

**BIBL 5210 OLD TESTAMENT 1:  
PENTATEUCH AND INTERPRETATION**  
**Genesis, Exodus, Leviticus, Numbers and Deuteronomy**  
North Park Theological Seminary Course Syllabus  
Fall 2023, Synchronous Hybrid Format:  
(1) Mondays evenings, 7-8:30 pm (central time): live online sessions  
(2) Weekly asynchronous lectures  
**DRAFT VERSION**

**INSTRUCTOR INFORMATION**

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- *Email & cell phone:* During the semester, please feel free to email, call, and/or text me M-F, during business hours (8 am – 5 pm central time, please confirm your name/class if you text). I usually respond to email and texts within 24 hours, M-F.
- *Meeting with professor.* Students are welcome to schedule an appointment to meet in-person, or to speak by phone or video at any point in the semester. If you are having any difficulties in the course, I encourage you to be in contact early on so we can problem solve together.

**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 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.

**REQUIRED TEXTS:**

An English **Bible**. You may choose your preferred English version.

**Gorman**, Michael J., editor. *Scripture and Interpretation: A Global, Ecumenical Introduction to the Bible*. Grand Rapids: Baker, 2017. (8 of the 24 essays [162 pages] in this volume are required reading)

**Hamilton**, Victor P. *Handbook on the Pentateuch. Second Edition*. Grand Rapids: Baker, 2005. (450 pages)

**Vogt**, Peter T. *Interpreting the Pentateuch: An Exegetical Handbook*. Handbooks for Old Testament Exegesis. Grand Rapids: Kregel, 2009. (214 pages)

*A few articles and book chapters, posted on Canvas, are also required reading:*

5 articles from: Alexander, T. Desmond, and David W. Baker, editors. *Dictionary of the Old Testament: Pentateuch* [DOTP]. Downers Grove, IL: InterVarsity Press, 2003.

Alexander, "Authorship of the Pentateuch;" Taylor, "Form Criticism;" Klingbeil, "Historical Criticism;" Baker, "Source Criticism;" Garrett, "Traditio-Historical Criticism." (53 pages)

- 2 chapters from: Averbeck, Richard E. *The Old Testament Law for the Life of the Church: Reading the Torah in the Light of Christ*. Grand Rapids: Zondervan, 2022.  
 Chapter 2: “The Nature and Progression of Redemptive Covenants.”  
 Chapter 3: “The Mosaic Law Collections and the Redemptive Setting of the Law.” (81 pages)
- 1 chapter from: Howard Jr., David M., and Michael A. Grisanti, editors. *Giving the Sense: Understanding and Using Old Testament Historical Texts*. Grand Rapids: Kregel, 2003.  
 Chapter 5: Richard E. Averbeck, “Factors in Reading the Patriarchal Narratives: Literary, Historical, and Theological Dimensions.” (20 pages)

**Important notes on course reading & instructional format:**

- For a 3-hour course at NPTS, the standard is 1,000 pages of required reading. The above represents about 980 pages of required reading.
- Students do not have any *required* Bible reading, but it is *strongly* recommended that students read through the biblical text of the Pentateuch as we proceed through the course.
- This hybrid course usually includes both synchronous (1.5 hours) and asynchronous (about 1.5 hours) instruction on a weekly basis.
- Additionally, students should plan to devote about 3 hours each week per credit hour for coursework outside of instructional hours.

*A Few Further Helpful Sources:*

- Alexander, T. Desmond, and David W. Baker, eds. *Dictionary of the Old Testament: Pentateuch*. Downers Grove, IL: InterVarsity Press, 2003.
- 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*. 2<sup>nd</sup> edition. Nashville: Abingdon, 2005.
- Charles, J. Dary, ed. *Reading Genesis 1-2: An Evangelical Conversation*. Peabody: Hendrickson, 2013.
- Freedman, D. N., ed. *Eerdmans Dictionary of the Bible*. Grand Rapids: Eerdmans, 2000.
- Halton, Charles, ed. *Genesis: History, Fiction, or Neither? 3 Views on the Bible’s Earliest Chapters*. Counterpoints: Bible and Theology. Grand Rapids: Zondervan, 2015.
- Hess, Richard S. *The Old Testament: A Historical, Theological, and Critical Introduction*. Grand Rapids: Baker, 2016.
- King, Philip J., and Lawrence Stager. *Life in Biblical Israel*. Library of Ancient Israel. Louisville: Westminster John Knox, 2001.
- Longman III, Tremper. *Old Testament Commentary Survey*. 5<sup>th</sup> edition. Grand Rapids: Baker, 2013.
- Provan, Ian, V. Philips Long, and Tremper Longman III. *A Biblical History of Israel*. 2<sup>nd</sup> edition. Louisville: Westminster John Knox, 2015.
- \_\_\_\_\_. *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation*. Downers Grove, IL: InterVarsity Press, 2009.
- Vanhoozer, Kevin J. *Dictionary for the Theological Interpretation of the Bible*. Grand Rapids: Baker, 2005.
- \_\_\_\_\_. *The Lost World of Adam and Eve: Genesis 2-3 and The Human Origins Debate*. Downers Grove, IL: InterVarsity Press, 2015.
- \_\_\_\_\_. *Ancient Near Eastern Thought and the Old Testament*. 2<sup>nd</sup> edition. Grand Rapids: Baker, 2018.
- 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., et al., eds. *Behind the Scenes of the Old Testament: Cultural, Social, and Historical Contexts*. Grand Rapids: Baker, 2018.

## **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:

1. Based on engagement with course lectures and working through the required course readings, students will learn to recognize, recall and identify: (a) the main historical periods, (b) the key geographical areas, (c) the basic literary structure, (d) the basic people, places and events and (e) the major interpretive issues of the five books of the Pentateuch, by working through a midterm exam study guide and a final exam study guide.

**[Knowledge, Comprehension]**

2. By means of a written assignment, students will describe, summarize, and explain the key exegetical issues and the principle scholarly views of a select text from the Pentateuch and apply them to their current ministry setting.

**[Analysis, Application]**

3. By means of a written assignment, students will carefully analyze and synthesize contrasting scholarly perspectives on a key text in the Pentateuch.

**[Analysis, Synthesis]**

4. By means of a written assignment, students will (a) evaluate and (b) briefly articulate their own position on contrasting scholarly perspectives on a key text in the Pentateuch.

**[Evaluation]**

## **COURSE ASSESSMENTS *IN BRIEF*:**

The specific learning outcomes noted above will be assessed through the following methods:

### **1. Midterm and Final Exams:**

Students will take a midterm exam (week 9 of the course), covering the lecture material from the *first* half of the course, and a final exam (week 16 of the course), covering the lecture material from the *second* half of the course (so the final exam is not comprehensive).

Both exams will test the students’ knowledge of: (a) the main historical periods, (b) the key geographical areas, (c) the basic literary structure, and (d) the major interpretive issues of the five books of the Pentateuch. A detailed study guide for both exams will be provided. The questions on both exams will flow directly from the study guides and they will be objective in nature.

**[Course Objective 1, Knowledge & Comprehension]**

**2. Exegetical Paper:**

Students will write a 7-10 page exegetical paper on a short passage from the Pentateuch. Students will pick a passage from a given list (see further below). This paper is due posted on Canvas by Wednesday November 27, midnight central time.

**[Course Objectives 2-4, Analysis, Application, Synthesis, Evaluation]**

**3. Reading:**

Students will complete the course reading according to the schedule below. A reading completion report will be due posted on Canvas by class time on Monday December 2.

**[Course Objective 1: Knowledge & Comprehension]**

**4. Asynchronous video lectures:**

As this course is in the hyflex format (as noted above: most weeks consist of 1.5 hours of weekly live *synchronous* class time and 1.5 hours of weekly *asynchronous* lecture time), about half of the course lectures will be delivered in online recorded video format. Students will receive credit for carefully working through these video lectures. A video lectures completion report will be due posted on Canvas by class time on Monday December 2.

**[Course Objective 1: Knowledge & Comprehension]**

**GRADING**

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

- |                                 |     |
|---------------------------------|-----|
| 1. Midterm Exam:                | 15% |
| 2. Final Exam:                  | 15% |
| 3. Exegetical Paper:            | 30% |
| 4. Reading:                     | 25% |
| 5. Asynchronous video lectures: | 15% |

*Late turn-in policy for the exegetical paper:*

- The exegetical paper is posted on Canvas by 11/27, midnight central time.
- I will accept the exegetical paper, with a late penalty, up until 12/11, midnight central time.
- For each day that the paper is late after 11/27 (and up until 12/11), I will deduct 2% from the paper's grade. I will *not* accept the paper *after* 12/11.

*Attendance policy:*

Only two live class sessions can be missed without penalty to your final grade. The impact of three to four missed sessions is at the discretion of the instructor. Five absences will result in failure. As such, attendance to the live classroom/Zoom sessions will be taken.

*North Park Theological Seminary grading scale:*

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

*Unless otherwise indicated, the following criteria apply:*

A to A- *Exceptional work.* The quality achieved through excellence of performance, not merely the fulfillment of the course requirements.

B+ to B- *Above average.* This grade applies to meritorious work, above average, applied to more than the fulfillment of requirements.

C+ to C- *Average.* This grade applies to average work that still fulfills the course requirements.

D+ to D- *Unsatisfactory.* This grade, while indicating the student has completed a course, is to be understood as reflecting below average work. Course work receiving this grade will not be counted toward a degree.

### **SYNCHRONOUS SESSION GUIDELINES:**

All students should to the live, online sessions prepared for active, informed participation.

Think of your physical space as an extension of the classroom. Ensure that you are in a private, stable location that is free of visual and audio distractions. Make sure that you have a reliable, consistent internet connection. It's important that we all respect the integrity of classroom discussion. (For this same reason, please do not record class sessions.) Please keep your camera and microphone on through the class session. Consider purchasing a [microphone/headset](#) to improve the quality of your sound. (Attendance in class assumes that you are present in this way.)

### **COURSE ASSESSMENTS IN DETAIL:**

#### **1. Midterm Exam and Final Exam:**

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

- i. A midterm exam study guide is posted at the Week 9 Canvas module. The study guide covers the lecture material, and some key issues from the readings, from the first half of the course: *hermeneutics, overview of the Pentateuch and Genesis.*
- ii. The midterm exam will be posted on Canvas at 8 am central time on Monday 10/21. The completed midterm exam is due by midnight central on Friday 10/25, posted on Canvas. Details for taking the midterm exam will be discussed early in the semester.
- iii. The midterm exam will consist of objective questions: short answer, matching, fill-in-the blank. The test will be out of 100 points. Every question will flow directly from the study guide. Please take the time to carefully work through the midterm exam study guide in preparation for this exam. No notes or Bible will be allowed when taking the midterm exam.

##### *b. Final Exam: 15% of final grade*

- i. A final exam study guide is posted at the Week 16 Canvas module. This study guide covers the lecture material, and some key issues from the readings, from the second half of the course: *Exodus, Leviticus, Numbers and Deuteronomy.*
- ii. The final exam will be posted on Canvas at 8 am central time on Friday 12/6. The completed final exam is due by midnight central on Wednesday 12/11 posted on Canvas. Details for taking the final exam will be discussed early in the semester.

- iii. The final exam will also consist of objective questions: short answer, matching, fill-in-the blank. The test will be out of 100 points. Every question will flow directly from the study guide. Please take the time to carefully work through the final exam study guide in preparation. No notes or Bible will be allowed when taking the final exam.

**2. Exegetical Paper:** 30% of final grade

- a. *Passage Choice:* for this paper, students will pick *one passage* to work on from the following list:
  - i. Genesis 1:26-31
  - ii. Genesis 12:1-9
  - iii. Exodus 1:15-22
  - iv. Exodus 19:1-9
  - v. Leviticus 10:1-11
  - vi. Leviticus 19:1-8
  - vii. Numbers 12:1-9
  - viii. Numbers 13:25-33
  - ix. Deuteronomy 10:12-22
  - x. Deuteronomy 30:11-20
  
- b. *Formatting/Basic Research Instructions:*
  - i. This paper should be between 7-10 pages, formatted as follows: 12-point Times New Roman font, 1-inch margins, double-spaced.
  
  - ii. Use at least 8 academic sources: commentaries, academic books, encyclopedia/dictionary entries/articles, journal articles, essays, etc.
  
  - iii. Use simple in-text parenthetical notes in this paper, (Author, page #), like this: (Clayton, 243), and have a final bibliography. If you have more than one source by the same author, also include a short form of the title for that author in the parenthetical note, like this: (Clayton, *Symbol*, 250).
  
  - iv. Your paper should have 4 sections (see below), plus a short introduction and conclusion, and a final bibliography. Follow the SBL style for the formatting of the *bibliography*. See **appendix A below** and note this [website](#).
  
  - v. Generally, you may also consult the NPTS writing handbook [here](#). Contact the professor directly (and early in the semester) if you would like to meet with a research/writing advisor to help with your exegetical paper.
  
- c. *Writing Instructions:*
  - i. The goal of this paper is to carefully exegete a short passage in the Pentateuch, briefly consider various levels of biblical contexts for your passage, and briefly reflect on how you would apply your passage in a teaching or preaching Christian ministry context.

- ii. Section 1: Passage Analysis
  1. Here, your goal is to explain *what* your passage says and what the exegetical issues in the passage are. Consider these kinds of questions:
  2. What is the main theme of your passage and how is this theme developed?
  3. What are any key words? What variations do you observe when you look at your passage in different English versions?
  4. What are the key issues brought up by commentators with your passage? On what issues are scholars disagreeing in this passage? Are there any key Hebrew language/grammar issues that scholars help you get at? Are there any key socio-cultural, historical and/or geographical issues?
  5. Make sure you discuss at least 2 contrasting scholarly positions related to an issue in your passage and give your opinion on the issue.
  6. Section 1: *4-5 pages, with a short introduction to the whole paper.*
- iii. Section 2: Passage in Context of its OT Book
  1. Here, your goal is to briefly reflect on the way your passage relates to the Old Testament book in which it is set. Consider these kinds of questions:
  2. What is the immediate literary context of your passage? Why is it set in this context?
  3. What is/are the next literary/canonical layer(s) of your passage in its Old Testament book?
  4. What is the broad function of your passage in the overall argument of the OT book in which it is set?
  5. Section 2: *1-2 pages*
- iv. Section 3: Passage in Broader Biblical Contexts
  1. In this section, your goal is to bring together your work from the previous two sections and briefly reflect on the way your passage connects to broader biblical themes. Respond to these questions:
  2. What is one specific Old Testament theme that your passage contributes to? Discuss at least one other OT passage in support (one that is not in the OT book in which your passage is set).
  3. What is one specific New Testament theme that your passage contributes to? Discuss at least one NT passage in support.
  4. Section 3: *1-2 pages.*

v. Section 4: Passage in a Ministry Context

1. Here, your goal is to quickly synthesize your findings from the previous three sections and briefly *apply* them to a specific ministry setting. Consider these questions:
2. Identify a current ministry setting that you are familiar with, where you would preach or teach from your paper's passage.
3. Reflect briefly on how you would apply the truths of your passage to the audience you have identified in your ministry example.
4. Section 4: *about 1 page, with a short conclusion for the whole paper.*

- d. Grading Sheet: See appendix B for the exegetical paper grading sheet (and students will be asked to include a digital version of the grading sheet, posted on Canvas, as the final page in their posted exegetical paper).

**3. Reading Report:** 25% of final grade

- a. Students should keep a record of the completion of their weekly reading requirements, using the reading report. See below for a copy of the reading report, and the instructions for filling it out. A digital copy of the reading report is posted at the Week 16 Canvas module.
- b. The completed reading report is due posted on Canvas by class time on 12/2.

**4. Asynchronous Video Lectures:** 15% of final grade

- a. For the weeks that asynchronous lecture videos are due, students will keep a record of their completion of these lecture videos.
- b. A copy of the video lectures report to be used is given below and a digital copy is posted at the Week 16 Canvas module.
- c. This video lectures report is due posted on Canvas by class time on 12/2.



## **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. Use of ChatGPT or other AI composition software to impersonate individual assignments.

For additional information, see the [Seminary Academic Catalog](#), pp. 25–26.

## **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 may have experienced sexual misconduct, sexual harassment, domestic violence, dating violence, or stalking should contact the Title IX Coordinator (773) 244-5664 or [TitleIX@northpark.edu](mailto:TitleIX@northpark.edu) to learn more about reporting options, resources, and support services. As members 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 members are private resources meaning we are legally obligated to share information about the behavior reported above with the University’s Title IX coordinator. If you are unsure whether you want your concerns disclosed to the Title IX Coordinator, we encourage you to contact Counseling Support Services at (773) 244-4897 or [counseling@northpark.edu](mailto:counseling@northpark.edu). Please refer to North Park’s [Safe Community](#) site for reporting, contact information, and further details.

## **INCOMPLETE GRADES**

If, due to extenuating circumstances (specifically, pregnancy, illness, personal and family issues, military assignment, etc.), a student anticipates they will be unable to complete course work within the allotted time, that student may request a grade of incomplete from 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, student and instructor will submit the incomplete grade form and 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.” For the full policy, see page 15 of the [Seminary Academic Catalog](#).

## **COURSE SCHEDULE:**

### **Week 1—8/26: Introduction and Hermeneutics**

By Monday class time:

*Watch* online videos for:

Lecture 2: The World Behind the Text—Hermeneutics 1

*Read:*

Gorman, chs. 1-2:

Zilonka & Gorman, “The Bible: A Book, A Story, an Invitation

Wenell, “The Setting: Biblical Geography, History, and Archaeology”

DOTP, 2 articles:

Alexander, “Authorship of the Pentateuch” (Posted on Canvas)

Baker, “Source Criticism” (Posted on Canvas)

Monday synchronous class time, main topic:

Lecture 1: Introduction to the Class, Syllabus Overview

### **Week 2—9/2: Genesis 1 and 2**

By Monday class time:

*Watch* online videos for:

Lecture 3: Genesis 1—Creation

*Read:*

Hamilton, ch. 1 “Creation and the Fall (1-3)”

Vogt, chs 1-2, “The Genres of the Pentateuch” & “The Major Themes of the Pentateuch”

Monday synchronous class time, main topic:

Lecture 4: Genesis 2—Creation Revisited

### **Week 3—9/9: Hermeneutics and Genesis 3**

*Note: this is the campus immersion week; the class schedule may be changed for this week. The final schedule for this week will be confirmed by the start of the semester.*

By Monday class time:

*Watch* online videos for:

Lecture 5: The World of the Text Itself—Hermeneutics 2

*Read:*

Vogt, chs. 3-4, “Getting Started,” “Interpreting the Pentateuch”

DOTP, 2 articles:

Taylor, “Form Criticism” (Posted on Canvas)

Garrett, “Traditio-Historical Criticism” (Posted on Canvas)

Monday synchronous class time, main topic:

Lecture 6: Genesis 3—The Fall into Sin

### **Week 4—9/16: Hermeneutics**

By Monday class time:

*Watch* online videos for:

Lecture 7: The Reader in front of the Text—Hermeneutics 3

*Read:*

Gorman, chs. 3 & 5:

McGinnis, “The Scriptures of Israel (The Christian Old Testament)”

Skinner, “Significant Noncanonical Writings”

DOTP, 1 article:

Klingbeil, “Historical Criticism” (Posted on Canvas)

Monday synchronous class time, main topics:

Discussion of the material from lectures 5 & 6: Hermeneutics 2 & 3

### **Week 5—9/23: Hermeneutics & Genesis 4-11**

By Monday class time:

*Watch* online videos for:

Lecture 8: Canonical Text and Contextual Theologies—Hermeneutics 4

*Read:*

Gorman, chs. 6 & 7:

Holmes, “From Books to Library: The Formation of the Biblical Canons”

Barré, “From Here to There: The Transmission and Translation of the Bible”

Hamilton, ch. 2 “The Sequence After Creation and the Fall (4-11)”

Monday synchronous class time, main topic:

Lecture 9: Genesis 4-11

### **Week 6—9/30: Genesis 12-36**

By Monday class time:

*Watch* online videos for:

Lecture 10: Genesis 12-25—Abram, Sarai and Hagar; Isaac and Rebekah

*Read:*

Hamilton, ch. 3 “Abraham (11:26-25:11)” and ch. 4 “Jacob (25:11-36:50)”

Vogt, ch. 5 “Communicating the Genres of the Pentateuch”

Averbeck, Chapter 2: “The Nature and Progression of Redemptive Covenants” (Book chapter posted on Canvas)

Monday synchronous class time, main topic:

Lecture 11: Genesis 26-36—Jacob-Israel and Leah, Rachel, Bilhah, Zilpah

### **Week 7—10/7 Genesis 37-50**

By Monday class time:

*Watch* online videos for:

Lecture 12: Genesis 37-50: Joseph and Aseneth

*Read:*

Hamilton, ch. 5 “Joseph (37-50)”

Vogt, ch. 6 “Putting in all Together”

Averbeck, “Factors in Reading the Patriarchal Narratives: Literary, Historical, and Theological Dimensions.” (Book chapter posted on Canvas)

Monday synchronous class time, main topics:

Midterm Study Guide Review & Small Group Discussion

### **Week 8—10/14-19: Reading Week**

*No Class*

### **Week 9—10/21: Midterm Exam**

- No synchronous class session this week. Monday, 10/21 (8 am, central time): **midterm exam posted on Canvas.**
- Friday, 10/25 (midnight, central time): **completed midterm due, posted on Canvas.**
- Details for taking the midterm will be discussed early in the semester.

### **Week 10—10/28: Introduction to Exodus and Exodus 1-14**

By Monday class time:

*Watch* online videos for:

Lecture 13: Introduction to Exodus

*Read:*

Hamilton, ch. 6 “The Emergence of Moses (1-6),” and ch. 7 “Plagues, Passover, and the Exodus (7:1-15:21)”

Monday synchronous class time, main topic:

Lecture 14: Exodus 1-14—Bondage and Hardening; Disaster and Deliverance

### **Week 11—11/4: Exodus 15-24**

By Monday class time:

*Watch* online videos for:

Lecture 15: Exodus 15-18—Creation of a People by the Word of God

*Read:*

Hamilton, ch. 8 “Testing in the Wilderness (15:22-18:27),” and Hamilton, ch. 9 “Law and Covenant (19-24)”

Averbeck, chapter 3: “The Mosaic Law Collections and the Redemptive Setting of the Law” (Book chapter posted on Canvas)

Monday synchronous class time, main topic:

Lecture 16: Exodus 19-24—At Sinai and the Fear of the Lord

### **Week 12—11/11: Exodus 25-40 & Leviticus 1-17**

By Monday class time:

*Watch* online videos for:

Lecture 17: Exodus 25-40—Name of the LORD, Golden Calf and Tabernacle

*Read:*

Hamilton, ch. 10 “Tabernacle, the Golden Calf, and Covenant Renewal 25-40,” and chs. 11-13: “The Sacrificial System (1-7),” “Priestly Ordination (8-10),” “Clean and Unclean (11-15)”

Monday synchronous class time, main topic:

Lecture 18: Leviticus 1-17

### **Week 13—11/18: Work on Exegetical Paper**

- No synchronous class session this week. Professor will be traveling this week for the fall academic Bible/theology conferences (ETS, IBR, SBL)
- Students should work on their exegetical papers (due 11/27).

### **Week 14—11/25: Leviticus 18-27 & Numbers, Exegetical Paper**

By Monday class time:

*Watch* online videos for:

Lecture 19: Leviticus 18-27

*Read:*

Hamilton, chs. 14-15: “The Day of Atonement (16),” “A Holiness Manifesto (17-27),” and chs. 16-18: “Preparations for Departure from Sinai (1:1-10:10)” “From Sinai to Kadesh (10:11-20:11)” & “From Kadesh to Moab (20:22-36:13)”

Monday synchronous class time, main topic:

Lecture 20: Numbers

By Wednesday, 11/27 (midnight central time):

***Post your exegetical paper on Canvas.***

### **Week 15—12/2 Deuteronomy & Ten Commandments**

By Monday class time:

*Watch* online videos for:

Lecture 21: Deuteronomy

*Read:*

Hamilton, chs. 19-20: “Remember the Past (1:1-4:40)” & “Be Careful in the Future (4:41-11:32),” and chs. 21-23: “The Laws of Deuteronomy (12-26),” “Blessings and Curses (27-30),” “Moses’ Farewell” (31-34).

*Post on Canvas:*

- **Your completed reading report.**
- **Your completed video lectures report.**

Monday synchronous class time, main topic:

Lecture 22: OT Law & the Christian; The Ten Commandments; Course wrap-up

**Week 16—12/9-11: Final Week**

- Friday, 12/6, 8 am central time: final exam posted on Canvas.
- Wednesday, 12/11, midnight central time: **completed final exam due posted on Canvas.**
- The logistics of taking the final exam will be discussed early in the semester.
- **Last day** that the exegetical paper can be turned in *late*: Wednesday 12/11, midnight central time (see late policy stated above).

## APPENDIX A: Formatting Your Exegetical Paper's Bibliography

The bibliography for your exegetical paper should follow the format of this guide:

*The SBL [Society of Biblical Literature] Handbook of Style: For Biblical Studies and Related Disciplines.* Second Edition. Atlanta, GA: SBL Press, 2014.

This is the standard formatting guide for writing in biblical studies.

A helpful online student summary of this guide, specifically prepared for students writing papers in biblical studies, may be found [here](#). Please read this online guide carefully (and remember, though, that I am *not* requiring footnotes for this paper, *just in-text parenthetical notes*—see above in the syllabus).

In this online student guide, make note especially of sections 1.2 Biblical Citations and 1.3 Working with Biblical Commentaries.

In general, follow the formatting instructions in this online student guide for structuring the paper: title page and headings, etc., but you do *not* need to have a table of contents page. The title page should *not* count towards the total page numbers of your paper.

Also, for your bibliography, make note of the following formatting examples for major types of sources:

1. A single book/monograph:

Gentry, Peter J. *How to Read & Understand the Biblical Prophets*. Wheaton, IL: Crossway, 2017.

2. An essay within an edited volume of essays:

Magonet, Jonathan. "Reading Psalms as Liturgy: Psalms 96-99." Pages 161-78 in *The Shape and Shaping of the Book of Psalms: The Current State of Scholarship*. Ancient Israel and Its Literature 20. Edited by Nancy L. deClaissé-Walford. Atlanta, GA: SBL Press, 2014.

3. A journal article:

Leyerle, Blake. "John Chrysostom on the Gaze." *Journal of Early Christian Studies* 1 (1993): 159-74.

4. A single volume commentary within a series:

Basically, treat this as a monograph within a series (cite the commentary series, as here, and with the volume number if there is one; there is no need here to cite the editor of the commentary series):

Craigie, Peter C. *Psalms 1-50*. Word Biblical Commentary 19. Waco, TX: Word, 1983.

5. A commentary essay within a multivolume, edited set:

Basically, treat this as an essay within an edited volume of essays (cite the commentary series, as here, and with the volume number if there is one; and as here, you should also cite the editor(s) of the commentary series):

Miller, Patrick D. "The Book of Jeremiah: Introduction, Commentary, and Reflections." Pages 553–926 in *Introduction to Prophetic Literature, Isaiah, Jeremiah, Baruch, Letter of Jeremiah, Lamentations, Ezekiel*. Vol. 6 of *New Interpreter's Bible*. Edited by Leander E. Keck. Nashville, TN: Abingdon, 2001.

6. A commentary essay within one edited volume:

Partain, Jack G. "Numbers." Pages 175–79 in *Mercer Commentary on the Bible*. Edited by Watson E. Mills et al. Macon, GA: Mercer University Press, 1995.

7. A dictionary article:

For his paper, treat a dictionary article just like an essay within an edited volume of essays (entry number 2 above):

Hilber, J. W. "Liturgy and Cult." Pages 513-24 in *Dictionary of the Old Testament Prophets*. Edited by Mark J. Boda and J. Gordon McConville. Downers Grove, IL/Nottingham, England: InterVarsity Press, 2012.

8. A dictionary article within a multivolume dictionary:

This would be cited similarly to a commentary essay within a multivolume, edited set (entry number 5 above):

Fretheim, Terence. "Yahweh." Pages 1293-96 in vol. 5, *Dictionary of Old Testament Theology and Exegesis*. Edited by Willem VanGemeren. Grand Rapids, MI: Zondervan, 1999.



## APPENDIX B

<b>Exegetical Paper Grading Sheet</b>	
<p><b>Formatting &amp; Bibliography:</b></p> <ul style="list-style-type: none"> <li>• Is the paper between 7-10 pages?</li> <li>• Is the paper formatted with 12-point Times New Roman font, with 1-inch margins and double spaced?</li> <li>• Are at least 8 academic sources used? Are they properly cited <i>within the paper</i> with (Author, page #) in-text citations? Are short form titles (Author, <i>Short Title</i>, page #) used in the citations, if needed?</li> <li>• Is the bibliography properly formatted in the SBL style?</li> <li>• Does the paper have a short introduction and conclusion, and four clearly identified sections?</li> <li>• Overall, is the paper well-written (no spelling mistakes, no typos, etc.), clear, properly formatted, and structured?</li> </ul>	/ 15 pts
<p><b>Section 1: Passage Analysis</b></p> <ul style="list-style-type: none"> <li>• Is the main theme of the passage clearly identified?</li> <li>• Is the literary development of the passage properly discussed?</li> <li>• Are any key words discussed? Are observations from various English versions of the passage brought forth? Are the key Hebrew/grammar issues discussed?</li> <li>• Are the key issues of the passage effectively discussed?</li> <li>• Are at least two contrasting scholarly positions on an issue with this passage discussed? Is the student's opinion clearly given for this issue?</li> <li>• Are any significant contextual socio-cultural, historical and/or geographical issues presented?</li> </ul>	/ 45 pts
<p><b>Section 2: Passage in Context of its OT Book</b></p> <ul style="list-style-type: none"> <li>• Is the immediate literary context of the passage in its OT book properly identified?</li> <li>• Are the next level contextual layers in the OT book briefly identified?</li> <li>• Is the broad function of the passage in the overall argument of its OT book discussed?</li> </ul>	/ 15 pts
<p><b>Section 3: Passage in Biblical Context</b></p> <ul style="list-style-type: none"> <li>• Is one broader Old Testament theme related to the passage discussed? Is at least one other Old Testament passage briefly discussed in support?</li> <li>• Is one broader New Testament theme related to the passage discussed? Is at least one New Testament passage briefly discussed in support?</li> </ul>	/ 15 pts
<p><b>Section 4: Passage in a Ministry Context</b></p> <ul style="list-style-type: none"> <li>• Is a current ministry setting clearly identified?</li> <li>• Is the application of the passage in a teaching or preaching ministry setting effectively highlighted?</li> </ul>	/ 10 pts
<p><b>Comments:</b></p>   	<p>TOTAL:</p>   <p>/ 100 pts</p>

## APPENDIX C

<b>OT1 Reading Report</b>	
<b>Student Name:</b>	
<b>Raw score:</b>	<b>Final grade percentage:</b>
/ 48 points	/ 25%
<p>For the required readings for each of the following modules (except modules 4 &amp; 5), record a number between 0 and 4, according to this scale:</p> <p style="margin-left: 40px;">4 = 100% completed            3 = 75-99% completed            2 = 50-74 % completed            1 = less than 50% completed            0 = none of the readings completed</p> <p>NOTE: readings <i>cannot</i> be made up for credit (i.e., please don't go back and change your reading completion number after the due date for a given week).</p>	
Weeks:	Completion (0-4):
1	
2	
3	
4	
5	
6	
7	
8	<i>No reading due: reading week</i>
9	<i>No reading due: midterm exam</i>
10	
11	
12	
13	<i>No reading due: students work on exegetical paper</i>
14	
15	
16	<i>No reading due: final week</i>

## APPENDIX D

<b>OT1 Video Lectures Report</b>	
<b>Student Name:</b>	
<b>Raw score:</b>	<b>Final grade percentage:</b>
/ 48 points	/ 15%
<p>For the required lecture videos for each of the following weeks record a number between 0 and 4, according to this scale:</p> <p style="text-align: center;">4 = 100% completed            3 = 75-99% completed            2 = 50-74 % completed            1 = less than 50% completed            0 = none of the videos completed</p> <p>NOTE: video lectures <i>cannot</i> be made up for credit (i.e., please don't go back and change your completion number after the due date for a given week).</p>	
Weeks:	Completion (0-4):
1	
2	
3	
4	
5	
6	
7	
8	<i>No lecture videos due: reading week</i>
9	<i>No lecture videos due: midterm exam</i>
10	
11	
12	
13	<i>No lecture videos due: students work on exegetical paper</i>
14	
15	
16	<i>No lecture videos due: final week</i>