

**BIBL 5210 OLD TESTAMENT 1:  
PENTATEUCH AND INTERPRETATION**  
**Genesis, Exodus, Leviticus, Numbers and Deuteronomy**  
North Park Theological Seminary Course Syllabus  
Fall 2021, 3 Credit Hours  
Thursdays, 2:00–4:45pm; Classroom: TBD

**INSTRUCTOR INFORMATION**

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**COURSE DESCRIPTION**

OT1 is a graduate-level seminary course on the basic theological literature of the Hebrew Bible/Old Testament. We will use English translations of the biblical text. This course investigates the overarching narrative content of the first five books of the Old Testament known as the *Torah* in Jewish contexts and as the *Pentateuch* in Christian settings (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). This course provides an overview of the main hermeneutical strategies for interpreting these books (and the OT in general) and the varied commitments behind each approach. The approach in this course to the five books is both *canonical* and *historical*, so it covers the *theology* of the texts as well as their most prominent interpretive settings in Israel's history. Attention will be given to cultural backgrounds, critical problems, and literary genres as they aid interpretation of specific texts. The primary goal is to prepare students to appreciate, interpret, and teach/preach from these books within the ministries of the Church. The power and passion of the narratives and laws we will read and study together are essential parts of the God-breathed Scripture to which 2 Timothy 3:16 refers. As such, affirming the Pentateuch as the foundation of God's revealed and authoritative Word is a fundamental value in the approach of this course.

**TEXTS**

**Required Textbooks:**

An English Bible. You may choose your preferred English version. I will usually read from the NRSV or the NIV in class.

Hamilton, Victor P. *Handbook on the Pentateuch*. 2d ed. Grand Rapids: Baker, 2015.

**Required Essays and Chapters on the Canvas Site for the Course:**

**\*\*Note that many of these readings are quite short. The total required reading, including the Hamilton textbook (but not the Bible), is 900 pages (an average of 60pp./week).**

Alexander, T. Desmond. "Authorship of the Pentateuch." Pages 61–72 in *Dictionary of the Old Testament: Pentateuch*. Edited by T. Desmond Alexander and David W. Baker. Downers Grove, IL: InterVarsity, 2003.

Andiñach, Pablo R. "Denouncing Imperialism: An Argentine Rereading of the Tower of Babel (Gen 11:1–9)." Pages 105–19 in *La Violencia and the Hebrew Bible: The Politics and Histories of Biblical Hermeneutics on the American Continent*. Edited by Susanne Scholz and Pablo R. Andiñach. Semeia Studies 82. Atlanta: SBL, 2016.

Ateek, Naim. "Who Is My Neighbor?" *Interpretation* 62 (2008): 156–65.

Barton, John. "'Literary Competence' and Genre Recognition." Pages 8–19 in *Reading the Old Testament: Method in Biblical Study*. Rev. ed. Louisville: Westminster John Knox, 1996.

Beldman, David J. H. "Literary Approaches and Old Testament Interpretation." Pages 67–95 in *Hearing the Old Testament: Listening for God's Address*. Edited by Craig Bartholomew and David J. H. Beldman. Grand Rapids: Eerdmans, 2012. **(only 67–86 are required)**

- Benckhuysen, Amanda W. “Interpreting Eve.” Pages 7–22 in *The Gospel According to Eve: A History of Women’s Interpretation*. Downers Grove, IL: InterVarsity, 2019.
- Brown, Jeannine K. “Authors, Texts, Readers: Historical Movements and Reactions,” Pages 57–78 in *Scripture as Communication: Introducing Biblical Hermeneutics*. Grand Rapids: Baker Academic, 2007.
- Brueggemann, Walter. “Sabbath as Alternative.” *Word & World* 36 (2016): 247–56.
- Carroll R., M. Daniel. “Biblical Perspectives on Migration and Mission: Contributions from the Old Testament.” *Mission Studies* 30 (2013): 9–26.
- Clark, Marilyn. “Mapping the Boundaries of Belonging: Another Look at Jacob’s Story.” Pages 109–23 in *Bible, Borders, Belonging(s): Engaging Readings from Oceania*. Edited by Jione Havea, David J. Neville, and Elaine M. Wainwright. Semeia Studies 75. Atlanta: SBL, 2014.
- Cohen, Aryeh. “Hagar and Ishmael: A Commentary.” *Interpretation* 68 (2014): 247–56.
- De La Torre, Miguel A. “Introduction.” Pages 1–13 in *Reading the Bible from the Margins*. Maryknoll, NY: Orbis, 2002.
- deClaissé-Walford, Nancy L. “Genesis 2: ‘It Is Not Good for the Human to Be Alone.’” *Review and Expositor* 103 (2006): 343–58.
- Fentress-Williams, Judy. “Exodus.” Pages 80–88 in *The Africana Bible: Reading Israel’s Scriptures from Africa and the African Diaspora*. Edited by Hugh R. Page Jr. et al. Minneapolis: Fortress, 2010.
- Fretheim, Terence E. “Abraham Prefigures Israel’s History.” Pages 23–26 in *Abraham: Trials of Family and Faith*. Columbia: University of South Carolina Press, 2007.
- Gafney, Wilda C. “Exodus: These Are Not All the Names.” Pages 87–106 in *Womanist Midrash: A Reinroduction to the Women of the Torah and the Throne*. Louisville: Westminster: John Knox, 2017.
- García Bachmann, Mercedes. “Deuteronomy.” Pages 52–63 in *Global Bible Commentary*. Edited by Daniel Patte et al. Nashville: Abingdon, 2004.
- Imes, Carmen Joy. “Major Deal: Covenant as Vocation.” Pages 40–57 in *Bearing God’s Name: Why Sinai Still Matters*. Downers Grove, IL: InterVarsity, 2019.
- Kaiser, Walter C. Jr. “The Canon of the Old Testament.” *Unio cum Christo* 5 (2019): 13–26.
- Kelsey, Marian. “Jacob and the Wife-Sister Stories.” *Jewish Bible Quarterly* 46 (2018): 226–30.
- Kim, Hyun Chul Paul. “Reading the Joseph Story (Genesis 37–50) as a Diaspora Narrative.” *Catholic Biblical Quarterly* 75 (2013): 219–38.
- Lansdowne, Carmen. “Economies of Enough.” Pages 27–29 in *Unsettling the Word: Biblical Experiments in Decolonization*. Edited by Steve Heinrichs. Maryknoll, NY: Orbis, 2019.
- McKnight, Edgar V. “Reader-Response Criticism.” Pages 230–52 in *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application*. Edited by Steven L. McKenzie and Stephen R. Haynes. Louisville: Westminster John Knox, 1999.
- Middleton, J. Richard. “Why Are We Here? Being Human as Sacred Calling.” Pages 37–55 in *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids: Baker Academic, 2014.
- Miura, Nozomi. “Justice in the Bible, Globalization, and Jubilee.” *Journal of Theta Alpha Kappa* 28 (2004): 38–58.
- Nelavala, Surekha. “Female Purity in Leviticus and India.” Pages 75–76 in *Global Perspectives on the Old Testament*. Edited by Mark Roncace and Joseph Weaver. Upper Saddle River, NJ: Pearson, 2014.
- Ngan, Lai Ling Elizabeth. “Neither Here nor There: Boundary and Identity in the Hagar Story.” Pages 70–83 in *Ways of Being, Ways of Reading: Asian American Biblical Interpretation*. Edited by Mary F. Foskett and Jeffre Kah-Jin Kuan. St. Louis: Chalice, 2006.
- Pitkänen, Pekka. “The Boundaries and Limits of Settler Colonialism.” Pages 39–44 in *Unsettling the Word: Biblical Experiments in Decolonization*. Edited by Steve Heinrichs. Maryknoll, NY: Orbis, 2019.

- Richter, Sandra L. “The Domestic Creatures Entrusted to ’Ādām.” Pages 29–47 in *Stewards of Eden: What Scripture Says about the Environment and Why It Matters*. Downers Grove, IL: InterVarsity, 2020.
- \_\_\_\_\_. “God’s Final Intent: The New Jerusalem.” Pages 119–36 in *The Epic of Eden: A Christian Entry into the Old Testament*. Downers Grove, IL: IVP Academic, 2008.
- Sakenfeld, Katharine Doob. “Numbers.” Pages 79–87 in *Women’s Bible Commentary*. Edited by Carol A. Newsom, Sharon H. Ringe, and Jacqueline E. Lapsley. 3d ed. Louisville: Westminster John Knox, 2012.
- Scheffler, Eben. “Reflecting on (Non-)Violence in the Book of Deuteronomy in (Old Testament) Canonical Context.” *Old Testament Essays* 27 (2014): 579–96.
- Simopoulos, Nicole M. “Who Was Hagar? Mistress, Divorcee, Exile, or Exploited Worker: An Analysis of Contemporary Grassroots Readings of Genesis 16 by Caucasian, Latina, and Black South African Women.” Pages 63–72 in *Reading Other-Wise: Socially Engaged Biblical Scholars Reading with Their Local Communities*. Edited by Gerald O. West. SBL Semeia Studies 62. Atlanta: SBL, 2007.
- Tushima, Cephas T. A. “The Paradigmatic Role of Genesis 3 for Reading Biblical Narratives about Desire.” *Unio cum Christo* 5 (2019): 87–102.
- Vogt, Peter T. “Communicating the Genres of the Pentateuch.” Pages 157–78 in *Interpreting the Pentateuch: An Exegetical Handbook*. Handbooks for Old Testament Exegesis. Grand Rapids: Kregel, 2009.
- Walton, John H. “Encountering the Present: Guidance for Life—Law and Wisdom.” Pages 269–92 in *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible*. 2d ed. Grand Rapids: Baker Academic, 2018. **(only 269–84 are required)**
- \_\_\_\_\_. “Hermeneutical Humility and Origins in Genesis.” *Cultural Encounters* 12 (2017): 34–43.
- Yamada, Frank M., Randall C. Bailey, Jorge Pixley, Madeline McClenney-Sadler, and Wilda C. Gafney. “The Torah (or Pentateuch).” Pages 107–18 in *The Peoples’ Companion to the Bible*. Edited by Curtiss Paul DeYoung et al. Minneapolis: Fortress, 2010.
- Zilonka, Paul P., and Michael J. Gorman. “The Bible: A Book, A Library, a Story, an Invitation.” Pages 3–22 in *Scripture and Its Interpretation*. Edited by Michael J. Gorman. Grand Rapids: Baker Academic, 2017.

*Some Further Helpful Sources:*

- Adeyemo, Tokunboh, ed. *Africa Bible Commentary: A One-Volume Commentary Written by 70 African Scholars*. Grand Rapids: Zondervan, 2006.
- Arnold, Bill T., and Brent A. Strawn, eds. *The World Around the Old Testament: The People and Places of the Ancient Near East*. Grand Rapids: Baker, 2016.
- Beitzel, Barry J. *The New Moody Atlas of the Bible*. Chicago: Moody Publishers, 2009.
- Birch, Bruce C., Walter Brueggemann, Terrence E. Fretheim, and David L. Peterson. *A Theological Introduction to the Old Testament*. 2d ed. Nashville: Abingdon, 2005.
- Brenner, Athalya, and Archie Chi Chung Lee, eds. *Leviticus and Numbers*. Texts and Contexts. Minneapolis: Fortress, 2013.
- Brenner, Athalya, Archie Chi Chung Lee, and Gale A. Yee, eds. *Genesis*. Texts and Contexts. Minneapolis: Fortress, 2010.
- Brenner, Athalya, and Gale A. Yee, eds. *Exodus and Deuteronomy*. Texts and Contexts. Minneapolis: Fortress, 2012.
- Elwell, Walter A., ed. *Baker’s Evangelical Dictionary of the Old Testament*. Grand Rapids: Baker, 1996. Available online: <https://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/>.
- Fentress-Williams, Judy. *Holy Imagination: A Literary and Theological Introduction to the Whole Bible*. Nashville: Abingdon, 2021.
- Freedman, D. N., ed. *Eerdmans Dictionary of the Bible*. Grand Rapids: Eerdmans, 2000.

- Kim, Brittany, and Charlie Trimm. *Understanding Old Testament Theology: Mapping the Terrain of Recent Approaches*. Grand Rapids: Zondervan, 2020.
- King, Philip J., and Lawrence Stager. *Life in Biblical Israel*. Library of Ancient Israel. Louisville: Westminster John Knox, 2001.
- Kitchen, K. A. *On the Reliability of the Old Testament*. Grand Rapids: Eerdmans, 2003.
- Longman III, Tremper. *Old Testament Commentary Survey*. 5th ed. Grand Rapids: Baker, 2013.
- Provan, Ian, V. Philips Long, and Tremper Longman III. *A Biblical History of Israel*. 2d ed. Louisville: Westminster John Knox, 2015.
- Sailhammer, John S. *The Meaning of the Pentateuch: Revelation, Composition and Interpretation*. Downers Grove, IL: InterVarsity Press, 2009.
- Vanhoozer, Kevin J., ed. *Dictionary for the Theological Interpretation of the Bible*. Grand Rapids: Baker, 2005.
- Walton, John H. *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate*. Downers Grove, IL: InterVarsity Press, 2009.
- \_\_\_\_\_. *The Lost World of Adam and Eve: Genesis 2-3 and The Human Origins Debate*. Downers Grove, IL: InterVarsity Press, 2015.
- Walton, John H., ed. *Zondervan Illustrated Bible Background Commentary*. Grand Rapids: Zondervan, 2009.
- Walton, John H., and Tremper Longman III. *The Lost World of the Flood: Mythology, Theology and the Deluge Debate*. Downers Grove, IL: InterVarsity Press, 2018.
- Walton, John H., Victory H. Matthews, and Mark W. Chavalas. *The IVP Bible Background Commentary: Old Testament*. Downers Grove, IL: InterVarsity, 2000.
- Walton, John H., et al., eds. *Behind the Scenes of the Old Testament: Cultural, Social, and Historical Contexts*. Grand Rapids: Baker, 2018.

\*\*Other resources, including helpful commentaries on each book, will be introduced in class.

#### LEARNING OUTCOMES

The major North Park Theological Seminary degree learning outcomes this course intends to address are:

- MACF: “Interpret Scripture with historical and theological integrity in relation to Christian formation.”
- MACM: “Interpret Scripture with historical and theological integrity in relation to one’s ministry.”
- MATS: “Interpret Scripture with historical and theological integrity for diverse communities and contexts.”
- MDIV: “Interpret Scripture with historical and theological integrity for diverse churches, communities, and contexts.”

#### IDEA OBJECTIVES

North Park University uses the IDEA course rating system to measure student progress towards learning objectives and to measure student satisfaction with their overall learning experience. These course evaluations are administered at the end of the term and you will be notified by email when they are ready for you to complete. The results of these evaluations are very important to us and we use them for ongoing efforts to improve the quality of our courses. The overarching IDEA objectives for this course are as follows:

#### OT1 LEARNING OUTCOMES

1. Students will learn to recognize and describe: (a) the general historical backgrounds; (b) the literary structure; (c) the primary people, places and events; (d) the major interpretive issues; and (e) significant theological themes in the five books of the Pentateuch, as well as (f) general approaches to interpreting the Bible, by preparing for a midterm exam and doing a take-home final exam.

#### [Knowledge, Comprehension]

2. Students will interpret a selected text from the Pentateuch with attention to the worlds behind, within, and in front of the text and will interact with scholarly perspectives on the text by doing a

series of four interpretation assignments and a group presentation.  
**[Comprehension, Analysis, Synthesis, Application]**

3. Students will complete a reading journal on the required readings, analyzing scholarly views and applying them to their current ministry setting.  
**[Analysis, Evaluation, Application]**

## GRADING

The final grade for this course will be computed according to the following percentages:

1. Interpretation Assignment 1	8%	6. Reading Journal	20%
2. Interpretation Assignment 2	8%	7. Completion of Readings	6%
3. Interpretation Assignment 3	15%	8. Midterm	15%
4. Interpretation Assignment 4	8%	9. Take-home Final	10%
5. Group Presentation	10%		

Late *written* assignments will be marked down by 2% per day, late *readings* will be worth half credit.

The North Park Theological Seminary grading scale is as follows:

A	95-100		
A-	93-94		
B+	91-92	C-	78-79
B	88-90	D+	76-77
B-	86-87	D	72-75
C+	84-85	D-	70-71
C	80-83	F	0-69

## COURSE ASSESSMENTS:

### 1. Interpretation Assignments and Class Presentation: 49% of final grade

**[Comprehension, Synthesis, Application]**

- Each student will be assigned to a group of three to four students, who will choose a biblical passage from the Pentateuch in consultation with the instructor (NOT Gen 1-3, 16, or 21).
- Each student will individually do a series of four assignments on the passage they have chosen, which they will turn in to the instructor and distribute to the other members of their group:
  - **Interpretation Assignment 1: 8% of final grade** – A 2-3 page double-spaced paper on the world behind the text, addressing the following questions:
    - What is the general historical situation of the passage?
    - What people, places, customs, cultural understandings, etc. in the passage require explanation?

The paper should use at least two sources, such as Bible background commentaries.

- **Interpretation Assignment 2: 8% of final grade** – An outline of the passage and list of exegetical observations on the text in its context (Do NOT use any sources for this assignment.)
- **Interpretation Assignment 3: 15% of final grade** – A 5-6 page double-spaced paper on the world of the text, addressing the following:
  - Discuss the passage's structure, flow, genre considerations, literary devices, interpretive difficulties, etc., and how these affect our understanding of the passage.

- Reflect on how the passage fits into and contributes to its expanding literary contexts (from its near context to the context of the canon).

The paper should interact with at least five sources, such as commentaries or essays.

- **Interpretation Assignment 4: 8% of final grade** – A 2–3 page double-spaced paper on the world in front of the text, addressing the following:
  - Describe how your historical-cultural and theological backgrounds affect how you approach the passage. It might be helpful to find a source on the passage written by someone who comes from a significantly different context or who holds a markedly different set of assumptions than you and discuss how your dissimilar backgrounds lead to divergent perspectives.
  - Consider how one enduring theological, ethical, or ministerial issue raised by the text speaks to your particular context.

No sources are required.

- **Group Presentation: 10% of final grade** – A group presentation in class, following these guidelines:
  - The presentation should make the text come alive through any means of presentation (may include art or other visuals, drama, music, poetry, etc.).
  - All students should be involved in the presentation, and it should demonstrate the deep engagement that the students have done with the biblical text in its various contexts, though it does not need to offer a comprehensive interpretation of the text.

Each student will also turn in a presentation debrief form (available on the course website) noting their experience in working with their group and what they learned from the other group members.

<b>Grading Rubric for Interpretation Assignments (out of 100 points)</b>			
<b>Criteria</b>	<b>86–100 points</b>	<b>70–85 points</b>	<b>1–69 points</b>
Content coverage	The assignment reflects broad coverage of the specified topic.	The assignment includes some material relevant to the topic.	The assignment does not include much relevant material.
Depth of insight	The assignment shows deep insight and reflection on the details of the biblical text in its specified context(s).	The assignment shows some insight and reflection.	The assignment shows a lack of insight.
Writing style	The assignment is clearly written, concrete, and specific.	The assignment is understandable but somewhat vague or general.	The assignment is unclear.
Use of sources	The assignment reflects significant interaction with the required number of sources and cites sources using a proper formatting style.	The assignment interacts with fewer than the required number of sources, does not format them properly, or does not contain sufficient engagement with them.	The assignment does not make much use of sources.

<b>Grading Rubric for Group Presentation – Group Portion (out of 80 points)</b>			
<b>Criteria</b>	<b>69–80 points</b>	<b>56–68 points</b>	<b>1–55 points</b>
Depth of insight	The presentation shows deep insight and reflection.	The presentation shows some insight and reflection.	The presentation is lacking in insight and reflection.
Engagement with the selected passage	The presentation clearly draws on specific details of the selected passage.	The presentation shows some connection to the selected passage.	The presentation does not interact significantly with the selected passage.
Creativity	The presentation demonstrates substantial creativity in the means of presentation.	The presentation demonstrates little creativity.	The presentation is lacking in creativity.
<b>Individual Portion (out of 20 points)</b>			
<b>Criteria</b>	<b>17–20 points</b>	<b>14–16 points</b>	<b>1–13 points</b>
Individual Contribution	The student contributed significantly to the group presentation, as demonstrated by the debrief forms.	The student did less than their fair share of the work for the group presentation	The student contributed little to the group presentation.

2. **Reading Journal: 20%** of final grade for the reading journal (writing the journal entries) & the reading *completion* (actually doing the reading) represents **6%** of final grade

- For each day of class when readings are assigned, students should write a journal entry of around 1/2 page single-spaced (no more than 1 page). The reading journal will be collected every three weeks (see course schedule). ***For the first three weeks, each entry should contain a brief (2–3 sentence) summary of the main argument of EACH assigned reading (aside from the Bible) and a brief interaction (evaluation, application, etc.) with ONE of the readings.*** After the first three weeks, summaries are no longer required, allowing more space for critical engagement with one or more of the readings. You may want to consider some of the following questions as you seek to critically engage with the readings:
  - What general hermeneutical approach does this author take and how does it relate to or challenge my own approach? And how does the author’s approach affect his/her reading of the biblical text?
  - What struck me in the reading, and why?
  - How would I evaluate the reading’s strengths and weaknesses?
  - What can I learn from this reading, and how will it affect my approach to interpretation, my reading of specific passages, and/or my engagement in ministry?
- Turn in reading charts (available on the course website) along with each reading journal. Readings completed late will be worth half credit.

<b>Grading Rubric for Reading Journal (out of 10 points)</b>			
<b>Criteria</b>	<b>86–100 points</b>	<b>70–85 points</b>	<b>1–69 points</b>
Engagement with the readings	The journal entries exhibit substantial critical engagement with significant points made in one or more of the assigned readings. For weeks 1–3, the entries clearly summarize the main point of each reading.	The journal entries exhibit limited critical engagement with significant points made in the readings. For weeks 1–3, the summaries of each essay are not clearly focused on the main points.	The essay does not include much critical engagement with significant points made in the readings. For weeks 1–3, summaries of each essay are lacking.
Depth of insight	The journal entries show deep insight and reflection on the readings and on their relationship to the student’s ministry context.	The essay shows some insight and reflection.	The essay shows a lack of insight.

**3. Midterm Exam and Final Exam: 25% of final grade**

*a. Midterm Exam: 15% of final grade*

- The midterm exam will be an essay test, and the questions will be distributed ahead of time. It will cover our study of hermeneutics, the Pentateuch as a whole, and Genesis, and it will be taken in class during week 7.

<b>Grading Rubric for Midterm and Final Exam Questions (out of 50 points)</b>			
<b>Criteria</b>	<b>43–50 points</b>	<b>35–42 points</b>	<b>1–34 points</b>
Content coverage	The essay includes a wide breadth of relevant material.	The essay includes some relevant material.	The essay does not include much relevant material.
Depth of insight	The essay shows deep insight and reflection on the material covered.	The essay shows some insight and reflection.	The essay is lacking in insight and reflection.
Engagement with the Bible	The essay draws on particular biblical texts where necessary to illustrate points.	The essay engages with the Bible but does not use specific or particularly relevant examples.	The essay does not include significant engagement with biblical texts.
Writing style	The essay is clearly written, concrete, and specific.	The essay is understandable but somewhat vague or general.	The essay is unclear.

*b. Final Exam: 10% of final grade*

- The final exam will be a take-home (short and long) essay exam covering Exodus, Leviticus, Numbers, and Deuteronomy, and themes in the Pentateuch as a whole. It will be due at the beginning of the final exam period.



**ACADEMIC HONESTY**

In keeping with our Christian heritage and commitment, North Park University is committed to the highest possible ethical and moral standards. Just as we will constantly strive to live up to these high standards, we expect our students to do the same. To that end, cheating of any sort will not be tolerated. Students who are discovered cheating will receive a failing grade on the assignment and are subject to discipline up to and including failure of a course and expulsion. Our definition of cheating includes but is not limited to:

1. Plagiarism – the use of another’s work as one’s own without giving credit to the individual. This includes using materials from the internet.
2. Copying another’s answers on an examination.
3. Deliberately allowing another to copy one’s answers or work.
4. Signing an attendance roster for another who is not present.
5. Not reporting one’s reading truthfully.

For additional information, see the Seminary Academic Catalog, pp. 25–27.

**INCOMPLETE POLICY**

If, due to extenuating circumstances (specifically: pregnancy, illness, personal and family issues, or military assignment), a student anticipates she will be unable to complete course work within the allotted time, that student must submit the request form for a grade of incomplete to the course instructor before the last week of class clearly stating the reason(s) for this request. *Overscheduling and/or lack of self-discipline are not considered extenuating circumstances.* If the request is timely and meets the criteria, the grade for that class will be listed as “I” until the last day of the following semester. If coursework is not submitted by the last day of the following semester the listing of “I” will automatically be changed to “F.”

**ACCOMMODATIONS**

Your experience in this class is important to me. North Park is committed to creating inclusive and accessible learning environments consistent with federal and state law. If you have already established your accommodations, please share your accommodation letter with me so we can discuss how your accommodations will be implemented in this course. If you have not yet established services and have a temporary health condition or permanent disability that requires accommodations, please [email the Disability Access Specialist](#) or contact by phone (773-244-5737). Student Engagement facilitates the interactive process that establishes reasonable accommodations.

**TITLE IX**

Students who believe they have been harassed, discriminated against, or involved in sexual violence should contact the Dean of Students (773-244-5565) or Director of Human Resources (773-244-5599) for information about campus resources and support services, including confidential counseling services. As a member of the North Park faculty, we are concerned about the well-being and development of our students, and are available to discuss any concerns.

Faculty are legally obligated to share information with the University’s Title IX coordinator in certain situations to help ensure that the student’s safety and welfare is being addressed, consistent with the requirements of the law. These disclosures include but are not limited to reports of sexual assault, relational/domestic violence, and stalking.

Please refer to North Park’s [Safe Community site](#) for contact information and further details.

**COURSE SCHEDULE**

*(Dates will be added before the beginning of the term.)*

Week	Date	Topic	Assignments
1	9/2	Introduction to the Class, Syllabus Overview	N/A
		The World Behind the Text: Hermeneutics 1	<i>Read</i> Zilonka and Gorman, “The Bible,” 3–22 Brown, “Authors, Texts, Readers,” 57–78 Alexander, “Authorship of the Pentateuch,” 61–72

Week	Date	Topic	Assignments
2	9/9	Genesis 1: Creation	<i>Read</i> Genesis 1 Hamilton, ch. 1, “Creation and the Fall” ( <i>only</i> 19–39) Walton, “Hermeneutical Humility,” 34–43 Middleton, “Why Are We Here?” 37–55
		Genesis 2: Creation Revisited	<i>Read</i> Genesis 2 Yamada, “Introduction to the Pentateuch,” and Bailey, “Genesis,” in Yamada et al., “The Torah,” 107–12 deClaissé-Walford, “Genesis 2,” 343–58 Richter, “Domestic Creatures,” 29–47
3	9/16	The World of the Text Itself: Hermeneutics 2	<i>Read</i> Genesis 3 Barton, “Literary Competence,” 8–19 Beldman, “Literary Approaches,” <i>only</i> 67–86 are required
		Genesis 3: The Fall into Sin	<i>Read</i> Hamilton, ch. 1, “Creation and the Fall” (39–47) Tushima, “Paradigmatic Role,” 87–102 Benckhuysen, “Interpreting Eve,” 7–22 <i>Select</i> group passage for interpretation assignments <i>Turn in Reading Journal</i> for Weeks 1–3
4	9/23	The Reader in Front of the Text: Hermeneutics 3	<i>Read</i> McKnight, “Reader-Response Criticism,” 230–52
		Genesis 4–11: The Sin Spiral	<i>Read</i> Genesis 4–11 Hamilton, ch. 2, “Sequence after Creation and the Fall (57–77) Andiñach, “Denouncing Imperialism,” 105– 19
5	9/30	Canonical Text and Contextual Theologies: Hermeneutics 4	<i>Read</i> Kaiser, “Canon of the OT,” 13–26 De La Torre, “Introduction,” 1–13 Carroll, “Biblical Perspectives,” 9–26
		Genesis 12–25: Abram and Sarai; Isaac and Rebekah	<i>Read</i> Genesis 12–25 Hamilton, ch. 3, “Abraham” (81–101) Fretheim, “Abraham Prefigures Israel’s History,” 23–26 <i>Turn in Interpretation Assignment 1</i>

Week	Date	Topic	Assignments
6	10/7	Contextual Readings of the Hagar Narrative (Gen 16 and 21)	<i>Skim</i> Genesis 16 and 21 again <i>Read</i> Ngan, “Neither Here nor There,” 70–83 Simopoulos, “Who Was Hagar?” 63–72 Cohen, “Hagar and Ishmael,” 247–56
		Genesis 26–36: Jacob-Israel and Leah, Rachel, Bilhah, Zilpah	<i>Read</i> Genesis 26–36 Hamilton, ch. 4, “Jacob” (108–18) Clark, “Mapping the Boundaries,” 109–23 Kelsey, “Jacob and the Wife-Sister Stories,” 226–30 <i>Turn in Reading Journal</i> for Weeks 4–6
7	10/14	Genesis 37–50: Joseph and Aseneth	<i>Read</i> Genesis 37–50 Hamilton, ch. 5, “Joseph” (121–34) Kim, “Reading the Joseph Story,” 219–38
		Midterm	<i>Prepare</i> for Midterm
8	10/21	<i>Reading Week</i>	
9	10/28	Introduction to Exodus	<i>Read</i> Exodus 1–4 Hamilton, ch. 6, “Emergence of Moses” (135–51) Gafney, “Exodus,” 87–106
		Exodus 1–14: Bondage and Hardening; Disaster and Deliverance	<i>Read</i> Exodus 5–14 Hamilton, ch. 7, “Plagues, Passover, and the Exodus” (157–73) Fentress-Williams, “Exodus,” 80–88 Pixley, “Exodus,” in Yamada et al., “The Torah,” 112–13 <i>Turn in Interpretation Assignment 2</i> <i>Turn in Reading Journal</i> for Weeks 7–9
10	11/4	Exodus 15–18: Creation of a People by the Word of God	<i>Read</i> Exodus 15–18 Hamilton, ch. 8, “Testing in the Wilderness” (177–83) Landsowne, “Economies of Enough,” 27–29 Walton, “Encountering the Present,” <i>only</i> 269–84?
		Exodus 19–24: At Sinai and the Fear of the Lord	<i>Read</i> Exodus 19–24 Hamilton, ch. 9, “Law and Covenant” (184–209) Vogt, “Communicating the Genres,” 157–78

Week	Date	Topic	Assignments
11	11/11	Exodus 25–40: Name of the LORD, Golden Calf and Tabernacle	<i>Read</i> Exodus 25–40 Hamilton, ch. 10, “Tabernacle, the Golden Calf, and Covenant Renewal” (214–26) Richter, “God’s Final Intent,” 119–36
		Law in Leviticus, I	<i>Read</i> Leviticus 1–15 Hamilton, chs. 11–13, “Sacrificial System” (231–46), “Priestly Ordination” (251–57), and “Clean and Unclean” (259–68) McClenney-Sadler, “Leviticus,” in Yamada et al., “The Torah,” 113–14 Nelavala, “Female Purity,” 75–76 <i>Turn in Interpretation Assignment 3</i>
12	11/18	Law in Leviticus, II	<i>Read</i> Leviticus 16–27 Hamilton, chs. 14–15, “Day of Atonement” (271–79) and “Holiness Manifesto” (281–93) Ateek, “Who Is My Neighbor?” 156–65 Miura, “Justice in the Bible,” 38–58
		Numbers, I	<i>Read</i> Numbers 1–20 Hamilton, chs. 16–17, “Preparations for Departure” (303–17) and “From Sinai to Kadesh” (322–37) Gafney, “Numbers,” in Yamada et al., “The Torah,” 114–15 <i>Turn in Reading Journal</i> for Weeks 10–12
13	11/25	Numbers, II, and the Wrath of the LORD <i>No class this week due to Thanksgiving break, but there will be reading and an online lecture</i>	<i>Read</i> Numbers 21–36 Hamilton, ch. 18, “From Kadesh to Moab” (341–60) Sakenfeld, “Numbers,” 79–87 <i>Listen to</i> Numbers, II lecture on the course website <i>Turn in Interpretation Assignment 4</i> (due online by 11:59pm Wed, Nov 24)
14	12/2	Deuteronomy, I	<i>Read</i> Deuteronomy 1–11 Hamilton, chs. 19–20, “Remember the Past” (367–83) and “Be Careful” (390–400) García Bachmann, “Deuteronomy,” 52–63 Pitkänen, “Boundaries and Limits,” 39–44
		The Ten Commandments	<i>Read</i> Imes, “Major Deal,” 40–57 Brueggemann, “Sabbath as Alternative,” 247–56 Scheffler, “Reflecting on (Non-)Violence,” 579–96

<b>Week</b>	<b>Date</b>	<b>Topic</b>	<b>Assignments</b>
15	12/9	Deuteronomy, II	<p><i>Read</i> Deuteronomy 12–34                      Hamilton, chs. 21–23, “Laws of Deuteronomy” (402–35), “Blessings and Curses” (444–51), and “Moses’ Farewell” (453–61)  <i>Turn in <b>Reading Journal</b></i> for Weeks 13–15</p>
		Group Presentations	<i>Prepare <b>Group Presentation</b></i>
16	12/16	Final Exam slot – Continued Group Presentations and Discussion of Take-home Final	<i>Turn in <b>Take-home Final</b></i>