

OT 131-3 Torah and Former Prophets
Louisville Presbyterian Theological Seminary
Fall 2023
Tues & Thurs 1:30–3:00 PM
Schlegel 122

Prerequisites

None

Instructor Contact

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Office Hours: email for appointment

Course Description

This course provides a critical introduction to some of the literature of the Hebrew Bible in light of ways in which modern scholars engage with this literature. In terms of biblical content, we are not examining the entirety of the Hebrew Bible, but rather we will focus on the Torah and Former Prophets. In terms of our methods, students will learn to approach biblical texts with an eye toward the distinctive features and dynamic interplay of the world behind the text (i.e., ancient background and historical development that has led to texts' development), the world within the text (i.e., the literary artistry and theology unveiled by close reading), and the world in front of the text (i.e., the various contexts of readers).

How Learning Happens

The professor has structured this course to follow a democratic, emancipatory model of education. This means that the goals and process of learning for us are geared toward creating a more just and democratic society. It also means that the teaching/learning process is not based on a unilateral sharing of packaged information, but rather on exercises designed to foster critical thinking, creative thinking, and collaboration. Our thought and study will be problem-oriented rather than positivistic and dogmatic; perspectival rather than relativistic; and geared toward contextual collaboration in the belief that engaging with our differences can enrich our thought and life.

Learning Goals

Master's students have several student learning outcomes we strive to teach across the curriculum. Assignments in this course match with the various parts of MDiv/MAR SLO 1 and the Antiracism SLO. The components of each of those SLOs have been reproduced below with modifications *in italics* specific to this course.

MDiv/MAR SLO 1: Students will gain knowledge and understanding of the Bible, and the ability to use critical skills and educated imagination to interpret it in contemporary social and cultural contexts.

- A. Biblical content:** demonstrates familiarity with the general content, organization, *and key features of the books that make up the Torah and Former Prophets* in the Hebrew Bible/Old Testament.
- B. Facility with interpretive paradigms:** able to analyze and exposit scriptural texts *from the Torah and Former Prophets*, taking into consideration at least three perspectives: *the world behind the text, the world within the text, and the world in front of the text.*
- C. Use of exegetical tools and techniques:** competently uses major tools for exegetical study including print or digital concordances [...].
- D. Critical reflection on hermeneutics:** able to reflect critically on competing paradigms for the authority of the Bible and its relationship to other sources of authority (such as tradition, secular knowledge, and experience), and on the past and present social impact of this diversity of views.

Antiracism SLO: Students can describe strategies, grounded in their practice, for working toward racial justice appropriate to their particular vocational settings.

- A. Defining and using key terms** in ways informed by an understanding of systemic racism
- B. Identifying racism** in its many manifestations (historical, structural, personal, communal, etc.)
- C. Critical reflection on the history and current contexts** regarding race, racism, and antiracism
- D. Critical reflection on racist and antiracist practices and theologies**
- E. Developing and implementing** antiracist policies, practices, and theologies

Required Books

Students are required to have one of the following English study Bibles. Students *must* have the Bible with them for every class session.

Attridge, Harold W., ed. *The Harper Collins Study Bible*. New York: HarperOne, 2006.

Berlin, Adele, Marc Zvi Brettler, and Michael Fishbane, eds. *Jewish Study Bible*. Oxford: Oxford University Press, 2004.

Coogan, Michael D., ed. *The New Oxford Annotated Bible*. 4th ed. Oxford: Oxford University Press, 2010.

Harrelson, Walter, ed. *New Interpreter's Study Bible*. Nashville: Abingdon Press, 2003.

Recommended

One helpful resource for this class is a book by one of your professors Tyler Mayfield (*A Guide to Bible Basics*. Louisville, KY: Westminster John Knox, 2018). This book has plenty of the foundational information that you are required to learn.

As an introduction to the academic study of the Bible, this course includes a lot of new ideas and critical reading that can be challenging to the faith traditions that a student starts with. *Engaging Biblical Authority* (edited by William P. Brown. Louisville, KY: Westminster John Knox, 2007) is a book with sixteen short reflections by diverse scholars (in biblical studies and theology) who share very different expressions of how they now understand biblical authority. Each reflection expresses insights relevant to their particular contexts and informed by the challenging things that they have learned about the Bible.

Contract Grading

The contract grading system below has been implemented in order to facilitate an environment that aligns with the democratic, emancipatory model of education. This system should foster more collaborative (rather than competitive) interactions and ease tensions about “making-the-grade.” Based upon your individual learning goals, each student can choose how much work to do for this course and expect a grade within the range displayed below.

For all assignments except the Self-Exegesis Assignment and the Quiz, the primary form of assessment will be in the form of comments left by the instructor. For the Practicing Close Reading Assignment, the comments are left by a peer. On the basis of those comments, the grade that a student earns will be negotiated between the student and the instructor. For each assignment follow the process below:

1. Read the instructions and the specific SLO component being assessed with the assignment.
2. Complete the assignment and submit it.
3. Review all comments left by the instructor.
4. Respond to the comment with a few sentences explaining the grade you think you should earn:
 - a. E (excellent): assignment shows creative, insightful, or complex understanding/application of the SLO and exceeds multiple requirements in the instructions.
 - b. S (satisfactory): assignment shows competence with regard to the SLO and addresses every requirement in the instructions.
 - c. R (re-write): assignment does not show competence in the SLO or does not address every requirement in the instructions.
5. The instructor will review your suggestion and input the grade you recommend or veto it if your suggestion seems very inappropriate.

If a student earns an R, that student must re-do the assignment based on feedback and re-submit the assignment at the standard of an S. Re-do assignments are due within two weeks of the student receiving an R. Every student who receives an R must meet with the writing center and the professor before re-submitting their assignment. If the student fails to earn an S on a re-done assignment, the student will receive one mark against their ability to remain within the contract grading system. A student with two marks will negate their contract grade and will need to meet with the professor regarding the potential for them to pass this class. *For the Lecture Notes Assignment and Secondary Readings Assignment there is no chance for an R. Unsatisfactory work will result in no credit.*

Students can expect a grade within the range below based upon the proportion of assignments earning an S or E.

C Level Work (C- or C or C+)

1. Active participation in class and group discussions
2. Self-Exegesis Assignment
3. Quiz
4. Practicing Close Reading Assignment
5. Eight of eleven possible book outlines
6. Three of five possible reflection papers

B Level Work (B- or B or B+)

1. All the requirements of the previous level
2. Nine of eleven possible book outlines
3. Four of five possible reflection papers
4. Lecture Notes Assignment

A Level Work (A- or A)

1. All of the requirements of the previous level
2. Secondary Reading Notes Assignment

Please note: All work that you submit for this course must meet substantive (quality of your ideas) and formal (adherence to standards of proofreading and citation) requirements for a graduate level course in order for you to be eligible for the contract grade. If your work does not meet these requirements you may negate your contract grade. If the professor corrects an earlier draft of your work and you re-submit the same errors, you will negate your contract grade.

Guidelines for all Assignments

Participation

Active participation is required in all class sessions. Students should come to class prepared to discuss the assigned biblical text(s) and/or secondary reading(s) and prepared to engage with classmates in planned activities. All planned activities and discussion questions can be [found here](#). Aside from simply answering questions, active participation can be shown through activities like listening attentively to others, responding to others, asking relevant questions, and taking notes. Students must earn a grade of S or E on participation. Students at risk of earning an R in participation will need to meet with the professor to address this issue in order for the student to pass this course.

Self-Exegesis Assignment

Each student must submit the Self-Exegesis Assignment by **1:29 PM on September 21**. The assignment calls for students to answer questions that require deep personal reflection. Every student who completes the assignment and takes it seriously will earn an S. You are not evaluated on the content of your answers.

Books of the Bible Outlines

A major component of this course is students gaining a greater familiarity with the content of the Hebrew Bible (SLO 1. A.). Toward that end, every student is required to submit outlines of biblical books that we cover in the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) and Former Prophets (Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings). For these outlines, students **must** adequately complete the following:

1. Read through the book of the Bible.
2. Write a one sentence or more summary of the content in every chapter of the book of the Bible. Remember to write complete sentences, use action verbs, and focus on accurately conveying what is there.
3. Arrange those chapter summaries in the form of an outline that groups chapters into two or more major blocks that each make up a section of the book of the Bible that you are outlining.

Here is a [sample from the book of Esther](#).

By composing these outlines, students will be able to map out their own understanding of the literary design that contributes to the world within the text for each book of the Bible. With this overall understanding of each book of the Bible, students will be able to see the specific passage that we are studying on a given day of class in terms of how it fits with a larger whole. By comparison and contrast with peers, each student will be able to gain new perspectives on the meanings within the biblical text. Most importantly, these outlines will help students have confidence in their understanding of the content of the Bible for ministry, ordination exams, or dialogue with friends who will depend on you because of your degree.

Each book of the Bible outline is **due at 11:59 PM on the date before we cover that book** in class as indicated in the course schedule.

Practicing Close Reading Assignment

In this assignment, students will practice engaging with a theoretical concept we call the hermeneutical circle. By reading many texts, students will get some perspective for how to interpret one detail in a select text. This is an assignment that requires individual as well as group work. Collectively, students will enhance their ability to exegete the Bible with critical awareness of the role played by the world within the text, the world behind the text, and the world in front of the text (SLO 1. B.).

Students will:

1. [Sign up](#) for one of two options.
2. Complete the specific assignment that corresponds with the option selected. These are the [guidelines for option 1](#); and [these are the guidelines for option 2](#). [This document](#) has all of the relevant primary sources for both options. (You are free to work with other students on this assignment before coming to class).
3. Come together in groups to present during class. You will be following [these instructions](#).
4. After the class, each student will be writing an evaluation for another student by following [these instructions](#). All of the other work is in preparation for class. **The peer evaluation is due Oct 10 at 11:59 PM.**

Quiz

There is one quiz that you must master in order to orient yourself to some of the basic elements of the study of the Hebrew Bible. This is a closed book quiz, self-administered, performed on your own schedule. In order to pass the quiz, you **must score 82/86 or better (95%+)**. You are free to take the quiz as many times as necessary. The quiz will cover four basic areas of introductory material that helps you have a very basic understanding of the world behind the text (and, to a lesser extent, the world in front of the text) (SLO 1. B.):

1. Terms for the Scriptures that we are discussing in this class
 - a. Use [this handout](#) to organize your notes
 - b. Consult class notes from 9/7
2. Biblical canons
 - a. You must memorize the order that follows the Jewish TaNaK. See [this handout](#).
 - b. Consult class notes from 9/7
 - c. Some excellent additional insights on canons can be gleaned from [this lecture](#) and [this lecture](#) from Gary Stevens' [History in the Bible Podcast](#). (Note: this is a good podcast to learn from. There are occasional inaccuracies and frequent mispronunciations of Hebrew, but it otherwise is a great idea and well executed.)
3. A chronology of ancient Israel
 - a. Consult your notes on 9/7
4. The geography of biblical Palestine and neighboring context
 - a. See the [List of Key Terms to Recognize on Map](#)
 - b. Consult your notes on 9/7
 - c. Familiarize yourself with the maps in your study Bible

Reflection Papers

There will be five reflection papers due during the course of the semester. Each is **due by 11:59 PM** on the date for which it is assigned. The **first reflection paper is required** from all students. Students aiming for a grade in the range of C must complete three; four must be completed for a grade in the B or A range. The following guidelines apply to all papers:

1. Papers must be typed, double-spaced, and carefully edited for style, grammar, and spelling.
2. You must have a thesis statement near the beginning of your paper that gives some indication of the claim being made in your paper and the structure of your argument.
3. Each paper must be a **minimum of 750 words** (without including any footnotes or bibliography). There is NO expectation of additional/outside reading (beyond assigned texts for this class) in order to adequately complete the reflection papers.
4. You must properly cite sources. See the guidelines [here](#) on how to cite sources.

The guidelines for each reflection paper are below:

1. **Translation as Interpretation** (potentially SLO 1. B., C., and D.; Antiracism SLO. A., B., C., and D.)

Download the “[Translation as Interpretation Handout](#).” As you read the assigned writings by van Wijk-Bos and Gafney and as you watch Lectures 11.1 and 11.2 on translation as interpretation, fill out the handout. Using this handout as notes, you will write your reflection paper on a few issues that complicate the simple dichotomy of formal equivalence vs dynamic equivalence. Choose three issues. For each issue write about the following: what are at least two options that people choose for translation? what is at stake in the choice of each option? how is the issue greater than the difference between formal and dynamic equivalence? which option do you prefer and why?

2. Biblical Law and Power (SLO 1, B. and D.; potentially Antiracism SLO A., B., C., and D.)

There are many seemingly altruistic laws in the Hebrew Bible, but Douglas Knight cautions that readers should not ignore that the interests of the powerful can be maintained even with these laws. Choose one of the following seemingly altruistic laws: Exod 22:26 – 27; Lev 25:39 – 46; or Deut 15:10 – 11. In what ways might this law serve the political, economic, social or psychological interests of *ancient Israelite elites*? How can turning a critical eye toward the ways humanitarian laws serve interests of the powerful in the world behind the text help people today who are engaged in striving for liberation from oppression? How, if at all, can it be helpful for those who use the Bible as a resource in such struggles?

3. Slavery Abolitionists and Biblical Hermeneutics (SLO 1. B. and D.; Antiracism SLO D., potentially A., B., C., and E.)

Read Leviticus 25:44 – 46 closely. For pro-slavery apologists of the 19th century, this text would be one of many that seem to unambiguously demonstrate God’s approval of their system of slavery. However, Mark Noll describes two overarching approaches taken by interpreters of the Bible who opposed slavery in the antebellum period. In your paper (1) describe how each of these two approaches use the Bible to oppose slavery, (2) note the advantages and pitfalls to each approach, and (3) apply each of these two approaches to how one might exegete Leviticus 25:44 – 46. In your conclusion, state which of the two approaches you find most appealing and explain what it is about your background, experiences, theology, etc. that you believe influences you most to adhere to one of these approaches over another.

4. Rahab and Narrative Ambiguity (SLO 1. B. and D.; Antiracism SLO C. and D.)

Your paper will focus on three ways one can interpret Rahab as a character in Joshua 2. In your paper, briefly explore (write one paragraph for each) how one could advocate the following three perspectives of Rahab’s characterization: (1) as an admirable person of faith, (2) as a traitor to her people, (3) as a pragmatist. As you explore each potential interpretation, you *must* appeal to evidence from the biblical text to show how it supports said characterization. After exploring these three interpretations, you will consider the implications of Warrior’s article on reading “with Canaanite eyes.” What difference does the context of the reader in front of the text make in influencing the interpretations that one develops?

5. Solomon and Ambivalent Storytelling (SLO 1. A. and B.)

First consider how the Deuteronomistic History presents a positive view of King Solomon’s reign in 1 Kings 9:15 – 10:29. Then consider how the “Law of the King” in Deut 17:14 – 20 and the texts of 1 Kgs 5:13 – 18; 12:1 – 9 implicitly challenge this positive viewpoint. Note specific biblical texts for each point. What are the primary theological issues or concerns for the writer of Deut 17:14 – 20 in terms of the relationship between God and king?

Lecture Notes Assignment (SLO 1. B. and D.; potentially, Antiracism SLO A., B., C., and D.)

Students aiming for a grade of **B-**, **B**, or **B+** must complete this assignment and submit it through Canvas by **11:59 PM on December 15**. This assignment has been chosen to demonstrate “B” level work because the student who completes this assignment will—as a byproduct of their work—have shown their dedication to learning the material, have a better grasp of the material itself, and be able to review material in the future. The purpose of this assignment is for you to be able to bring together the things that you learn in this class in a way that (1) highlights important material, (2) allows you to efficiently review and refresh your memory for any relevant work you do, and (3) includes some nuance of your individual learning style. This is not meant to replace or radically change how you take notes for class. Any ways that this assignment does change your note-taking should be beneficial to learning and retention.

You can work with **one or two** partners on this assignment, but you must acknowledge collaboration in your final submission. If you work with a partner, **DO NOT SHARE YOUR FINAL SUMMARY** of the thesis and main points for any lecture. You are not allowed to merely copy another student’s summary. You can look at their actual notes from the lecture or you can have a conversation about the class.

Please note: if you submit unsatisfactory work for this assignment, there is no rewrite; you will simply receive no credit for the assignment.

Use [this template](#) to complete the assignment. You are only completing the assignment for lectures numbered here.

The following guidelines must be followed:

1. Use the supplied template.
2. Follow the instructions for collaboration if applicable.
3. Summarize the main topic or thesis of the lecture.
4. Summarize 3–5 important points from the lecture.
5. Keep your thesis and summaries factually accurate.

Secondary Reading Notes Assignment (SLO 1. B. and D.; potentially, Antiracism SLO B., C., and D.)

Students aiming for an **A-** or **A** in this course must complete this assignment and submit it through Canvas by **11:59 PM on December 15**. By completing this assignment, students will not only earn a higher grade, but they will also learn the material better than those who do not complete the assignment. The purpose of this assignment is for you to be able to synthesize what is most important from each of your readings. This is not meant to replace whatever notes or highlighting that you already do when you read; it is meant to supplement that work.

You can work with **one or two** partners on this assignment, but you must acknowledge collaboration in your final submission. If you work with a partner, **DO NOT SHARE YOUR FINAL SUMMARY** of the thesis and main points for any reading. You are not allowed to merely copy another student’s summary. You can look at their actual notes from the reading or you can have a conversation about the reading.

Please note: if you submit unsatisfactory work for this assignment, there is no rewrite; you will simply receive no credit for the assignment.

Use [this template](#) to complete the assignment.

The following guidelines must be followed:

1. Use the supplied template.

2. Follow the instructions for collaboration if applicable.
3. Summarize the main topic or thesis of the reading.
4. Summarize 3–5 important points from the reading.
5. Write your summary in the form of a short paragraph.
6. Keep your thesis and summaries factually accurate.

All Assignments with Due Dates

Assignment

Due Dates

Self-Exegesis Assignment	Sep 21 @ 1:29 PM	
Genesis Outline	Sep 28 @ 11:59 PM	
Practicing Close Reading Assignment	Oct 5 @ 9:59 AM	Evaluation Due Oct 10 @ 11:59 PM
Exodus Outline	Oct 10 @ 11:59 PM	
Reflection Paper 1	Oct 17 @ 11:59 PM	
Reflection Paper 2	Oct 26 @ 11:59 PM	
Leviticus Outline	Oct 31 @ 11:59 PM	
Numbers Outline	Nov 2 @ 11:59 PM	
Reflection Paper 3	Nov 7 @ 11:59 PM	
Deuteronomy Outline	Nov 9 @ 11:59 PM	
Joshua Outline	Nov 14 @ 11:59 PM	
Reflection Paper 4	Nov 16 @ 11:59 PM	
Judges Outline	Nov 16 @ 11:59 PM	
1 Samuel AND 2 Samuel Outline	Nov 21 @ 11:59 PM	
Reflection Paper 5	Nov 28 @ 11:59 PM	
1 Kings Outline	Nov 30 @ 11:59 PM	
2 Kings Outline	Dec 5 @ 11:59 PM	
Quiz	Any Time before Dec 13	
Lecture Notes Assignment	Dec 15 @ 11:59 PM	
Secondary Readings Assignment	Dec 15 @ 11:59 PM	

Course Schedule

	Date	Primary Texts	Secondary Readings	Assignment Due	Topics ***NOTE: All handouts to be used in any class can be found here .
1	9/7				Introduction to the Syllabus Some basics of the Bible for the Quiz
2	9/12		Brown, “A Hermeneutical Adventure,” 3–10 [Canvas] Shectman, “How Do Biblical Scholars Read the Hebrew Bible”		Reading the Bible: Where Three Worlds Meet Hermeneutics and Theory
3	9/14		In Canvas, choose ONE of the three readings below King and Stager, <i>Life in Biblical Israel</i> , 36–61 [Canvas] Sommer, “Appendix: Monotheism and Polytheism in Ancient Israel,” 145–174 [Canvas] Meyers, “Setting the Scene: The ancient Environment,” 38–58 [Print Reserve]		The World Behind the Text Brief Introduction to Modern Historical Critical Methodologies and Goals
4	9/19	Exod 2:1-10 “The Birth Legend of Sargon”	Alter, “A Literary Approach to the Bible,” 1–24 [Canvas]		The World Within the Text Literary Approaches

5	9/21		<p>In Canvas, choose ONE of the three readings below</p> <p>Gafney, Wil. “Reflections on Teaching Biblical Interpretation through a Black Lives Matter Hermeneutic.” 139–156 [Canvas]</p> <p>Collins, “Modern Theology,” 196–214 [Canvas]</p> <p>Yee, “Introduction: Definitions, Explorations, Intersections” 1–38 [Print Reserve]</p>	Self-Exegesis Assignment	<p>The World in Front of the Text</p> <p>Theological Interpretation</p> <p>Ideological Criticism</p>
6	9/26		<p>Gnuse, “Inspiration of Scripture,” 2255–2260 [Canvas]</p> <p>Trible, “Authority of the Bible,” 2248–2254 [Canvas]</p> <p>Courageous Conversations, The Authority of Scripture</p>		The Bible as Scripture
7	9/28	Gen 1 – 2		Genesis Outline	<p>Creation Myths in the Bible</p> <p>Four Modes of Ancient Revisions of Texts</p> <p>Two “Models” of God</p>
8	10/3	Atrahasis Gen 6:1 – 9:17			The Bible in Its Ancient Southwest Asian and Northeast African Context
9	10/5	See texts on handouts		Practicing Close Reading Assignment	Literary Analysis: What Close Reading Looks Like
10	10/10	Exod 1 Excerpt from	Smith, “Introduction,” <i>Insights</i> , 1–21	Exodus Outline	Womanist Interpretation

		Hurston, Moses, <i>Man of the Mountain</i>	[https://lpts.on.worldcat.org/oclc/987991985]		
11	10/12	Exod 3	Gafney, “Appendix B” in <i>Womanist Midrash</i> , 281–292 [Canvas] Wijk-Bos, “‘Writing on the Water’: The Ineffable Name of God,” 45–59 [Canvas]	Reflection Paper 1 (due Oct 17)	Translation as Interpretation
NO CLASS – READING WEEK					
12	10/24	Exod 14			Source Criticism
13	10/26	Covenant Code: Exod 19 – 24 Deuteronomomic Code: Deut 12 – 26 Holiness Code: Lev 17 – 26 Priestly Code: Exod 25 – 31; 35 – 40; Lev 1 – 7; 11 – 15; 27; Num 5 – 6; 15; 18 – 19; 28 – 30	Knight, “Israelite Law and Biblical Law” and “The Law of Power,” 9–29 and 58–86 [Canvas]	Reflection Paper 2	Biblical Law Sociological Interpretation
14	10/31	Lev 1 – 4; 11 –	Klawans, “Concepts of Purity in the Bible” <i>The Jewish Study Bible</i> ,	Leviticus Outline	Purity, Sacrifice, and Holiness in the Hebrew Bible

		16; 18; Num 5	2041–2047 [https://lpts.on.worldcat.org/oclc/892869165] Nissinen, <i>Homoeroticism and the Biblical World</i> , 1–18, 37–56 [Canvas] Optional: David Carr, “Bible and Sex Lecture”		Gender, Sexual Activity, and Sexuality
15	11/2	Num 25, 27, 31, 36	Optional: Gafney, <i>Womanist Midrash</i> , 129–169 [Canvas]	Numbers Outline	Womanist Interpretation
16	11/7	Exod 21:2-11; Lev 19; 25; Deut 15:1-18	Noll, “The Crisis over the Bible,” 31–51 [Canvas] Callahan, “The Poison Book,” 21–30 [https://lpts.on.worldcat.org/oclc/173818936]	Reflection Paper 3	The Bible and Slavery: How to Read the Bible Responsibly when Integrating the Three Worlds
17	11/9	Gen 19, 38; Exod 12:31 – 42; Deut 23:1 – 8; Neh 13:1 – 3; Ruth ; Prov 31		Deuteronomy Outline	Inner-biblical Interpretation and the Composition of Your Bible
18	11/14	Deut 7, 20; Josh 2 – 6	Warrior, “A Native American Perspective,” 277–285 [Canvas]	Reflection Paper 4 Joshua Outline	Reading From the Margins Ambiguity
19	11/16	Judg 13-16		Judges Outline	Reading in Literary Context
20	11/21	2 Sam 7	Fentress-Williams, “1 and 2 Samuel,” 90–106 [Canvas] Hays, “The Divine in History” 193–199 [Canvas] Optional: Carr, “The Beginnings of the Monarchy and Royal	1 Samuel Outline and 2 Samuel Outline	Royal-Zion Covenant Theology Deuteronomistic History

			Zion Texts,” 59–76 [Canvas]		
21	11/28	1 Kgs 1 – 12	Matthews, “The Period of the Divided Kingdom,” 53–75 [Canvas]	Reflection Paper 5	Solomon
22	11/30	2 Kings 18–19	Aubin, <i>The Rescue of Jerusalem</i> , 3–14 [Canvas] Optional: Hays, “Comparative Historiography” 221–231 [Canvas] Optional: Bellis, “Did an Academic Outsider Determine What Saved Jerusalem from Conquest by the Assyrian Emperor Sennacherib in 701 BCE?”	1 Kings Outline	The Saving of Jerusalem
23	12/5	2 Kgs 25	Levenson, “The Last Four Verses in Kings,” 353–361 [Canvas]	2 Kings Outline	Fall of Judah
24	12/7			Bring food please	Bringing It All Together

Course Policies

Inclusive and Expansive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. See for further assistance, <http://www.lpts.edu/academics/academicresources/academic-forms/guides-policies-andhandbooks/inclusive-and-expansivelanguage>.

Academic Honesty

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center during the first two weeks of a semester (or before the semester begins) and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Six or more absences (1/4 of the course) may result in a low or failing grade in the course.

Policy on Late Work

All assignments must be turned in on time. Students may be offered grace with regards to one late assignment during the course of the term. A second late assignment will drop your overall grade by half a grade. A third late assignment will negate your contract grade. With three late assignments, you will need to meet with the instructor about the potential for you to pass this class. The Lecture Notes Assignment and Secondary Readings Assignments will not be accepted late.

Bibliography

- Alter, Robert. *The Art of Biblical Narrative*. New York: Basic Books, 2011.
- Aubin, Henry T. *The Rescue of Jerusalem: The Alliance between Hebrews and Africans in 701 BC*. Canada: Anchor Canada, 2003.
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- Collins, John J. "Modern Theology." Pages 196–214 in *Reading Genesis: Ten Methods*. Edited by Ron Hendel. Cambridge: Cambridge University Press, 2010.
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