus of Providence University College and Seminary in Otterburne. He served as president from 2001-2012. He began as professor of Old Testament at Providence Theological Seminary in 1984. His publications include work as a translator for the New Living

Translation, a contributor of notes for the Study Bible of the NLT in Chronicles, and notes for the Study Bible of the English Standard translation in Job. He was a contributor to the New International Dictionary of Old Testament Theology and Exegesis (Zondervan). He has published commentaries on Job (Tyndale Press), 1 & 2 Kings (Zondervan), and 1 & 2 Chronicles (Herald Press). His published research specializes in textual criticism and Biblical Theology. His current major project is a commentary on Deuteronomy for the English Standard Version to be completed in 2019.

Konkel lives in Paris ON with his wife Esther. They have four adult children who have made their homes in Ontario, England, and Guatemala. Eight grandchildren between the ages of nine and thirteen keep Bampa and Grandma engaged, particularly in appreciating the skills of soccer, gymnastics, flute and violin. Five of the grandchildren live in Brantford ON (Wayne Gretzky country) and three live in Sheffield England. Esther restrains his becoming a cranky curmudgeon.