

**GRADUATE
PROGRAM**

Course Syllabus

Spring/2021



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**GBBL 511 Biblical Interpretation: Exploring Genesis
4 Units Spring 2021****The Mission and Purpose Statement of Azusa Pacific
University**

Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

Mission Statement of Azusa Pacific Seminary

Azusa Pacific Seminary, in keeping with its commitment to the centrality of Jesus Christ and the authority of Scripture, prepares men and women for effective, practical ministry in the Church throughout the world by promoting the spiritual, personal, and vocational development of students and by extending theological knowledge through academic inquiry, research, and writing for the glory of God.

GBBL 511 Biblical Interpretation: Exploring Genesis 4 Units Spring 2021

Professor: Karen Strand Winslow, Ph.D., Professor, Dept. of Biblical and Theological Studies

Online Office Hours through Canvas Zoom (T: 4:30-5:30 pm); also by appointment online

Email: kwinslow@apu.edu *please use email to reach me*

Expected Response time: 48 hours or less to emails; 1-4 days hours for posts and submissions

Technical Support: call 1-626-815-5050 or email Support@apu.edu, canvas@apu.edu

GBBL 511 Catalog Course Description: Students in this course are introduced to the Old Testament and the inductive method of interpretation through an exploration of the book of Genesis, practicing close readings of the text and paying attention to genre and historical and literary contexts. Course material also helps seminarians participate in the dialogue between science and Scripture, including theological discussions about the origins of the physical universe and humankind.

Prerequisite to all CORE Bible courses.

Expanded description: This course explores Genesis to determine theological meanings as conveyed by literary methods. We focus on the characters who produced and preserved Israel within Genesis as well as how God's people endured because of these stories. Aided by historical, contextual approaches, students will encounter the contexts from which the Bible emerged to inform their preaching, teaching, and growth in faith.

GBBL 511 is one of two courses benefitting from a grant by AAAS to integrate the insights of science within our seminary curriculum and ethos.¹ We expect that this project, including this course, will lead to transformed views about the dialogue between science and theology and facilitate new collaboration between the theology and science faculty at APU. We will model a welcoming approach to scientific discoveries of all sorts by turning to biologists, who show the interdependence and communal life of humans with other living beings, including microbes within our bodies; and to astronomers, who view and measure the stars, galaxies, and planets—their distance and hence their age. We will hear from astronomer, Mary Oksala, and APU biologist, Sarah Richart, who will present her research on microbiology and the communities of cellular structures. Students will also learn from biblical scholar, J. Richard Middleton, who has contributed to the science/Bible/theology discussion. The revised course content will resource seminarians to influence their communities toward a greater understanding and use of science.

Credit Hour Policy

Following the APU Credit Hour policy, to meet the identified learning outcomes of this course, the expectations are that this four-unit course, delivered over a 16-week term, will

¹ American Association for the Advancement of Science www.AAAS.org. The other course is GTHE 513 Church History II.

approximate two hours/week classroom or direct faculty instruction and 90-120 minutes/week guided online study. In addition, out-of-class student work will be approximate 12 hours each week. This online course utilizes synchronous and asynchronous elements:

Synchronous: Students will participate in weekly two-hour Zoom class meetings. Other course material each week will be assigned for reading and discussing in online Canvas Discussions (90-120 minutes).

Student Learning Outcomes will be accomplished through the inductive assignments, the readings and written responses, class meetings, papers, online discussions posts, lectures, videos, and student presentations.

Student Learning Outcomes	IDEA Objectives (Institution Outcomes)	Activities/Assignments used to Assess Mastery
<i>SLO 1: Exegete and interpret Genesis demonstrating knowledge of content and ability to practice the inductive method of close reading</i>	-Gain a basic understanding of the subject - Develop specific skills, competencies and points of view needed by professionals in the field	<ul style="list-style-type: none"> ● Weekly inductive assignments that include perceptive observations of passages from Genesis, word studies, and identification of genre and historical contexts ● Mid-term exam ● Exegetical Essay as final exam
<i>SLO 2: Demonstrate proficiency in using Logos Bible Software program</i>	Develop specific skills, competencies and points of view needed by professionals in the field	<ul style="list-style-type: none"> ● Weekly Logos Training Videos ● Weekly inductive assignments requiring use of Logos ● Exegetical Essay
<i>SLO 3: Articulate the roles of women and men in the book of Genesis and their contributions to the story of Israel, with special attention to the women characters</i>	Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures.	<ul style="list-style-type: none"> ● Inductive and reading assignments about biblical characters from a feminist perspective ● In-class group reports ● Discussion Posts directed to this topic
<i>SLO 4: Distinguish differences in perspectives on the physical universe between ancient near eastern cultures and our own as reflected in the literature of both</i>	-Learn to apply course material (to improve thinking, problem solving, and decisions) -Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures	<ul style="list-style-type: none"> ● Oral and written responses to lectures by the professor and guest scientists and theologians ● Science book reviews (analytical, evaluative) ● Discussion Posts directed to this topic
<i>SLO 5: Analyze scientific accounts of the formation of the physical universe and biblical accounts with regard to the diverse purposes of both</i>	-Gain a basic understanding of the subject -Learn to apply course material (to improve thinking, problem solving, and decisions)	<ul style="list-style-type: none"> ● Multiple readings, written responses ● Oral and written responses to lectures by the professor and guest scientists and theologians

	-Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures	<ul style="list-style-type: none"> ● Discussion Posts directed to this topic ● Science Book Reviews (analytical, evaluative)
<i>SLO 6: Respond</i> to diverse approaches to the Bible, orally or in writing	Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures	<ul style="list-style-type: none"> ● Book Reviews of biblical interpretation by diverse scholars ● Directed discussion Posts ● Written responses to feminist and black scholarship
<i>SLO 7: Explain</i> the multivalent nature of biblical texts, their abundance of meaning, and how this grounds theological interpretations.	Develop knowledge and understanding of diverse perspectives, global awareness, or other cultures -Learn to analyze and critically evaluate ideas, arguments and points of view	<ul style="list-style-type: none"> ● Written Inductive, reading assignments ● Directed discussion Posts ● In class group reports, responses to lectures and readings ● Exegetical Essay

Required Textbooks (You may use e-books)

1. The NRSV Bible (available on Logos Bible Software, but a hard copy Bible is recommended, such as *The Wesley Study Bible: NRSV*. Edited by Joel Green and W. Willimon. Nashville: Abingdon, 2009.
2. Birch, Bruce C., Walter Brueggemann, Terence Fretheim, David L. Peterson. *A Theological Introduction to the Old Testament* Nashville: Abingdon Press; 2005.
Birch
3. Frymer-Kensky, Tikva. *Reading the Women of the Bible*. New York: Schocken Books, 2004. ISBN 978-0805211825 **RWB**
4. Goldingay, John. *An Introduction to the Old Testament*. IVP Academic: 2015. ISBN: 978-0-8308-4090-8 **IOT**
5. Gorman, Michael. *Elements of Biblical Exegesis. A Basic Guide for Ministers and Students*. Peabody: Hendrickson, 2020. **EBE**

LOGOS BIBLE SOFTWARE explained in course communications. An email will be sent early in the course to the students in this course about how to download Logos. Tutorials will be provided by Logos and in this course.

Recommended Books on Science and Theology

- Colling, Richard G. 2004. *Random Designer*. Bourbonnais, IL: Browning Press. *I can provide copies.*
- Collins Francis S. *The Language of God: A Scientist Presents Evidence for Belief*. New York: Simon and Schuster, 2006, 2007.
- Falk, Darrell R. 2004. *Coming to Peace with Science*. Downers Grove: Inter Varsity Press. University Press, September 1, 1990.
- Hare, Brian and Vanessa Woods. *Survival of the Friendliest: Understanding our Origins and Rediscovering Common Humanity*. Random, 2020.

- Harrison, Peter. *The Territories of Science and Religion* (University of Chicago Press, 2015).
- Johnson, Elizabeth. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2015.
- McLeish, Tom. *Faith and Wisdom in Science*. Oxford: OUP, 2014.
See also bibliography

Recommended Books on Biblical Interpretation

- Felder Cain Hope. Editor. *Stony the Road We Trod*. Minneapolis: Fortress, 1991.
- Hays, Christopher B. *Hidden Riches: A Textbook for the Comparative Study of the Old Testament and the Ancient Near East*. Westminster John Knox, 2014.
- McCaulley. Esau. *Reading While Black: African American Biblical Interpretation as an Exercise in Hope*. Downers Grove: Inter Varsity Press, 2020.
- Middleton, J. Richard. *The Liberating Image: The Imago Dei in Genesis 1*. Grand Rapids: Brazos, 2005.

Websites on Scripture, Science and Religion, Evolution

- AAAS.org
- Biologos.org
- <https://christianhistoryinstitute.org/magazine>
- scienceforseminaries.org; <https://www.scienceforseminaries.org/resources/>

Hubble Images and Media Resources

- https://www.nasa.gov/mission_pages/hubble/multimedia/index.html (Links to an external site.)
- <https://www.nasa.gov/content/goddard/hubble-media-resources>

Tom McLeish

- https://www.amazon.com/Tom-McLeish/e/B00I6GOFX8/ref=dp_byline_cont_pop_book_1

Richard Middleton

- <https://jrichardmiddleton.wordpress.com/articles/>

Canvas Files include:

- The Course Packet=CP also in [Course Resources](#) under Modules
- Branson, Robert. “Shifting Paradigms: How the Discoveries of Science and Archaeology Have Brought about a Shift in the Paradigm for Interpreting Genesis 1-11.” Paper presented at the Wesleyan Theological Society, Duke University, 2008.
- Middleton, Richard John. In *Christian-Theology and the Modern Sciences*. Edited by John Slattery, Word Press, *forthcoming* 2020. [Mid-genesis-creation-accounts](#)
- Winslow, Karen Strand. “Akedah as Apologia: The Function of Genesis 22 for Second Temple Jews.” In *Orthodoxy and Orthopraxis: Essays in Tribute to Paul Livermore*. Edited by Richard Middleton and Doug Cullum, Roberts Wesleyan University. Eugene, Ore. Pickwick Publications, 11-26.
- Winslow, Karen Strand. “Cosmology.” *Global Wesleyan Encyclopedia of Biblical Theology*. Kansas City, MO: Foundry Publishing, 89-92.

- Winslow, Karen Strand. “The Earth is Not a Planet: Implications for Science and Theology.” In *Creation Made Free*. Edited by Thomas J Oord. Eugene, Ore.: Wipf and Stock. 2008.
- Winslow, Karen Strand. “Initial Creation and Relational Theology.” In *Relational Theology: Issues and Implications*. Edited by Thomas J. Oord, Karen Winslow, and Brint Montgomery. Eugene, Ore.: Wipf and Stock (Point Loma Nazarene University Press), 110-112.

For important course documents, see Canvas Modules beginning with [Course Resources](#)

CANVAS ONLINE LEARNING PLATFORM

Please follow the directions below to have access to the Canvas Online Learning Platform:

- Go to the website: <https://canvas.apu.edu/xsl-portal>
- Log into Canvas using your **APU login** and **password**.
- Click the name of the course in the red Quicklinks bar at the top of the Canvas home page.
- Use the tools in the left column to locate any content needed for this course, esp. Modules.
- If the system does not recognize your username and password, call IMT at x5050 if on campus or at 626-815-5050 if off campus.
-  Access your Canvas courses on the go with the *Canvas Student* mobile app from any device. Google instructions based on your device.

Assignment submission via Canvas

- Submit all assignments as directed in the syllabus and Modules (unless specified otherwise). Assignments need to be submitted by the due date, which is the day class meets and before the time class meets. Only assignments submitted in Canvas will be accepted.
- Assignments need to be submitted via a Word document so that feedback can be provided.
- Please submit assignments with your name at the top of the page followed by the week, the date, and the assignment name.
- **IMPORTANT:** Name your file correctly on your computer prior to uploading it into Canvas.

<i>Correct format</i>	Name, Week #, class date, Gen I (title)
<i>Incorrect format</i>	Assignment 1.doc

GBBL 511 Course Policies

- For a four-unit class, graduate students are expected to spend a minimum of 12 hours in preparation per week.
- Please arrive to Zoom meeting promptly and actively participate by sharing insights and asking questions.
- Be prepared to form small groups for presentations, discussions, reports.
- Students are responsible for knowing information provided in class whether or not they are present. Course schedule, topics, evaluation, and assignments may be changed at the instructor's discretion.
- Schedule appointments with the professor for help in advance of deadlines.
- Assignments should be completed before each class meeting. Ask for clarification in class meetings or by email. Other students might have the same questions.
- Please put your name, class number, date, on the first page of each week's assignment and clearly identify each entry throughout (e.g., assigned passage).



The Bible is a Garden of Delight to the Exegete

My perspectives on Scripture and its interpretation will be provided regularly in class. William Faulkner expresses well some of the reasons we read Scripture and learn to listen to what it says over what we have been told about it.

I believe that [we are] immortal . . . because [we] have souls, spirits capable of compassion and sacrifice and endurance.

The poet's, the writer's duty is to write about these things...

[In order to] help [people] endure by lifting [their] hearts, by reminding [them] of the courage and honor and hope and pride and compassion and pity and sacrifice, which have been the glory of their past.

In this course we:

- aim to embrace the tension and texture within biblical texts prayerfully
- aim to become better thinkers and lovers of God and each other, not merely to know facts or get grades and degrees
- are all human beings made in God's image
- are in a group with whom the Spirit dwells

The teacher is a guide and a source of some information and wisdom, but is learning as well as teaching; she respects students, encourages their contributions with warmth and mutual respect. (adapted from Dr. John Goldingay)

My primary goals, which are hard to measure in the course of a single semester, are that students will continue wrestling with Scripture and its abundance of meaning with imaginative precision after this course is complete; will delight in the Bible's texture and tension, its ambiguity and paradoxes; and will be transformed not only by practicing close reading and reflection, but by a continued walk with the Lord, people with whom God dwells, God's great desire, as portrayed in the Bible.

Course Assignment Schedule (CAS)

The instructor may change the CAS as needed by the students in this course

Use each week's module on Canvas to submit assignments, for details, and important updates; this schedule is provided as an overview of the course. Find Study Questions (SQ) in syllabus, Course Resources, or Canvas Files.

Code for Textbooks:

EBE: *Elements Biblical Exegesis*

RBW: *Reading Women Bible*

IOT: *Intro to the Old Testament*

Birch: *Theological Intro to OT TIOT*

Zoom Meeting Topics Tuesday Evening synchronous Students Present (SPs)	Pre-Zoom Class Prep: <u>Inductive Assignments,</u> <u>SQs</u> due before class meets	Pre-Class Prep: <u>Assigned Readings</u> due before class meets 1. Canvas articles (e.g. Course PACKET.docx CP) 2. Textbooks <i>IOT</i> , Birch, RWB 3. Logos	Online Discussion Posts asynchronous See Weekly Modules Post 1 due Th 11:59pm Post 2 Replies due: Sa 11:59
Week 1 Jan 12 <i>Welcome, Introductions, Overview</i>			
Introductions people (SS), syllabus, Canvas, CP, Scripture, science, Inductive method, obs, Science pre-survey	<i>Nothing due, Col 3 in class</i>	1. Canvas Modules Overview of Course and Assignment Instructions Scan Course Resources	Close reading of entire syllabus Student Survey (SS) Middleton First Presentation post response; reply to 1 student post (r-1)
		2. <i>IOT</i> 1.06, 1.07 3. Explain Logos	
Week 2 Jan 19 <i>Hebrew Bible traditions, texts, Scripture and canon, Gen 1</i> see Canvas Module Week 2			
Endings Inform Beginnings Theological interpretation Gen Overview Gen 1 PowerPoints	Inductive Assignment #1: Survey Gen 1:1-2.4, Study Questions (SQs) EBE Intro, ch 1	1. CP 1-7; 1-Course PACKET.docx , Examples Obs, Better obs	Post response of 2 obs; reply to 1 other student's set of obs (r-2) Watch Oksala First Presentation
		2. <i>IOT</i> : Preface, 1.01—1.05, 1.18, 2.01—2.04 1 RR	

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3 SPs Gen 1 obs, SQs		Birch ch 1, 1 RR 3. Discuss Logos download	Respond and reply to 1 other post on Oksala
Week 3 Jan 26 <i>Gen 1 Creation account continued</i> see Canvas Module Week 3			
Continue Gen 1:1-2:4 Canvas articles, Lecture, PowerPoints (Heb names for God) 3 SPs IA 2, <i>IOT 2.07</i> , "Earth"	Inductive Assignment #2 Reread Gen 1:1-2:4, EBE: ch 2	1. Winslow: <i>Cosmology</i> (CP 10= <i>Earth is not a Planet; Creation-Relational Theology</i> (CR); <i>Mid-genesis-creation-accounts</i> (GCA, 15-25) 3 RRs 2. <i>IOT</i> : 1.08--1.10; 2.07-2.08 3. Week 3 Logos Training	Post RR to <i>Earth and CR or GCA</i> (2) Post 2 replies (r-2) Read Intro <i>RWB</i> Watch <i>Middleton Second Presentation</i> Post comments questions
Week 4 Feb 2 <i>First Farmers, First Marriage</i> see Canvas Module Week 4			
Gen 2:4—24 Farming and Marriage 3 SPs IA, SQs, Mid Show Modules IMED and Course Resources	Inductive Assignment #3: Survey (3 &3) Gen 2.4-24 SQs; EBE ch 3 Scan all Inductive Docs in Module IMED	1. Mid: <i>Image of God RR; Middleton-genesis-creation-accounts 25-31 RR (2 total)</i> 2. <i>IOT</i> : 1.13--1.15 'YHWH' 3. The Home Page, Using the eMain Search Box, Creating Shortcuts (Links to an external site)	Post 3 obs of Gen 2 or 3 SQ answers <i>Richart First Presentation</i> post 2 helpful points and 1 question Reply to 2 posts (r-2)
Week 5 Feb 9 Gen 3:1-4:25 <i>Exile from Garden, not from God; Cain no meeting-submit</i> on Canvas Module Week 5			
Free Will-Exile-Cain's Choice Induct docs Canvas (1) Key Terms (2) Key vv (3) Theological Themes	Inductive Assignment #4: Survey Gen 3:1-4:25; SQs EBE ch 4 Review Canvas Modules: a. Course Resources b. Inductive-Exegetical (IMED)	1. CP 12-16 read all Eve articles Canvas (Winslow) two RRs to two Eve readings 2. <i>IOT</i> 2.05-2.06 (RR: answer 2:06 #7-10 6-8); 2.09 3. Setting up Logos by Steve Mann, Using Visual Filters: Bible Text Only	Post 2 answers to SQs, 1 RR to 1 <i>Eve</i> Post 2 replies Watch video on prioritizing resources and video on favorites
Week 6 Feb 16 <i>Gen 5-11 Flood, Spreading, Babel, Historical/Source Criticism</i> see Canvas Module Week 6			
The Flood and Babel Historical/Source Criticism CP 17; <i>IOT</i> 2.17	Inductive Assignment #5 Gen 5:1—11:10; SQs EBE ch 5; pp 12-16, 199-201; Birch 20-1, <i>IOT</i> 1.10	1. Winslow: Original Choice RR; CP 17-20 2. <i>IOT</i> : 1.06, 1.08, 1.09, 1.10 2.16-2.17; (RR: answer <i>IOT</i> 2:06 #11-14) 3. Watch Logos Bible Search and Fun with Highlighting	Post RR to Choice: Read 6-Gold-247_Genesis_1-11_Resources.docx 247 a Read 10-Gold-248Gen1-11Responses-Questions.docx Post Question/comments Reply to 2 posts
Week 7 Feb 23 <i>Science and Scripture</i> see Canvas Module Week 7			
Oksala Second Presentation	EBE: Ch 4 Scan Science module Read	1. Branson, "Shifting," McCleish, "Faith," Roller-Huang pdf 3 RRs	Richart Second Presentation Post response, Reply to 1

Hubble, NASA, AAAS.org, scienceforseminaries.org	science-and technology/churchhistory	2. IOT 2.10-11; 6-Gold-247Gen 1-11 247 c-d 3.	Post Response to Oksala Second Presentation
Week 8 Mar 2 <i>Abe, Sarah, Hagar Gen 12-17</i> see Canvas Module Week 8			
Geography, Abraham, Sarah, Hagar, Covenant Rituals Historical/Source Criticism	Inductive Assignment #6 Gen 11:10-17:27 SQs EBE ch 5	1. Sarah RR 8-Sarah by Scott.pdf 2. IOT : 2.17; 1.11, 1.12; 2.12; Disposable Wife <i>RWB</i> : 93-8 RR; Hagar <i>RWB</i> : 225-237 RR 3. How to do Concentration Step (4): Outlining	Post 2 responses to col 3 readings Reply to 2 posts
Spring Break Mar 8-12 no class Read Winslow: 2 Hagar articles on Canvas, 2 RRs see Canvas Module Week 9			
Week 9 Mar 16 <i>Gen 18-22 Ishmael, Abe, Isaac</i> see Canvas Module Week 9			
Discuss Assignment #7 Abraham SPs of obs, Akedah, Hagar	Inductive Assignment #7: Survey Gen 18-22 SQs EBE: ch 6	1. Winslow: Akedah RR 2. Birch 67-84 (in ch 3) 3. (5) Introductions (Links to an external site.)	Post 1 RR to 1 Hagar article; post 1 RR to Akedah Reply to 2 posts
Week 10 Mar 23 <i>Eliezer, Rebekah, Isaac</i> see Canvas Module Week 10			
Akedah continued, IA # 8 Genre SPs obs and SQs, Davis	Inductive Assignment #8: Survey Gen 23-24 SQs EBE ch 7	1. Read Davis on Gen 22 ; RR 2. IOT : 2.13, 2.14; Birch 84-98; <i>RWB</i> : 333-338 RR 3. (6) Logos Word Study (Links to an external site.)	Post RR to Davis Post a Reply Read, post response "Women of Metaphor" <i>RWB</i> : 333-38 Post a Reply
Week 11 Mar 30 <i>Esau Jacob Gen 25-27</i> see Canvas Module Week 11			
IA #9 (7) Biblical Poetry (8) Cultural-Historical	Inductive Assignment #9: Survey Gen 25-27 SQs EBE: ch 8	1. Read Lecture on E-J, RR 2. IOT 1.16; <i>RWB</i> : The Hand That Rocks the Cradle <i>Rivkah</i> , 5; RR 3. (7) Encyclopedia Work (Links to an external site.)	Post answers to 2 SQs One reply RR to <i>RWB</i> One reply to <i>RWB</i> posts
Week 12 April 6 <i>Gen 28-36 Sisters and Daughters, Form and Redaction Criticism</i> see Canvas Module Week 12			
IA # 10 (9) Poetic Analysis (10) Interpretive Question (11) Intertextual Study Form & Redaction Criticism CP 17	Inductive Assignment #10 Gen 28-36, SQs EBE ch 9, Form Criticism (Links to an external site.) Work on BR	1. CP 17; Leah RR; 12-Gold-249 Gen 12-50 249, RR 2. IOT 2.15, 16; <i>RWB</i> : Dinah Affair, 179, RR	Post 1 RR from col 3 Reply to 1-2 other students Watch Using the Interlinear Bible function ; and How to Create Collections

SPs SQs, Dinah in RWB		3. Read entries on Form Criticism ABD OR LBD (Logos)	
Week 13 April 13 Gen 37:1-40:28 <i>Tamar and Joseph part 1</i> see Canvas Module Week 13 NO CLASS			
Tamar and Joseph SP on Tamar	Inductive Assignment 11 SQs 1-6 EBE ch 10, 199-200	1. Winslow Tamar.docx RR 2. <i>IOT</i> : 5:05 p 364; 3. How to Use Collections in a Topic Guide	SEE Discussion Prompt Read: Winslow Mixed Marriage chapter.docx (MM); example of student's work on steps 6 & 7, from Genesis 38
Week 14 April 20 Gen 41-50:26 Joseph and Other Life Preservers part 2 see Canvas Module Week 14			
Joseph, Preserving Life, Compare Joseph/Judah Rhetorical and Canonical Criticism CP 17 SPs on SQs and Mixed Marriages	Inductive Assignment 12 Gen 41-50:26 SQs 7-14 EBE ch 11 Rhetorical Criticism (Links to an external site.)	1. 2. Birch ch 2 3. Read the entries, "Rhetoric and Rhetorical Criticism" in ABD Passage Guide	SEE DISCUSSION PROMPT
Week 15 Apr 27 Reports on Book Reviews			
No class Post-course science surveys	Read: docs in Module IMED including the Short Guide, the detailed Guide and the Exegetical Guide	1. Read 5 Book Reviews on Canvas; see instructions in Module 15 Exegetical Guide	See Discussion Prompt in Module 15 regarding your reports on Book Reviews
Week 16 May 3 Exegetical Essay due-Student Presentations (see instructions for how to present in Module 16)			

Overview of Weekly Written Assignments (submitted on Canvas before each class begins)

- Inductive Assignments:** An assignment will be due for each week (starting in week 2) that consists of one of more steps of the inductive method and study questions (in this syllabus). These appear in each week's Modules on Canvas. **Details below.**
- Reading responses (RR):** will be due each week as listed in the week's Module. For details of each assignment, see below in this syllabus and on Canvas. These go in the same document as the Inductive Assignment for this week. **Details below.**

Science/theology and Logos videos will be viewed and integrated into Discussions and Inductive Assignments as described in each week's module.

3. Weekly Online Canvas Discussions: Each week we will discuss 1-2 topics in online (threaded) discussions that relate to class lectures, textbook and/or Canvas readings. These will appear in each week's Modules on Canvas. **Threaded discussion** occurs when one student posts a message that is visible to other students, who then respond to each other's posts. In general, students are expected to spend 4-5 hours viewing/reading the course material and responding to the discussions. Postings must be substantive (see the definition of a substantive posting below). *Primary postings are due in Canvas on Thursday by 11:59 pm PST, and at least one secondary reply posting is due by Saturday (11:59 pm) of each week. Details below.*

4. Book Review Details below.

5. Final Exam is the Exegetical Essay (instructions follow Book Review) **Details below.**

Detailed Instructions for Weekly Assignments

Always find the Canvas Module listed by Week Number, do the assignment and submit through the Module. Date and clearly identify each assignment (your name, text observed, e.g. Gen 1:1-4; Birch ch 1 or 17-34. One submission per week (one document).

1. **Inductive Assignment**

Observations of Scripture passage. This is your own engagement with the text, not with scholars' interpretations. Do not read textbooks or any other material. For each assigned *scripture* reading in the Assignment Schedule, read, record observations and questions. Repeat this three times for each passage to make three lists of observations, one after each reading of the passage.

Then answer where appropriate:

- What do the texts say about God, Israel, the human characters, their free will, and the consequences of their choices?
- What speaks to you?
- What is the meaning of this passage, can you distill a theme or basic message?

Answer Study Questions found in syllabus and [Course Resources](#). SQs help you to observe Scripture further and prepare for each class. Do not use outside resources to answer SQs.

2. **Written Responses to Secondary Readings:** "Reading Responses" (RR) to textbooks and Canvas articles. Date and clearly identify each entry—your name, book or article name, author, pages). May be paragraph and/or list form.

- 1) Capture high points that will help you remember the content.
- 2) What did you learn? (What is new?)
- 3) Identify any aspects that you question, confuse you, and/or wish to discuss in class and pose a question to the author/s or instructor about the reading.

NOTE: Always write "biblical" not "Biblical" (unless it is at the beginning of a sentence or a title). Always write Bible, not bible. See below for further citation information.

3. Canvas Discussions are also assigned in each Weekly Module

Students are expected to complete the assigned reading and/or watch the linked video(s), and post a primary substantive posting by 11:59 pm on Thursday for each Discussion. A secondary **reply** to a colleague's primary posting is due by Saturday at 11:59 pm. Postings will be evaluated on their adherence to the following guidelines for substantive postings:

Definition of Substantive Postings

- *Primary postings* should: (1) be between 100-300 words in length (unless otherwise directed), and (2) directly interact with course content. When you quote or point to an idea from a textbook, remember to use author-date citations (Davis 139).
- *Secondary postings* "replies" should: (1) respond to the primary posting in a respectful and constructive way, and (2) add to the discussion. To be substantive, you need to add an idea from your own experience, or something else found in the

reading or lectures. Explain *why* you think it is a good point. Conversation between individuals with differing perspectives can be healthy and illuminating! Please maintain an encouraging, respectful, and uplifting tone.

- *Primary postings are due in Canvas on Thursday by 11:59 pm PST, and at least one secondary **reply** posting is due by Saturday (11:59 pm) of each week.*

To receive full credit, students post both a substantive primary (Th) and secondary **reply** posting (Sat). Postings and replies have to be on time to make this work and for you to receive credit. No posting will receive credit after the due dates.

HINT: Please draft your discussion responses in Word, and then copy and paste (*do NOT attach*) your response into the Canvas discussion text box. Canvas will sometimes log you out after a long period, and if you are drafting your response in the discussion area, you might lose it when the browser times out.

4. Book Review Instructions (general to specific)

Your review is to be between 3-5 pages in length (single-spaced or 1.5 spaced). This is short! If you revise and determine to be more direct, you can make it this short. An early draft will be longer. Your audience should be imagined to be adults of average to above average intelligence (students, parents, peers) who are not specialists in this field. You are writing for them not for me. Include your name and book citation on the first page. For this critical book review, cite pages in text (use parenthetical citations), not footnotes. No other sources are necessary. This means no bibliography.

General: This book review should have three parts:

1. **INTRODUCTION:** The first part of the review should describe the book's main contributions/arguments. State the thesis of the book (you can identify more than one), major arguments and themes, why did they write this book?

SPECIFICS: State the author and the name of the book. Describe the reasons for writing, the question(s) the book treats, and summarize the primary argument (s).

Use the guiding question: Why did the author write the book-What kinds of needs are being addressed?

2. **Body:** The second part of the review should provide a more detailed presentation of the contents of these chapters: their scope and development. What did you learn? This will be the longest part of your review. It should seek to be objectively descriptive, not evaluative. Use in text (author, page) citations.

SPECIFICS: present a substantive outline—in prose form— of the book that would help someone who has not read the book understand the contents of the book. This does not have to include every point of every chapter or even one point from every chapter.

3. Evaluate Engagement: In this portion of the paper, critically engage the book's contributions. The third part should also include a personal response to the argument(s) of the book, noting strengths, readability, relevance/contribution, etc.

Use these guiding questions to help you (but need not all be answered):

1. Does it help you think more theologically and ethically about God, humanity, and the church?
2. Does the book help you in your Christian journey in any way?
3. Would you encourage a friend to read this book? Why or why not?
4. Conclusion: sum up the gist of the book, its importance, and your perspective.

5. Final Exam/Exegetical Essay: (see Module "Inductive Method Exegetical Documents")

1: Survey your passage and its context (see Gorman ch 3)

1. The first task is to determine the parameters of your passage and why you are making this selection. If a passage has been given you, decide if it should include more verses or less and why. Are there seams, ways to identify introduction and closure, to a section of text? Some passages have very clear parameters, others do not.
2. Record three to five sets of observations following the guidelines for observing a text found immediately below.

Guidelines for surveying a biblical text:

- Please use the NRSV.
- Approach the text as if it is the first time you have read it.
- Observations must come from the text itself, not from what you've heard it means. As you read it closely and repetitively, more and deeper understanding will come to you. See "Examples of Observations that Truly Observe" on Canvas.
- Read the passage and its entire context (a large section of the text), in a single sitting before recording notes.
- After you have read the passage within its setting (context), write your observations about what you have read. As you write observations, you may go back into the text.

Do not simply restate each verse or chapter in your own words. Paraphrase might help you observe in your first set of observations, but after that avoid paraphrasing.

- How does your passage relate to the surround material; what separates it as a unit (seams)? **Gorman ch 4 Context**
- What genre is your passage? Narrative, oracle, poem, song, letter, essay? **Gorman ch 5 (Structure and Movement)**
- Do not interpret the passage yet. Simply observe what is there. Again, your observations should come directly from what is written in the text.

Additional guidelines for observations

- Write down what comes to mind; cite verse references; be specific (getting it down on paper frees the mind to look at other things)
- Note connections and relationships between verses, not just verse-by-verse summary or conclusions
- Expand on observations; consider possibilities; look for patterns
- Use full sentences (brief phrases will not make sense later)
- Try making lists then expand on them

- Note what stands out (e.g., repetition, word choice, sarcasm, irony, symbolism, metaphors/similes, absence of words, etc.)
- Note proportion: amount of “space” given to a particular topic, theme, story
- Note tone or atmosphere: defensive, provoking, confrontational, thoughtful; what language is used to create this tone?
- Look for structural relationships and patterns (e.g., cause-effect, climax, comparison/contrast, pivot, general-specific and vice versa, introduction, question-answer, problem-solution, etc.)
- Focus your observations on the four areas of correct Bible study method: literary context, cultural-historical context, genre, words.
- Avoid mere summarization of facts and events; avoid, at this stage, coming to a conclusion/interpretation or stating the “moral of the story”

2: Begin to interpret your passage Gorman ch 6 “Detailed Analysis)

1. Identify the weight-bearing sections of the narrative (the following steps will help)
2. List two to five Key Words/Phrases critical to the passage. These should bear the weight of the passage, and need to be studied and understood in order to understand the passage. Study at least 2 of your Key Words using a multi-volume Bible Encyclopedia such as the Anchor Bible Dictionary or the International Standard Bible Encyclopedia. Be sure to list what Encyclopedia you used and some insights from your study. (ISBE International Standard Bible Encyclopedia, **ABD** Anchor Bible Dictionary, or **EJ** Encyclopaedia Judaica).
3. List one to three Key Theological Themes from this passage. These summary phrases or sentences are not usually quotations from your passage, but reflect broader theological themes often discussed in systematic theologies. For example, they may describe characteristics of God or humankind. Cite references of all verses that emphasize each theme. This exercise is beginning to move your study from the Biblical text to theological analysis. Now choose one theological theme that is the most important to your passage, that bears the most weight. Explain why this is so by citing and showing how this single theological theme draws the entire passage together.
4. Outline your text in detail. Use good outline form. This will help you find the weight-bearing ideas and better understand the intent of the author.
5. What is the question that your text was written to address to its original hearers? Explain why the author wrote this particular passage to the original hearers. Doing some research can help you answer this question.
6. Write the exegetical idea of your passage in one sentence. The exegetical idea is the summary of the main point the author was trying to communicate to his original hearers. Consider, as best you can, the perspective of the original author. But you and the present are also important.
7. Your study brought you to your exegetical idea, answering the question, “What did this text mean [to them]?” Your essay may then consider, “What does this text mean [to us]?” But the weight of the essay is on the former question (but later, when you do sermons, you also address the latter).

3: Continue to interpret your passage Gorman ch 7 and 8

1. Read your text several times again and identify character qualities of God this text reveals. They may be explicit or implicit in the text. Is there a primary one? If so, what is it?
2. What evidence of human need, weakness, or sinfulness do you identify about the people in the text or those who initially received the text? This points us toward the “conflict” addressed by the text and why the text was given.
3. Refine the text’s single exegetical idea (or most important one). Edit it for clarity and make it stronger.

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4. Identify your audience.

4: Begin to move from study to essay (or sermon) Gorman ch 9-10

1. Continue to read your text. Review the message of the context of your passage.
2. What is the tension, or conflict, that is raised or you want to raise? Make sure this flows from your earlier study. It should relate to your listeners.
3. What is the resolution, or the answer, that this text will bring to the tension?

Do not use commentaries until you are finished the above exercises and only if you need help with historical backgrounds. They might help you see something you have not seen, but they can mislead you. Be careful! *Most of the commentaries on the reference shelf of second floor Stamps Library will be acceptable for your research as well. Please use the data bases (i.e., ATLA) for journal articles and chapters about your specific passage by using the Scripture citation window and "Servant Songs" in key word or subject window.*

6. Class Participation (25 points)

Preparation and Participation: Logging onto your online class on time, coming fully prepared, participating actively in the discussions and activities are important components of this part of your grade for the course. Failure to participate, login or submit assignments must be discussed with the professor. **Your class participation grade will be based on attendance each week, submissions on time, and active engagement during the class time.** Unexcused late work will lose 10 points if not submitted before class time. You must do your work in advance so that you can contribute to the class discussions. Unexcused absences beyond two class periods will result in 0 points for class participation.

Grades by Points and Percentages

Film Viewing <i>From the Dust</i>	10	2
Attendance & Participation	25	5
Inductive and Reading Assignments (14)	275	45
Canvas Discussions (12)	120	20
Reports on 5 Book Reviews	40	6
Exegetical Essay/Final Exam	80	14
Additional Assignments	30	5
Two Science Surveys	20	3
TOTAL =	600 pts	100%

Canvas Grading Scale

A	100 %	to 94.0%
A-	< 94.0 %	to 90.0%
B+	< 90.0 %	to 87.0%
B	< 87.0 %	to 84.0%
B-	< 84.0 %	to 80.0%
C+	< 80.0 %	to 77.0%

C	< 77.0 %	to 74.0%
C-	< 74.0 %	to 70.0%
D+	< 70.0 %	to 67.0%
D	< 67.0 %	to 64.0%
D-	< 64.0 %	to 61.0%
F	< 61.0 %	to 0.0%

A Superior knowledge regarding characters, events, ability to read closely and observe, leading to interpretations based on the text itself and without regard to previously held assumptions. Demonstrated superior recognition of multivalent nature of biblical text and implications for interpretation and application.

B More than adequate knowledge regarding exegesis of the text and major exegetical practices and interpretive principles, central terms, and major figures; also possesses an awareness of field or discipline of scholarly approaches to the Bible.

C Basic knowledge of text and major exegetical practices and interpretive principles, central terms, major figures, also possesses an awareness of field or discipline of scholarly approaches to the Bible. Note that a grade below a C- does not constitute a passing grade. Please consult and refer to the Graduate Catalog, Graduate Center policies, and specific program Catalog guidelines for further information. Graduate credit is not given for the grade of D or F.

Advance Assistance: Students wishing feedback (comments, no grade) from the instructor regarding initial drafts of papers/presentations are invited to schedule such with the instructor sufficiently in advance of due dates to enable review, discussion, and subsequent refinement (as necessary).

I may give an opportunity for **Extra Credit** work, but this will be of my own choosing. **Make-up work** will be accepted for absences or failure to submit due to medical or emergency reasons. **Please talk to me.**

Study Questions (also in Course Resources in Modules)

*Study questions are aligned with the Scripture reading and inductive assignment and will help you further observe. They are located in Course Resources under the first module, in the syllabus, and in Files all on Canvas. You should copy and paste them then answer them in the document you will create and submit. Answer them **after** you have made your series of observations. It's "biblical" not Bible; it's Bible, not bible.*

Gen 1.1—2.3 means: read Genesis chapter one, verse one through Genesis chapter 2 verse 3. Always start with verse one of ch 1 if it says Gen 1-11 and end with the last verse of ch 11. Do not use textbooks, articles, websites, or any other resources to answer these questions.

GEN 1.1-2.4

1. What is the setting of this passage; what was there before any action began? Cite the reference.

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2. List the verbs of ch. 1 in a column.

GEN 2.4-25

1. What is the setting of this passage, i.e. what was there before the action began?
2. List the verbs in a column beside Gen 1 verbs.
3. Note differences in order, vocabulary, content, and scope here from Gen 1-2:4.
4. What is the main similarity?
5. Do you think there two creation stories? Why or why not?

GEN 3

1. How does this passage construct an option for the humans from the very outset (figures/symbols, imperatives, animate and inanimate characters)?
2. Observe everything the text itself says about the serpent. Note what it does not say.²
3. What are the immediate consequences of eating –what happened before the LORD God confronts them?
4. How does Yahweh-Elohim respond to learning what the couple did?
5. Did God program humans to obey and to love? Were the couple destined to sin? Are we?
6. Did they die “that day?” What happened to them? Be specific. Contrast the reality of exile with the (much later) interpretive term “fall.”
7. When did the woman receive her second name? What does it mean? Compare to #6 here.
8. What happened to Eden? Does it matter? Look it up on Wikipedia or Google and write a comment.

Nothing Gold Can Stay - Robert Frost

**Nature's first green is gold,
Her hardest hue to hold.
Her early leaf's a flower;
But only so an hour.
Then leaf subsides to leaf.
So Eden sank to grief,
So dawn goes down to day.
Nothing gold can stay.**

GEN 4:1-11:9

1. List the points of contact between God and Cain in Genesis 4. Identify the initiator of contact at each point.
2. Does the text say why the LORD had no regard for Cain's offering? Any ideas?
3. What does God say about “sin?” *parse v 7* –is “not doing well” sin or does sin appear afterwards? What is Cain’s potential relationship to sin?
4. What *is* Cain’s sin and the result?
5. Compare 4:7 to 3:16-18. *Comment—NOTE* In Hebrew: both end with “he/it will rule you/it.”

² See 1 Sam 29.4, 2 Sam 19.22, 1 Kgs 5.4, 1 Kgs 11.23, Job 1-2, Zech 3.1, 1 Chron 21.1 for appearances of the term that means “adversary” or “opponent” in the Bible (*satan* or *hasatan*).

GEN 5:1—11:10

1. Gen 5:1a is a *toledoth* formula “This is a list of . . .” (NRSV) OR “these are the generations of;” and is used throughout Genesis, usually to introduce a genealogy. Compare 5:1-2 to Gen 1:26-27; comment. Compare Gen 5:1, 10:5, 20, 31-32, and 11:10, 27.
2. Why do you think the writer was concerned with genealogies? Do the genealogies fit in naturally with the rest of narrative or do they seem to interrupt it? What do they do?
3. Why did the LORD bring the flood? Cite chapter and verse.
4. The term "covenant" is first used in 6:18. Compare 6:19 with 7:2-3. Comment.
5. Compare/contrast 10:1-32 about descendants, lands, and spreading to the Babel story about scattering.
5. What do we learn about people and God in Gen 3-11? How does God react to disobedience (Eve, Adam, Cain), violence (6:11), ambition (Babel)?
6. On what note does 11.9 end (positive, negative, punishment or mercy)? Compare to 3:21, 4:15 and 9:1. Is there any mark or sign of mercy or grace offered at the end of the Babel story?

GEN 11:10-17:27

1. Gen 11:10-32 forms a transition between Babel and the patriarchal narratives that begin with Abraham—how is this parallel other passages in Genesis that you have read so far? (See # 6 above).
2. Cite the incidents where God speaks to Abram/Abraham and Sarai/Sarah. 3. What are God's promises and instructions (covenant making)? Be specific. Describe the rituals involved in chs 15 and 17.
4. What are the conditions/obligations expected of Abraham and Sarah? How do they respond?
5. List the other characters in this section and note their role and relationships to Abraham and to God.
6. Cite Abraham and Sarah's failures to act in faith. What do you think is the meaning of this?

GEN 18-22

1. How might Abraham be a resolution or mark of mercy to the Babel violations?
2. How does Abraham influence God in Gen 18? Can you apply this to your walk with God? Does God alter plans because of your prayers?
3. What is the significance of the births of Ammon and Moab? When you read the rest of the OT, watch for the appearances of the nations that come from these babies. Who do you know was a Moabite?
4. How do we gain a sense of the closeness of Abraham and Isaac in ch 22? Look for repetition. What is missing? What are your reactions to this difficult story?
5. See Hebrews 11:17-19 as an example of a NT author interpreting their Scriptures in the light of Jesus' story. Comment on this explanation of Abraham's faith. Do you agree?
6. How does God provide for Hagar and Ishmael? What do you think of Sarah's role?

GEN 23-24

1. Why did Abraham buy the field?
2. In Gen 24, what would be at issue should Isaac marry a Canaanite? Why do you think he should not return to Haran?

3. Notice Laban and all the dialogue. Write about Rebecca's role. What would you say if you were writing a sermon focusing on Rebecca? Notice the reference to Sarah here.

GEN 25-27

1. How are the promises transferred from Abraham to Isaac and Jacob?
2. How does the writer describe Jacob and Esau?
3. With whom did Jacob wrestle? Use biblical evidence, not speculation.
4. Study the drama of ch. 27. Outline it. What do you think of each character?
5. Compare ch 27 to ch 22. Again, notice the repetition. Reflect in writing.

GEN 28-36

1. How is Laban a match or foil (counterpart) for Jacob? Discuss similarities and the covenant they finally make.
2. Comment upon the actions of Rachel and Leah.
3. What do we learn about Esau as the years go by?
4. Share reflections on ch 34. What is at risk here? Discuss the complications, blame, credit, honor/shame issues.
5. Notice naming in both chapters 32 and 35 and reflect on the meanings.
6. What do you think of Jacob as God's covenant partner? Is it comforting or disconcerting?

GEN 37:1-50:26

1. What is Joseph like as a boy? Describe his brothers.
2. What does Tamar do? Why?
3. What is the theme of ch 38? Reflect on this as you proceed through ch 50.
4. Who is considered **more righteous**? (Note and remember the names of the twins born to Tamar by Judah.)
5. What is the contact between God and Joseph?
6. What do the repeated symbols in the story represent? (Look for the function of garments and dreams). ***** (rest due next week)
7. Cite examples of drama and suspense in the story. Does the writer expand upon the inner turmoil of the characters or simply tell what an observer might see?
8. What are Joseph's four households? How does he move from one to the next? How do pits (literal and figurative) preserve his life?
9. Recall: who was rewarded in the prisoners' dreams? Why? What is the difference in the dreams? Remember Gen 38 and Tamar: How does ch 38 relate to the unfolding theme of the Joseph story?
10. What is God's final promise to Jacob in ch. 46? How is the promise made in Gen 12 fulfilled in the Joseph story?
11. Note the blessings given to Reuben, Simeon, Levi, Judah and Joseph. As the story progresses, what are the changes in the brothers, especially Judah.
12. Carefully consider Joseph's words in Gen 50:19-21 and tell the significance for the future nation of Israel? What does this tell us about God and about Joseph?
13. What was Joseph finally able to do—the main purpose of this entire story?
14. Which of the patriarchs has been a source of blessing to other nations?

Citations of Biblical Verses

Always write “biblical” not Biblical (unless it is at the beginning of a sentence or a title). Always write Bible, not bible. Citations of modern Bible versions **do not** require publisher’s information in either footnotes or bibliography; instead, use standard abbreviations for the Bible version (e.g., NRSV, RSV, NIV, NASB; see SBLHS 8.2). If citing scripture from a single version, include the abbreviation of the version (following the chapter and verse) **on the first scripture reference only**. When citing more than one version in a paper, include the version after each citation.

“Now Ahab had seventy sons in Samaria” (2 Kgs 10:1 NRSV).

When citing specific chapters and verses, use the standard abbreviated titles of biblical books provided in SBLHS 8.3.1–3. If a biblical book is the first word of the sentence, do not abbreviate the title. Also, when referring to the book as a whole or a person with the same name as a biblical book, do not abbreviate.

Right: Revelation 3 begins with the letter to the church in Sardis. We know little about the historical Habakkuk.

Wrong: Rev 3 begins with the letter to the church in Sardis.

Cite Bible verses with chapter and verse(s) using Arabic numerals separated by a colon. Do not write out the numbers.

Right: John 5:8–9

Wrong: John chapter five verses eight and nine.

When citing multiple passages, list the abbreviated title of each new biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction “and” or an ampersand before the last citation. List passages in canonical and numerical order.

Right: Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5; Acts 15:1–5; Rom 1:8–12

Wrong: Luke 3:6, 8; Luke 12:2, Matt 2:3, 3:4–6; 4:3; Luke 3:6, 8 and 12:2, Rom 1:8–12; Matt 2:3; 4:3, 7; 3:4–6.

In Study Bibles such as The HarperCollins Study Bible or The New Oxford Annotated Bible, special articles and the notes (usually at the bottom of the page) are not part of the biblical text. Study notes are written by authors or editors whose names are included in the front matter of the Study Bible. If these notes are cited, all the relevant information from the specific study Bible should be included.

First citation (footnote or endnote)

³ Sophie Laws, “The Letter of James” in *The HarperCollins Study Bible: New Revised Standard Version, with the Apocryphal/Deuterocanonical Books* (eds. Wayne A. Meeks et al.; New York HarperCollins, 1993), 2269–70.

Second citation

⁵ Laws, “James,” 2270.

Bibliography

Laws, Sophie. “The Letter of James.” Pages 2269–70 in *The HarperCollins Study Bible: New Revised Standard Version, with the Apocryphal/Deuterocanonical Books*. Edited by Wayne A. Meeks et al.; HarperCollins, 1993.

Internet Resources for citations

<http://apu.libguides.com/content.php?pid=82389&sid=611302> (apu.edu; click Libraries, Citation Guides, Turabian)

<http://owl.english.purdue.edu/owl/resource/717/03/>

University and Seminary Policies

APS Syllabus Requirements and Policy Statements

[This link](#) includes many other policies and statements that are required to be included in this syllabus by Azusa Pacific University and its accreditors, the Seminary, and the Department. These policies and statements are provided for transparency and for your benefit. Please read them and communicate with your instructor as soon as possible if you have any questions. It includes among other topics:

Academic Integrity Policy

The practice of academic integrity to ensure the quality of education is the responsibility of each member of the educational community at Azusa Pacific University. It is the policy of the university that academic work should represent the independent thought and activity of the individual student and work that is borrowed from another source without attribution or used in an unauthorized way in an academic exercise is considered to be academic dishonesty that defrauds the work of others and the educational system. Engaging in academic dishonesty is a serious offense for which a student may be disciplined or dismissed from a program. The full academic integrity policy is available in the graduate catalog and on the link on the Home Page of Canvas, the Syllabus page and the first page of this syllabus.

Any type of plagiarism will result in an “F” for the assignment, first offense and an F in the course, second offense. Sharing and/or collaborating with one another on Inductive Assignments is accepted, as long as all parties contribute to a discussion and each person writes their own submissions.

Support Services Policy

Information regarding various co-curricular and academic support services for graduate students can be found in the Graduate Catalog. (<https://www.apu.edu/graduateprofessionalcenter/student-engagement>). Please contact your faculty advisor and/or the Graduate Center should you have any additional questions.

Students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in Accessibility and Disability Resources as soon as possible to initiate disability verification and discuss reasonable accommodations that will allow the opportunity for full participation and for successful completion of course requirements. For more information, please contact Accessibility and Disability Resources by phone at 626-815-3849, or email at disabilityservices@apu.edu.

Diversity Statement

Affirming that diversity is an expression of God’s image, love, and boundless creativity, it is the University’s aim to collectively nurture an environment that respects each individual’s uniqueness while celebrating our collective commonalities. It is in this spirit that we collectively strive to create an inclusive environment in which all students, staff, faculty, and administrators thrive.

Azusa Pacific University encourages community members to resolve conflict directly, when possible. If an APU community member perceives that hostile words or behaviors were directed toward an individual or a group based on that individual’s or the group’s identity, they can submit a Bias Incident Report. Information on the reporting process is available on the website at <https://www.apu.edu/diversity/bias/>.

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Links to scientists and biblical scholar presentations

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Israel and Others

- Webb W. J. *Slaves, Women & Homosexuals: Exploring the Hermeneutic of Cultural Analysis*. Downers Grove, Ill. InterVarsity, 2001.
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- Alter, Robert. *The Art of Biblical Poetry*. New York: Basic Books, 1985.
- Berlin, Adele. *Poetics and Interpretation of Biblical Narrative*. Sheffield: Almond Press, 1983.
- Clines, D. J. A. "Story and Poem: The Old Testament as Literature and as Scripture." *Interpretation* 34 (1980).
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Petersen, D. L., and K. H. Richards. *Interpreting Hebrew Poetry*. Guides to Biblical Scholarship, ed. G. M. Tucker. Philadelphia: Fortress, 1992.

Pardes, Ilana. *Countertraditions in the Bible: A Feminist Approach*. Cambridge: Harvard University Press, 1992.

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Blenkinsopp, Joseph. *Prophecy and Canon: A Contribution to the Study of Jewish Origins*. Notre Dame: University of Notre Dame Press, 1977.

Childs, Brevard S. *Introduction to the Old Testament as Scripture*. Philadelphia: Fortress Press, 1979.

Demsky, Aaron. "Writing in Ancient Israel: the Biblical Period." In *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*. Edited by Martin Jan Mulder, Minneapolis: Fortress Press, 1990.

Freedman, David Noel. *The Unity of the Hebrew Bible*. Ann Arbor: Univ. of Michigan Press, 1991.

Friedman, Richard. *Who Wrote the Bible?* Englewood Cliffs, N.J.: Prentice-Hall, 1987.

Leiman, Sid Z. *The Canonization of Hebrew Scripture: The Talmudic and Midrashic Evidence*. Hamden, Conn.: Archon Books, 1976.

MacDonald, Lee. *The Biblical Canon. Its Origin, Transmission, Authority*. Peabody, Ma: Hendrickson, 2007.

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AZUSA PACIFIC UNIVERSITY
Azusa Pacific Graduate School of Theology
Department of Biblical Studies
GBBL 511 Seminar in Biblical Interpretation 4 Units

Mission Statement of the University: Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

Following the APU Credit Hour policy to meet the identified learning outcomes, this four-unit course, delivered over a 16-week term, will approximate two hours/week classroom or direct faculty instruction and 90 minutes/week guided online study. In addition, out-of-class student work will be approximate 12 hours each week.

Moises Lopez, Ph.D., Assistant Professor of Biblical Studies

Office: Duke 234; Office Hours (via Zoom):

Email: moiseslopez@apu.edu Phone: 626) 815-6000 ext. 5434 *please use email to reach me*

APU Bookstore: 800 815-5044 (or 800-933-1950), FAX 626-969-8806

GBBL 511 Catalog Course Description: Students will be introduced to the Bible, its formation as Christian Scripture, and the inductive method of interpretation, using the book of Genesis. They will learn to pay attention to content and context, recognize the significance of genre (e.g. narrative, law, poetry) and evaluate historical, literary, theological, practical, and canonical approaches for interpretation and application. This course will also resource seminarians to influence their communities toward a greater understanding and use of science.

Prerequisite to all CORE Bible courses.

Expanded description: This course studies Israel's stories of origins for their theological meanings as conveyed by literary methods. We focus on God and the women and men characters who produced and preserved Israel within Genesis as well as how God's people survived by means of the stories of Genesis. In addition to the methods and principles of biblical interpretation, students will appreciate the settings from which the Bible came aided by historical, contextual approaches to biblical texts. These practices will aid them in teaching, preaching, and personal Bible study.

GBBL 511 is one of two courses benefitting from a grant by AAAS to integrate the insights of science within our seminary curriculum and ethos.¹ We expect that this project, including this course, will lead to transformed views about the dialogue between science and theology and facilitate new collaboration between the theology and science faculty at APU. We will model a welcoming approach to scientific discoveries of all sorts by turning to biologists, who show the interdependence and communal life of humans with other living beings, including microbes within our bodies; and to

¹ American Association for the Advancement of Science www.AAAS.org. The other course is GTHE 513 Church History II.

astronomers, who view and measure the stars, galaxies, and planets—their distance and hence their age. We will hear from astronomers and biologists, who will present their research. Students will also learn from other scholars who have contributed to the science/Bible/theology discussion.

The revised course content will resource seminarians to influence their communities toward a greater understanding and use of science.

Student Learning Outcomes will be accomplished through the assignments, class meetings, online discussions, all of which include readings, lectures, videos, writing, and student presentations in class: The first two are science SLOs.

During this course, students will:

1. Synthesize readings, class lectures, and class discussions about the changing perspectives on the physical universe over time, including especially those of the producers of the Bible and people today who benefit from scientific technology. SCIENCE SLO (In class and online discussions, book review).
2. Demonstrate in class discussions and in writing how transformed views of the non-competitive purposes of Scripture, theology, and science can be communicated to others. SCIENCE SLO and FAITH INTEGRATION SLO. (In class and online discussions, book review/blog).
3. Write perceptive observations of passages from Genesis reflecting an understanding of the significance of genre, other literary techniques, contexts, and intertextuality; and how this advances theological interpretation. FAITH INTEGRATION SLO. (Weekly inductive assignments)
4. Employ LOGOS Bible software, textbooks, databases, and other resources for effective interpretation. FAITH INTEGRATION SLO. (Weekly Logos assignments)
5. Explain how historical, source, and redaction approaches to the Bible demonstrate the relationship among traditions, texts, and canon within Israel's history and enrich biblical interpretation. (Course module assignments and discussion posts).
6. Demonstrate exegetical/interpretive skills by writing an essay on a selected Genesis passage to be used for teaching and/or preaching. FAITH INTEGRATION SLO. (Final exam/exegetical paper).
7. Evaluate the role of women and men in the book of Genesis and examine the relevance of this for today. (Course module assignments).

Textbooks (kindle is fine)

1. The NRSV Bible is on the Logos Bible Software, but a hard copy Bible is recommended.
The Wesley Study Bible: NRSV. Edited by Joel Green and W. Willimon. Nashville: Abingdon, 2009. **OR**
The New Oxford Annotated Bible: New Revised Standard Version with Apocrypha. Edited by Michael Coogan. Oxford: Oxford University Press, 1989.
2. Birch, Bruce C., Walter Brueggemann, Terence Fretheim, David L. Peterson. *A Theological Introduction to the Old Testament* Nashville: Abingdon Press; 2005.
3. Tucker, Ruth A. *Dynamic Women of the Bible: What We Can Learn from Their Surprising Stories*. Grand Rapids: Baker Publishing Group, 2014. ISBN 9781441245885
4. Goldingay, John. *An Introduction to the Old Testament*. IVP Academic: 2015. ISBN: 978-0-8308-4090-8
5. Gorman, Michael. *Elements of Biblical Exegesis. A Basic Guide for Ministers and Students*. Grand Rapids: Baker Publishing Group, 2020. ISBN: 9781493427079

LOGOS BIBLE SOFTWARE explained in course communications. An email will be sent early in the course to the students in this course about how to download Logos. Tutorials will be provided by Logos and in this course.

Recommended Books (possible options for book review or blog)

- Colling, Richard G. 2004. *Random Designer*. Bourbonnais, IL: Browning Press.
- Collins Francis S. *The Language of God: A Scientist Presents Evidence for Belief*. New York: Simon and Schuster, 2006, 2007.
- Falk, Darrell R. 2004. *Coming to Peace with Science*. Downers Grove: Inter Varsity Press. University Press, September 1, 1990.
- Giberson, Karl W. *Saving the Original Sinner: How Christians Have Used the Bible's First Man to Oppress, Inspire, and Make Sense of the World*.
- Hare, Brian and Vanessa Woods. *Survival of the Friendliest: Understanding our Origins and Rediscovering Common Humanity*. Random, 2020.
- Harrison, Peter. *The Territories of Science and Religion* (University of Chicago Press, 2015).
- Hays. Christopher B. *Hidden Riches: A Textbook for the Comparative Study of the Old Testament and the Ancient Near East*. Westminster John Knox, 2014.
- Johnson, Elizabeth. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2015.
- McLeish, Tom. *Faith and Wisdom in Science*. Oxford: OUP, 2014.
- Middleton, J. Richard. *The Liberating Image: The Imago Dei in Genesis 1*. Grand Rapids: Brazos, 2005.
- Van Till, Howard J., Davis A. Young, and Clarence Menninga. *Science Held Hostage*. Downers Grove: Intervarsity Press. 1988.
- _____. Editor. *Portraits of Creation*. Grand Rapids. William B. Eerdmans Publishing Company. See also bibliography, esp. the science section

Websites on Scripture, Science and Religion, Evolution

- **AAAS.org**
- **Biologos.org**
- <https://christianhistoryinstitute.org/magazine>
- scienceforseminaries.org; <https://www.scienceforseminaries.org/resources/>

Hubble Images

- https://www.nasa.gov/mission_pages/hubble/multimedia/index.html (Links to an external site.)

Hubble media Resources

- <https://www.nasa.gov/content/goddard/hubble-media-resources>

Tom McLeish page on Amazon

- https://www.amazon.com/Tom-McLeish/e/B00I6GOFX8/ref=dp_byline_cont_pop_book_1

Richard Middleton

- <https://jrichardmiddleton.wordpress.com/articles/>
- <https://www.amazon.com/Mestizo-Augustine-Theologian-Between-Cultures/dp/083085150X>
- Branson, Robert. "Shifting Paradigms: How the Discoveries of Science and Archaeology Have Brought about a Shift in the Paradigm for Interpreting Genesis 1-11." Paper presented at the Wesleyan Theological Society, Duke University, 2008.

- Middleton, Richard John. In *Christian-Theology and the Modern Sciences*. Edited by John Slattery, Word Press, *forthcoming* 2020.
- Winslow, Karen Strand. “Akedah as Apologia: The Function of Genesis 22 for Second Temple Jews.” In *Orthodoxy and Orthopraxis: Essays in Tribute to Paul Livermore*. Edited by Richard Middleton and Doug Cullum, Roberts Wesleyan University. Eugene, Ore. Pickwick Publications, 11-26.
- Winslow, Karen Strand. “Cosmology.” *Global Wesleyan Encyclopedia of Biblical Theology*. Kansas City, MO: Foundry Publishing, 89-92.
- Winslow, Karen Strand. “The Earth is Not a Planet: Implications for Science and Theology.” In *Creation Made Free*. Edited by Thomas J Oord. Eugene, Ore.: Pickwick Press, Wipf and Stock. 2008.
- Winslow, Karen Strand. “Initial Creation and Relational Theology.” In *Relational Theology: Issues and Implications*. Edited by Thomas J. Oord, Karen Winslow, and Brint Montgomery. Eugene, Ore.: Wipf and Stock (Point Loma Nazarene University Press), 110-112.

APS Syllabus Requirements

[This link](#) includes many policies and statements that are required to be included in this syllabus by Azusa Pacific University, the Department, and its accreditors. These policies and statements are provided for transparency and for your benefit. Please read them and communicate with your instructor as soon as possible if you have any questions.²

GBBL 511 Course Policies

- For a four-unit class, graduate students are expected to spend a minimum of 12 hours in preparation per week.
- Please arrive to Zoom meeting promptly and actively participate by sharing insights and asking questions.
- Students are responsible for knowing information provided in class whether or not they are present. Course schedule, topics, evaluation, and assignments may be changed at the instructor’s discretion.
- Schedule appointments with the professor for help in advance of deadlines.
- Assignments should be completed before each class meeting. Ask for clarification in class meetings or by email. Other students might have the same questions.
- Please put your name, class number, date, on the first page of each week’s assignment and clearly identify each entry throughout (e.g., assigned passage).

Course Overview:

1. This online course utilizes synchronous and asynchronous elements:
 - **Synchronous:** Students will participate in weekly 110 minutes Zoom meetings with the class, from 6:00-7:50 pm every Wednesday.
 - **Asynchronous:** Other course material each week will be assigned for reading and discussion asynchronously in Canvas.

² <https://docs.google.com/document/d/1PIlv2tZtAVi3RmuchL0aJzJBuass8V65ZvOJ-dXQwcA/edit>

2. **Weekly Inductive Assignments:** An assignment will be due for each week (starting in week 2) that consists of one or more steps of the inductive method and study questions (in this syllabus); see Column 1 in the Calendar Assignment Schedule (CAS). Other reading assignments for which Reading Responses (RR) will be due (see Column 3 in the CAS). These will also appear in each week's Modules on Canvas. In general, students are required to spend 5-6 hours on each assignment. For details of each assignment, see below in this syllabus and on Canvas.
3. **Weekly Canvas Discussions** (mentioned above): Each week we will discuss 1-3 topics in online (threaded) discussions that relate to textbook and/or Canvas readings. See Column 4 in the calendar assignment schedule (CAS). These will also appear in each week's Modules on Canvas. **Threaded discussion** occurs when one student posts a message that is visible to other students, who then respond to the first and each other's posts. In general, students are expected to spend 4-5 hours viewing/reading the course material and responding to the discussions. Postings must be substantive (see the definition of a substantive posting below). *Primary postings are due in Canvas by Saturday @ 11:59 pm PST, and at least one secondary **reply** posting is due by Monday @11:59 pm of each week.*

Further Instructions about Canvas Discussions (col 4 in CAS)

Discussion A The asynchronous aspect of this course involves participation in class discussions using Canvas. Students are expected to complete the assigned reading or watch the posted video(s), and post a primary substantive posting *by Saturday @ 11:59 pm* for each Discussion. A secondary **reply** to a colleague's primary posting is due *by Monday @11:59 pm*. Postings will be evaluated on their adherence to the following guidelines for substantive postings:

Definition of Substantive Postings

- *Primary postings* should: (1) be between 100-300 words in length (unless otherwise directed), and (2) directly interact with course content. When you quote or point to an idea from a textbook, remember to use author-page citations (Davis 139).
- *Secondary postings* "replies" should: (1) respond to the primary posting in a respectful and constructive way, and (2) add to the discussion. This means that you are not simply saying, "That's a good point! I hadn't thought of that." To be substantive, you need to add an idea from your own experience, or something else found in the reading or lectures. Explain *why* you think it is a good point. Also, remember that you are not required to agree with your colleagues (or the professor!); in fact, conversation between individuals with differing perspectives can be healthy and illuminating! Please maintain an encouraging, respectful, and uplifting tone.
- *Primary postings are due in Canvas by Saturday @ 11:59 pm, and at least one secondary **reply** posting is due by Monday @11:59 pm of each week.*

AGAIN: To receive full credit, students post both a substantive primary (Saturday) and secondary **reply** posting (Monday). Postings and replies have to be on time to make this work and for you to receive credit. No posting will receive credit after the due dates.

HINT: I strongly recommend that you draft your discussion responses in Word, and then copy and paste (*do NOT attach*) your response into the Canvas discussion text box. Canvas will sometimes log you out after a long period, and if you are drafting your response in the discussion area, you might lose it when the browser times out.

Discussion B includes student comments, questions, viewing videos and other material. These can be about the past week’s class and assignments or the upcoming week as you prepare for that class.

Attendance & Participation	45 pts	7
Inductive and Reading Assignments (12)	240 pts	35
Canvas Discussions (12)	240 pts	35
Book Review	50 pts	8
Final Exegetical Essay	75 pts	15
TOTAL =	650 pts	100%

Definitions and Descriptions

The Inductive Method describes a process of close reading of a text on its own terms, by setting aside assumptions, theological formulations, and previous learning. Deductive approaches seek to find evidence in the text for ideas brought to the text and assumptions of what the text should say.

Exegesis describes the result close reading and multiple observations that leads to understanding, explanations, and eventually interpretation and application. This includes understanding the function of literary forms and their significance for the hermeneutical (interpretive) task.

***Observations** are comments based upon what you **notice from the text itself** as if reading the text for the first time. Do not listen to your previous views of the text under review or theology you may have acquired elsewhere. Good observations indicate that you are aware of context—material previous and subsequent to your passage. Observations recognize connections to earlier incidents or dialogue within the narrative; often (but not always) signaled by transitional terms such as “therefore,” or “after these things,” **Observe** order, repetition, curious details, dialogue, gaps, questions, problems, differences in reports of the event from the record of that previous event, etc. Detect and discern editorial comments and seams in the text. Seams are sentences that mark movement, change of scene or subject, editorial attempts to sew one section to another, or explain something to the editors’ audiences of their time. Again, observations **MAKE CONNECTIONS** to the passage’s context and other contexts: this is **intertextuality**. Nothing is insignificant! Write what you have observed, always remembering that good observations are not paraphrases. However, sometimes to wonder and detect, to get to a good observation, you may need to paraphrase in your earliest readings of the passage(s). I

use the term “**survey**” to mean that each passage assigned requires three readings and three lists of observations..

Instructions for Assignments

1. Date and clearly identify each assignment (your name, text observed, e.g. Gen 1:1-4; Birch ch 1 or 17-34.)

2. Observations of Scripture passage. This is your own engagement with the text, not with scholars' interpretations. Do not read textbooks or any other material. For each assigned *scripture* reading in the Assignment Schedule, read; record observations* and questions; repeat this three times for each passage. Three lists of observations.

3. Then reread and write:

- What do the texts say about God, Israel, the human characters, their free will, and the consequences of their choices?
- What speaks to you? What do you find applicable to the present and how?
- What would be a sermon topic from this passage (be sure to reflect slowly and carefully, if this is not applicable, say why).

4. Answer Study Questions found in syllabus. SQs will be the basis for discussions. They help you to observe Scripture further and prepare for each class.

5. Written Responses to Secondary Readings: "Reading Responses" (RR) to textbooks and Canvas articles. Date and clearly identify each entry—your name, book or article name, author, pages). May be paragraph and/or list form.

1) Capture high points that will help you remember the content.

2) What did you learn? (What is new?)

3) Identify any aspects that you question, confuse you, and/or wish to discuss in class and pose a question to the author/s or instructor about the reading.

In addition to weekly biblical study, readings, and online discussions, students will submit a book review of 3-5 pages and an exegetical essay, the final exam. Several guides are provided for the exegetical essay in the Gorman textbook.

Book Review: 50 points

Final Exegetical Essay: 70 points

See CAS for course assignment schedule on the Canvas Home Page, Syllabus Page, and Files

Study Questions

*Study questions are aligned with the Scripture reading and inductive assignment and will help you further observe. They are located in Course Resources under the first module, in the syllabus, and in Files all on Canvas. You should copy and paste them then answer them in the document you will create and submit. Answer them **after** you have made your series of observations. Feel free to add your own questions but make sure to try to answer them.*

Gen 1.1—2.3 means: read Genesis chapter one, verse one through Genesis chapter 2 verse 3. Always start with verse one of ch 1 if it says Gen 1-11 and end with the last verse of ch 11. Do not use textbooks, articles, websites, or any other resources to answer these questions.

GEN 1.1-2.4

1. What is the setting of this passage; what was there before any action began? Cite the reference.
2. List the verbs of ch. 1 in a column.

GEN 2.4-25

1. What is the setting of this passage, i.e. what was there before the action began?
2. List the verbs in a column beside Gen 1 verbs.
3. Note differences in order, vocabulary, content, and scope here from Gen 1-2:4.
4. What is the main similarity?
5. Do you think there two creation stories? Why or why not?

GEN 3

1. How does this passage construct an option for the humans from the very outset (figures/symbols, imperatives, animate and inanimate characters)?
2. Observe everything the text itself says about the serpent. Note what it does not say.³
3. What are the immediate consequences of eating –what happened before the LORD God confronts them?
4. How does Yahweh-Elohim respond to learning what the couple did?
5. Did God program humans to obey and to love? Were the man and woman destined to sin? Are we?
6. Did they die “that day?” What actually happened to them? What do you think this means?
7. When did the woman receive her second name? What does it mean? Compare to #6 here.
8. What happened to Eden? Does it matter? Look it up on Wikipedia or Google and write a comment.

GEN 4:1-11:9

1. List the points of contact between God and Cain in Genesis 4. Identify the initiator of contact at each point.
2. Does the text say why the LORD had no regard for Cain's offering? Any ideas?

³ See 1 Sam 29.4, 2 Sam 19.22, 1 Kgs 5.4, 1 Kgs 11.23, Job 1-2, Zech 3.1, 1 Chron 21.1 for appearances of the term that means “adversary” or “opponent” in the Bible (*satan* or *hasatan*).

3. What does God say about “sin?” *parse v 7* –is “not doing well” sin or does sin appear afterwards? What is Cain’s potential relationship to sin?
4. What *is* Cain’s sin and the result?
5. Compare 4:7 to 3:16-18. *Comment—NOTE* In Hebrew: both end with “he/it will rule you/it.”

Gen 5:1—11:10

1. Gen 5:1a is a *toledoth* formula “This is a list of . . .” (NRSV) OR “these are the generations of,” and is used throughout Genesis, usually to introduce a genealogy. Compare 5:1-2 to Gen 1:26-27; comment. Compare Gen 5:1, 10:5, 20, 31-32, and 11:10, 27.
2. Why do you think the writer was concerned with genealogies? Do the genealogies fit in naturally with the rest of narrative or do they seem to interrupt it? What do they do?
3. Why did the LORD bring the flood? Cite chapter and verse.
4. The term "covenant" is first used in 6:18. Compare 6:19 with 7:2-3. Comment.
5. Compare/contrast 10:1-32 about descendants, lands, and spreading to the Babel story about scattering.
5. What do we learn about people and God in Gen 3-11? How does God react to disobedience (Eve, Adam, Cain), violence (6:11), ambition (Babel)?
6. On what note does 11.9 end (positive, negative, punishment or mercy)? Compare to 3:21, 4:15 and 9:1. Is there any mark or sign of mercy or grace offered at the end of the Babel story?

GEN 11:10-17:27

1. Gen 11:10-32 forms a transition between Babel and the patriarchal narratives that begin with Abraham—how is this parallel other passages in Genesis that you have read so far? (See # 6 above).
2. Cite the incidents where God speaks to Abram/Abraham and Sarai/Sarah.
3. What are God's promises and instructions (covenant making)? Be specific. Describe the rituals involved in chs 15 and 17.
4. What are the conditions/obligations expected of Abraham and Sarah? How do they respond?
5. List the other characters in this section and note their role and relationships to Abraham and to God.
6. Cite Abraham and Sarah’s failures to act in faith. What do you think is the meaning of this?

GEN 18-22

1. How might Abraham be a resolution or mark of mercy to the Babel violations?
2. How does Abraham influence God in Gen 18? Can you apply this to your walk with God? Does God alter plans because of your prayers?

3. What is the significance of the births of Ammon and Moab? When you read the rest of the OT, watch for the appearances of the nations that come from these babies. Who do you know was a Moabite?
4. How do we gain a sense of the closeness of Abraham and Isaac in ch 22? Look for repetition. What is missing? What are your reactions to this difficult story?
5. See Hebrews 11:17-19 as an example of a NT author interpreting their Scriptures in the light of Jesus' story. Comment on this explanation of Abraham's faith. Do you agree?
6. How does God provide for Hagar and Ishmael? What do you think of Sarah's role?

GEN 23-24

1. Why did Abraham buy the field?
2. In Gen 24, what would be at issue should Isaac marry a Canaanite? Why do you think he should not return to Haran?
3. Notice Laban and all the dialogue. Write about Rebecca's role. What would you say if you were writing a sermon focusing on Rebecca? Notice the reference to Sarah here.

GEN 25- 27

1. How are the promises transferred from Abraham to Isaac and Jacob?
2. How does the writer describe Jacob and Esau?
3. Study the drama of ch. 27. Outline it. What do you think of each character?
4. Compare ch 27 to ch 22. Again, notice the repetition. Reflect in writing.

GEN 28-36

1. How is Laban a match or foil (counterpart) for Jacob? Discuss similarities and the covenant they finally make.
2. Comment upon the actions of Rachel and Leah.
3. What do we learn about Esau as the years go by?
4. Share reflections on ch 34. What is at risk here? Discuss the complications, blame, credit, honor/shame issues.
5. Notice naming in both chapters 32 and 35 and reflect on the meanings.
6. With whom did Jacob wrestle?
7. What do you think of Jacob as God's covenant partner? Is it comforting or disconcerting?

GENESIS 37-45

1. What is Joseph like as a boy? Describe his brothers.

2. What does Tamar do? Why?
3. What is the theme of ch 38? Reflect on this as you proceed through the following chapters. How does this theme relate to the unfolding theme of the Joseph story?
4. Who is considered more righteous? (Note and remember the names of the twins born to Tamar by Judah.)
5. What are Joseph's four households? How does he move from one to the next? How do pits (literal and figurative) preserve his life?
6. What do the repeated symbols in the story represent? (Look for the function of garments and dreams).
7. Cite examples of drama and suspense in the story. Does the writer expand upon the inner turmoil of the characters or simply tell what an observer might see?
8. What do you think about Joseph's understanding of God and His plans?

GEN 46-50

1. What is God's final promise to Jacob - ch. 46? How is the promise made in Gen 12 fulfilled in the Joseph story?
2. Note the blessings given to Reuben, Simeon, Levi, Judah and Joseph. As the story progresses, what are the changes in the brothers, especially Judah.
3. Carefully consider Joseph's words in Gen 50:19-21 and tell the significance for the future nation of Israel? What does this tell us about God and about Joseph?
4. Recall: who was rewarded in the prisoners' dreams? Why? What is the difference in the dreams?
5. What was Joseph finally able to do—the main purpose of this entire story? What did Tamar do? Why is she righteous? What are the similarities! What are the differences?
6. Which of the patriarchs has been a source of blessing to other nations?

Citations of Biblical Verses

Always write “biblical” not Biblical (unless it is at the beginning of a sentence or a title).
Always write Bible, not bible

Citations of modern Bible versions **do not** require publisher’s information in either footnotes or bibliography; instead, use standard abbreviations for the Bible version (e.g., NRSV, RSV, NIV, NASB; see SBLHS 8.2). If citing scripture from a single version, include the abbreviation of the version (following the chapter and verse) on the first scripture reference only. When citing more than one version in a paper, include the version after each citation. “Now Ahab had seventy sons in Samaria” (2 Kgs 10:1 NRSV).

When citing specific chapters and verses, use the standard abbreviated titles of biblical books provided in SBLHS 8.3.1–3. If a biblical book is the first word of the sentence, do not abbreviate the title. Also, when referring to the book as a whole or a person with the same name as a biblical book, do not abbreviate.

Right: Revelation 3 begins with the letter to the church in Sardis. We know little about the historical Habakkuk.

Wrong: Rev 3 begins with the letter to the church in Sardis.

Cite Bible verses with chapter and verse(s) using Arabic numerals separated by a colon. Do not write out the numbers.

Right: John 5:8–9

Wrong: John chapter five verses eight and nine.

When citing multiple passages, list the abbreviated title of each new biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction “and” or an ampersand before the last citation. List passages in canonical and numerical order.

Right: Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5; Acts 15:1–5; Rom 1:8–12

Wrong: Luke 3:6, 8; Luke 12:2, Matt 2:3, 3:4–6; 4:3; Luke 3:6, 8 and 12:2, Rom 1:8–12; Matt 2:3; 4:3, 7; 3:4–6.

In study Bibles such as The HarperCollins Study Bible or The New Oxford Annotated Bible, special articles and the notes (usually at the bottom of the page) are not part of the biblical text. Study notes are written by authors or editors whose names are included in the front matter of the study Bible. If these notes are cited, all the relevant information from the specific study Bible should be included.

First citation (footnote or endnote)

³ Sophie Laws, “The Letter of James” in *The HarperCollins Study Bible: New Revised Standard Version, with the Apocryphal/Deuterocanonical Books* (eds. Wayne A. Meeks et al.; New York HarperCollins, 1993), 2269–70.

Second citation

⁵ Laws, “James,” 2270.

Bibliography

Laws, Sophie. “The Letter of James.” Pages 2269–70 in *The HarperCollins Study Bible: New Revised Standard Version, with the Apocryphal/Deuterocanonical Books*. Edited by Wayne A. Meeks et al.; HarperCollins, 1993.

FURTHER HELP FOR OTHER TYPES OF SOURCES

Internet Resources for citations

<http://apu.libguides.com/content.php?pid=82389&sid=611302> (apu.edu; click Libraries, Citation Guides, Turabian)

<http://owl.english.purdue.edu/owl/resource/717/03/>

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