



**NORTH PARK**  
THEOLOGICAL SEMINARY

**BIBL 5210-01, 02 OLD TESTAMENT 1:  
PENTATEUCH AND INTERPRETATION**  
**Genesis, Exodus, Leviticus, Numbers and Deuteronomy**

North Park Theological Seminary  
Course Syllabus

*Fall 2025, Hybrid/Hyflex Format:*

Thursday evenings 5:45-7:15 pm central time and weekly asynchronous lectures  
(synchronous sessions with on campus students and live, online students)

**INSTRUCTOR INFORMATION**

[Dr Sophia A. Magallanes-Tsang](#), Assistant Professor of Old Testament

E-mail: [samagallanes@northpark.edu](mailto:samagallanes@northpark.edu) (best method of contact)

Office: Nyvall Hall 317

**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.

**Gafney**, Wilda. *Womanist Midrash: A Reintroduction to the Women of the Torah and the Throne*. First ed. Louisville, Kentucky: Westminster John Knox Press, 2017.

**Gorman**, Michael J., editor. *Scripture and Interpretation: A Global, Ecumenical Introduction to the Bible*. Grand Rapids: Baker, 2017.

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

**Hays**, J. Daniel, *The Pentateuch: Life in the Presence of God*. Brentwood, TN: H & H Academic, 2024.

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

Some articles and book chapters, posted on Canvas, are also required reading:

Alexander, T. Desmond, and David W. Baker, editors. *Dictionary of the Old Testament: Pentateuch* [DOTP]. Downers Grove, IL: InterVarsity Press, 2003. (53 pages)

- [Alexander, “Authorship of the Pentateuch”](#)
- [Taylor, “Form Criticism”](#)
- [Klingbeil, “Historical Criticism”](#)
- [Baker, “Source Criticism”](#)
- [Garrett, “Traditio-Historical Criticism”](#)

### Genesis

- Andiañach, 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. Andiañach. Semeia Studies 82. Atlanta: SBL, 2016.
- Kim, Hyun Chul Paul. “Reading the Joseph Story (Genesis 37–50) as a Diaspora Narrative.” *Catholic Biblical Quarterly* 75 (2013): 219–38.
- Marzouk, Safwat. “Interrogating Identity: A Christian Egyptian Reading of the Hagar-Ishmael Traditions.” Pages 3–30 in *Colonialism and the Bible: Contemporary Reflections from the Global South*. Edited by Tat-siong Benny Liew and Fernando F. Segovia. Lanham, MD: Lexington, 2018.
- Tushima, Cephas T. A. “The Paradigmatic Role of Genesis 3 for Reading Biblical Narratives about Desire.” *Unio cum Christo* 5 (2019): 87–102.

### Exodus

- Armas, Kat. “Mujeres of Exodus.” Pages 51–65 in *Abuelita Faith: What Women on the Margins Teach Us about Wisdom, Persistence, and Strength*. Grand Rapids: Brazos, 2021.
- Gilliard, Dominique Dubois. “Pharaoh’s Daughter: Leveraging Privilege to Resist Systemic Sin.” Pages 21–37 in *Subversive Witness: Scripture’s Call to Leverage Privilege*. Grand Rapids: Zondervan, 2021.

### Leviticus

- Kim, Uriah. “Leviticus 25:1–24.” *Interpretation* 65 (2011): 396–98.
- Morales, L. Michael. “How the Dwelling Becomes a Tent of Meeting: A Theology of Leviticus.” *Unio cum Christo* 5 (2019): 103–19.
- Olanisebe, Samson. “Sabbatical and Jubilee Regulations as a Means of Economic Recovery.” *Jewish Bible Quarterly* 46 (2018): 196–202.

### Numbers

- 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.

### Deuteronomy

- Ateek, Naim. “Who Is My Neighbor?” *Interpretation* 62 (2008): 156–65.
- 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.
- Carroll R., M. Daniel. “Biblical Perspectives on Migration and Mission: Contributions from the Old Testament.” *Mission Studies* 30 (2013): 9–26.

**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 \_\_\_\_\_ 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.

**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.

Important note: for the midterm and final exams, *online students* will need to identify a person who can proctor the exam while the on-campus students are taking the exam. The professor will email a copy of the exam to the proctor, to be printed and taken by the online student, and the proctor will scan and send the exam back to the professor. [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 Friday December 1, 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 turned in by Friday December 15, midnight central time. [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 completed and turned in by Friday December 13, midnight central time. [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 due Friday December 6, midnight central time.
- I will accept the exegetical paper, with a late penalty, up until Friday December 15, midnight central time.
- For each day that the paper is late after December 1 (and up until Friday December 15), I will deduct 2% from the paper's grade. I will *not* accept the paper *after* Friday December 13.

*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

**HYFLEX FORMAT-SPECIFIC GUIDELINES:**

In hyflex classrooms, our learning community combines in-person students and students joining the classroom by Zoom. Toward cultivating a respectful, accessible environment for mutual learning, we observe the following:

- All students come prepared for active, informed participation.
- Students joining by *Zoom*: 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.)
- Students joining in the *classroom*: Remember that the class and classroom extend to colleagues joining by Zoom; it's important to remain visible as well. Please engage the full learning community. Registering for the campus section entails a commitment to joining the class in person. If you are too sick to come in person, or if you have an unavoidable scheduling conflict, please use one of your excused absences for the semester. On campus students should also log in to the Zoom session (and mute themselves), to help connect all students.

**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.
  1. The study guide covers the lecture material.
  2. 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 given online.
  - iii. The midterm exam will consist of objective questions: short answer, matching, fill-in-the blank. The test will be out of 100 points.
    - 1. 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.
    - 2. 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 taken online the last week of the course—week 16 (specific day & time TBA).
    - 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.
      - 1. Every question will flow directly from the study guide. Please take the time to carefully work through the final exam study guide in preparation.
      - 2. No notes or Bible will be allowed when taking the final exam.
2. **Exegetical Paper:** 30% of final grade

**IMPORTANT DATES:**

- In Week 9, during the asynchronous class time on Thursday, Oct 24, students will give a presentation on their preliminary observations of their exegetical passage.
  - In Week 14, students will Turn in Rough Draft of Exegetical Paper by Wednesday, Nov 26.
  - In Week 15, By Friday, December 5, midnight central time: the exegetical paper is due, posted on Canvas
  - Last day that the exegetical paper can be turned in late: Friday 12/12, midnight central time (see late policy stated above for the exegetical paper)
- 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 Turabian style for the bibliography, and this [website](#) can help you with that.
- 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.
  2. Consider these kinds of questions:
    - a. What is the main theme of your passage and how is this theme developed?
    - b. What are any key words? What variations do you observe when you look at your passage in different English versions?
    - c. What are the key issues brought up by commentators with your passage?
    - d. On what issues are scholars disagreeing in this passage? Are there any key Hebrew language/grammar issues that scholars help you get at?
    - e. Are there any key socio-cultural, historical and/or geographical issues?
  3. Make sure you discuss at least 2 contrasting scholarly positions related to an issue in your passage and give your opinion on the issue.
  4. 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:
    - a. What is the immediate literary context of your passage?
    - b. Why is it set in this context?
    - c. What is/are the next literary/canonical layer(s) of your passage in its Old Testament book?
    - d. What is the broad function of your passage in the overall argument of the OT book in which it is set?
  2. 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.
  2. Respond to these questions:
    - a. 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).
    - b. What is one specific New Testament theme that your passage contributes to? Discuss at least one NT passage in support.
  3. 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: I will use the rubric on the next page when grading the exegetical paper.



<b>Formatting &amp; Bibliography:</b> <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 used in the citations (Author, <i>Short Title</i>, page #), if needed?</li> <li>Is the bibliography properly formatted in the Turabian style?</li> <li>Does the paper have a short introduction and conclusion, and four clearly identified sections?</li> </ul>	/ 15 pts
<b>Section 1: Passage Analysis</b> <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?</li> <li>Are the overall key issues of the passage effectively discussed?</li> <li>Are the key Hebrew/grammar issues discussed?</li> <li>Are <u>at least two</u> contrasting scholarly positions on this passage discussed? Is the student's opinion clearly given here?</li> <li>Are any significant contextual socio-cultural, historical and/or geographical issues presented?</li> </ul>	/ 45 pts
<b>Section 2: Passage in Context of its OT Book</b> <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
<b>Section 3: Passage in Biblical Context</b> <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
<b>Section 4: Passage in a Ministry Context</b> <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
<b>Comments:</b>	<b>TOTAL:</b>  / 100 pts

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

- 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.
- The completed reading report is due posted on Canvas by Thursday 12/11, midnight central time.

<b>OTI 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="text-align: center;"> <b>4</b> = 100% completed  <b>3</b> = 75-99% completed  <b>2</b> = 50-74 % completed  <b>1</b> = less than 50% completed  <b>0</b> = 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: Thanksgiving</i>
14	
15	
16	<i>No reading due: Final week</i>

**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 reports to be used is given below and a digital copy is posted at the Week 16 Canvas module.
- c. This video lectures report will be due posted on Canvas by Thursday December 11, midnight central time.

## OT1 Video Lectures Report

**Student Name:**

**Raw score:** / 44 points

**Final grade percentage:** / 15%

For the required lecture videos for each of the following modules (except modules 4 & 5), record a number between 0 and 4, according to this scale:

4 = 100% completed

**3 = 75-99% completed**

**2 = 50-74 % completed**

1 = less than 50% completed

**0** = none of the videos completed

NOTE: these *cannot* be made up for credit (i.e., please don't go back and change your video lectures completion number after the due date for a given week).

Weeks:	Completion (0-4):
1	
2	
3	
4	
5	
6	
7	
8	No lecture videos due: Reading week
9	No lecture videos due: Midterm exam
10	
11	
12	
13	No lecture videos due: Thanksgiving
14	
15	
16	No lecture videos due: Final week

## 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 (Aug 25-29): The World Behind the Text—Hermeneutics 1 and Hebrew Alphabet**

1. **Attend:** Thursday Session- Exegetical Workshop 1: Preliminary Observations of Gen 1-2 & Hebrew Alphabet Practice
2. **Watch:**
  - Lecture 1: The World Behind the Text—Hermeneutics 1
  - Lecture 2: Introduction to the Hebrew Alphabet
3. **Read:**
  - Vogt, Ch. 1-2, “The Genres of the Pentateuch” & “The Major Themes of the Pentateuch”
  - First Hebrew Primer Worksheets (Posted on Canvas)
  - Gorman, Ch. 1-2:
    - Zilonka & Gorman, “The Bible: A Book, A Story, an Invitation
    - Wenell, “The Setting: Biblical Geography, History, and Archaeology”

### **Week 2 (Sept 1-5): Hermeneutics 2-3 Hebrew Alphabet Review**

1. **Attend:** Thursday Session- Exegetical Workshop 2: Preliminary Observations of Gen 3
2. **Watch:**
  - Lecture 3: The World of the Text Itself—Hermeneutics 2
  - Lecture 4: The Reader in front of the Text—Hermeneutics 3
3. **Read:**
  - Vogt, Ch. 3-4, “Getting Started,” “Interpreting the Pentateuch”
  - First Hebrew Primer Worksheets (Posted on Canvas)

Articles:

  - Alexander, “Authorship of the Pentateuch” in *DOTP* (Posted on Canvas)
  - Baker, “Source Criticism” in *DOTP* (Posted on Canvas)
  - Garrett, “Traditio-Historical Criticism” in *DOTP* (Posted on Canvas)
  - Taylor, “Form Criticism” in *DOTP* (Posted on Canvas)

### **Week 3 (Sept 8-12): Hebrew Tools I & Genesis 1-3 Exegetical Research Immersion**

1. **Attend:** Immersion Week Session –
  - Quiz on Hebrew Alphabet
  - Gen 1-3 with Hebrew Tools I: Nouns and Key Vocabulary
  - Library Instruction
  - Research Scavenger Hunt for Genesis 1-3
2. **Watch:**
  - Lecture 5: Genesis 1—Creation
  - Lecture 6: Genesis 2—Creation Revisited
  - Lecture 7: Genesis 3—The Fall into Sin
3. **Read:**
  - Gafney, Ch. 1 (only up to Eve, stop at “Adah, Zillah...”)
  - Hamilton, ch. 1 “Creation and the Fall (1-3)”
  - Hays, Introduction & Ch. 1

Article:

  - Tushima, Cephas T. A. “The Paradigmatic Role of Genesis 3 for Reading Biblical Narratives about Desire.” *Unio cum Christo* 5 (2019): 87–102. (Posted on Canvas)

**Week 4 (Sept 15-19): Genesis 4-11 & Hermeneutics 4**

1. **Attend:** Thursday Session- Exegetical Workshop 3: The Flood Narratives with Hebrew Tools
  2. **Watch:**
    - Lecture 8: Genesis 4-11
    - Lecture 9: Canonical Text and Contextual Theologies—Hermeneutics 4
  3. **Read:**
    - Gorman, Ch. 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)”
- Article:
- Andíñach, 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. Andíñach. Semeia Studies 82. Atlanta: SBL, 2016. (Posted on Canvas)

**Week 5 (Sept 22-26): Genesis 12-50**

1. **Attend:** Tuesday Session- Exegetical Workshop 4: The Patriarchs & Matriarchs
  2. **Watch:**
    - Lecture 10: Genesis 12-26—Abram, Sarai and Hagar; Isaac and Rebekah
    - Lecture 11: Genesis 26-36—Jacob-Israel and Leah, Rachel, Bilhah, Zilpah
    - Lecture 12: Genesis 37-50: Joseph and Aseneth
  3. **Read:**
    - Gafney, Ch. 1
    - Vogt, Ch. 6 “Putting in all Together”
    - Hamilton, Ch. 3 “Abraham (11:26-25:11)”, Ch. 4 “Jacob (25:11-36:50)”, and Ch. 5 “Joseph (37-50)”
- Article:
- Marzouk, Safwat. “Interrogating Identity: A Christian Egyptian Reading of the Hagar-Ishmael Traditions.” Pages 3–30 in *Colonialism and the Bible: Contemporary Reflections from the Global South*. Edited by Tat-siong Benny Liew and Fernando F. Segovia. Lanham, MD: Lexington, 2018. (Posted on Canvas)

**Week 6 (Sept 29-Oct 3): Exodus 1-24**

1. **Attend:** Thursday Session- Lecture 13: Intro to Exodus & Exegetical Workshop 5: Masculine and Feminine Studies in Exodus 1-14
  2. **Watch:**
    - Lecture 14: Exodus 3-4 and Exodus 5-11
    - Lecture 15: Exodus 12-18
  3. **Read:**
    - Gafney, Ch. 2
    - Hays, Ch. 2
    - Hamilton, Ch. 8 “Testing in the Wilderness (15:22-18:27)”
    - Hamilton, Ch. 9 “Law and Covenant (19-24)”
- Articles:
- Armas, Kat. “Mujeres of Exodus.” Pages 51–65 in *Abuelita Faith: What Women on the Margins Teach Us about Wisdom, Persistence, and Strength*. Grand Rapids: Brazos, 2021. (Posted on Canvas)

- Gilliard, Dominique Dubois. “Pharaoh’s Daughter: Leveraging Privilege to Resist Systemic Sin.” Pages 21–37 in *Subversive Witness: Scripture’s Call to Leverage Privilege*. Grand Rapids: Zondervan, 2021. (Posted on Canvas)

### **Week 7 (Oct 6-10): Exodus 24-40**

1. **Attend:** Thursday Session- Exegetical Workshop 5: Exodus 32-34 with Hebrew Tools
2. **Watch:**
  - Lecture 16: Exodus 19-24
  - Lecture 17: Exodus 25-40
3. **Read:**
  - Gafney, Ch. 3
  - Hamilton, Ch. 10 “Tabernacle, the Golden Calf, and Covenant Renewal 25-40,” and Ch. 11-13: “The Sacrificial System (1-7),” “Priestly Ordination (8-10),” “Clean and Unclean (11-15)”

Article:

  - Morales, L. Michael. “How the Dwelling Becomes a Tent of Meeting: A Theology of Leviticus.” *Unio cum Christo* 5 (2019): 103–19.

### **Week 8 (Oct 13-17): Reading Week**

*No Class*

### **Week 9 (Oct 20-24): and Midterm**

1. **Attend:** Thursday Session- Exegetical Paper Presentations
2. **Take: Online Midterm on Exodus and Deuteronomy**

### **Week 10 (Oct 27-Oct 31): Leviticus and Hebrew Tools II: Nouns & Prepositions**

1. **Attend:** Thursday Session- Exegetical Workshop 7: Levitical Sacrifices & Laws
2. **Watch:**
  - Lecture 18: Leviticus 1-17
  - Lecture 19: Leviticus 18-27
3. **Read:**
  - Hamilton, Ch. 14-15: “The Day of Atonement (16),” “A Holiness Manifesto (17-27),” and Ch. 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)”
  - Hays, Ch. 3

Articles:

  - Kim, Uriah. “Leviticus 25:1–24.” *Interpretation* 65 (2011): 396–98. (Posted on Canvas)
  - Olanisebe, Samson. “Sabbatical and Jubilee Regulations as a Means of Economic Recovery.” *Jewish Bible Quarterly* 46 (2018): 196–202. (Posted on Canvas)

### **Week 11 (Nov 3-7): Numbers and Hebrew Tools III: Verbs & Syntax**

1. **Attend:** Thursday Session- Exegetical Workshop 8: Verbs & Syntax in the Numbers Narrative
2. **Watch:**
  - Lecture 20: Book of Numbers
  - Lecture 21: Hebrew Sentence Structure and Narratives
3. **Read:**
  - Gafney, Ch. 4
  - Hays, Ch. 4

Articles:

- Magallanes-Tsang, Sophia A. “The Daughters of Zelophehad: A Reaffirmation of Yahweh’s Dominion Over the Earth Via the Imago Dei” in *ChristianityNext*, 2020. (Posted on Canvas)
- 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. (Posted on Canvas)

**Week 12 (Nov 10–14): Deuteronomy (Part 1)**

1. **Attend:** Thursday Session- Exegetical Workshop 9: Deuteronomy 6 & 10 with Hebrew Tools
2. **Watch:**
  - Lecture 22: Deuteronomy & the Law
  - Lecture 23: Deuteronomy & the Marginalized
3. **Read:**
  - Hamilton, Ch. 19-20: “Remember the Past (1:1-4:40)” & “Be Careful in the Future (4:41-11:32)”.
  - Hays, Ch. 5Articles:
  - Ateek, Naim. “Who Is My Neighbor?” *Interpretation* 62 (2008): 156–65. (Posted on Canvas)
  - Carroll R., M. Daniel. “Biblical Perspectives on Migration and Mission: Contributions from the Old Testament.” *Mission Studies* 30 (2013): 9–26. (Posted on Canvas)

**Week 13 (Nov 17-21): Hebrew Tools IV: Using Hebrew Tools for Exegesis & OT Law & the Christian**

1. **Attend:** Thursday Session- Exegetical Workshop 10: Deuteronomy 26
2. **Watch:**
  - Lecture 24: Using Hebrew Tools for Exegesis
  - Lecture 25: OT Law & the Christian
3. **Read:**
  - Gafney, Ch. 5
  - Hamilton, Ch. 21-23: “The Laws of Deuteronomy (12-26),” “Blessings and Curses (27-30),” “Moses’ Farewell” (31-34).Article:
  - 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. (Posted on Canvas)

**Week 14 (Nov 24-28): Turn in Rough Draft of Exegetical Paper by Wednesday, Nov 26**

**Week 15 (Dec 1-5):** By Friday, December 5, midnight central time: the **exegetical paper** is due, posted on Canvas

**Week 16: Final Exam & Final Reports**

- **Take:** Online Final Exam on Leviticus, Numbers, and Deuteronomy by Thursday 12/11, midnight central time
- **Post on Canvas** by Thursday 12/11, midnight central time:
  - Reading report
  - Video lectures report
- **Last day that the exegetical paper can be turned in late:** Friday 12/12, midnight central time (see late policy stated above for the exegetical paper)