About this Unit Outline
This unit outline contains information essential to finding your way around the Unit The Pentateuch. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.
Important notice

While every care has been taken to ensure accuracy in the information given below, it is the personal responsibility of each student to check the current ACT Handbook, copies of which may be found in the Library or online at the ACT’s website: www.acttheology.edu.au

It is very important that students plan their time carefully to ensure that reading and especially assignments receive adequate attention and so as to prevent a bottleneck of work at the end of the semester.

It is very important that all quoted material in assignments be properly footnoted and acknowledged. The attention of students is drawn to the ACT’s Academic Misconduct Policy, as well as ACT Late Penalties Policy and Extensions Policy, all of which are available on the ACT’s website. Failure to comply with the standards required will incur penalties as outlined in the relevant ACT Policies.

The attention of students is also drawn to the section in the current ACT Handbook, headed “Guidelines for Essays in Coursework Units” (see also the QTC Student Handbook). All essays and assignments should comply with these standards.
Information about this unit

Unit description

This unit will introduce students to the theology and significant texts of the Pentateuch. Two-thirds of the course (26 hours) will be devoted to the theology of the Pentateuch. The remaining third (13 hours) will comprise exegesis of set texts from Genesis (and Exodus for students in OT420 and OT620).

Learning Outcomes

OT420 Learning Outcomes

On completion of the unit, students will:

Know and understand

1. The contents and structure of the Pentateuch, with special reference to the selected books
2. The themes and theological teaching of the Pentateuch
3. The major issues in contemporary study of the Pentateuch
4. The nature and methods of Old Testament exegesis
5. Selected chapters of the selected books
6. The relevance of the Pentateuch to contemporary ministry

In order to determine the meaning of the text of the Pentateuch, be able to:

1. Use sources such as biblical and theological dictionaries, commentaries and on-line resources
2. Recognise literary form, genre and structure
3. Compare and contrast translations
4. Evaluate matters relating to authorship, date and purpose
5. Utilise the historical, religious, social and cultural contexts
6. Relate passages to their literary context
7. Establish the meaning of significant words and phrases
8. Trace inter-textual references and allusions
9. Discuss the main themes, arguments and theological teachings and
10. Exegete a selection of chapters from the selected books

Be in a position to:

1. Exegete the text of the Pentateuch for personal understanding and for use in ministry contexts
2. Integrate perspectives from the Pentateuch into biblical interpretation and Christian thinking
3. Apply the teaching of the Pentateuch to situations and issues in contemporary Christianity and society
OT430 Learning Outcomes
On completion of the unit, students will:

**Know and understand:**
1. The contents and structure of the Pentateuch, with special reference to the selected books
2. The themes and theological teaching of the Pentateuch
3. The major issues in contemporary study of the Pentateuch
4. The nature and methods of Old Testament exegesis
5. Selected chapters of the Hebrew text of the Pentateuch
6. The relevance of the Pentateuch to contemporary ministry

In order to determine the meaning of the Hebrew text of the Pentateuch, be able to:
1. Use sources such as lexicons, grammars, textual analyses, biblical and theological dictionaries, commentaries and on-line resources
2. Evaluate textual variants and issues in the history of the text
3. Recognise literary form, genres and structure
4. Assess matters relating to authorship, date and purpose
5. Utilise the historical, religious, social and cultural contexts
6. Relate passages to their literary context
7. Establish the meaning of significant words and phrases
8. Trace inter-textual references and allusions
9. Discuss the main themes, arguments and theological teachings and
10. Translate and exegete a selection of chapters from the Hebrew text of the Pentateuch

**Be in a position to:**
1. Exegete the Hebrew text of the Pentateuch for personal understanding and for use in ministry contexts
2. Integrate perspectives from the Pentateuch into biblical interpretation and Christian thinking
3. Apply the teaching of the Pentateuch to situations and issues in contemporary Christianity and society
OT620 Learning outcomes

On completion of the unit, students will:

Know and understand:
1. The contents and structure of the Pentateuch, with special reference to the selected books
2. The themes and theological teaching of the Pentateuch
3. The major issues in contemporary study of the Pentateuch
4. The nature and methods of Old Testament exegesis
5. Selected chapters of the selected books
6. The relevance of the Pentateuch to contemporary ministry
7. A selection of historic and contemporary interpretations of the Pentateuch

In order to determine the meaning of the text of the Pentateuch, be able to:
1. Use sources such as biblical and theological dictionaries, commentaries and on-line resources
2. Recognise literary form, genre and structure
3. Recognise issues involved in translation, including text, and word issues
4. Evaluate matters relating to authorship, date and purpose
5. Utilise the historical, religious, social and cultural contexts
6. Relate passages to their literary context
7. Establish the meaning of significant words and phrases
8. Trace inter-textual references and allusions
9. Discuss the main themes, arguments and theological teachings and
10. Exegete a selection of chapters from the selected books
11. Discuss interpretations of the Pentateuch

Be in a position to:
1. Exegete the text of the Pentateuch for personal understanding and for use in ministry contexts
2. Integrate perspectives from the Pentateuch into biblical interpretation and Christian thinking
3. Apply the teaching of the Pentateuch to situations and issues in contemporary Christianity and society
4. Evaluate interpretations of the Pentateuch
OT630 Learning Outcomes

On completion of the unit, students will:

Know and understand:
1. The contents and structure of the Pentateuch, with special reference to the selected books
2. The themes and theological teaching of the Pentateuch
3. The major issues in contemporary study of the Pentateuch
4. The nature and methods of Old Testament exegesis
5. Selected chapters of the Hebrew text of the Pentateuch
6. The relevance of the Pentateuch to contemporary ministry
7. A selection of historic and contemporary interpretations of the Pentateuch

In order to determine the meaning of the Hebrew text of the Pentateuch, be able to:
1. Use sources such as lexicons, grammars, textual analyses, biblical and theological dictionaries, commentaries and on-line resources
2. Evaluate textual variants and issues in the history of the text
3. Recognise literary form, genres and structure
4. Assess matters relating to authorship, date and purpose
5. Utilise the historical, religious, social and cultural contexts
6. Relate passages to their literary context
7. Establish the meaning of significant words and phrases
8. Trace inter-textual references and allusions
9. Discuss the main themes, arguments and theological teachings
10. Translate and exegete a selection of chapters from the Hebrew text of the Pentateuch
11. Discuss interpretations of the Pentateuch

Be in a position to:
1. Exegete the Hebrew text of the Pentateuch for personal understanding and for use in ministry contexts
2. Integrate perspectives from the Pentateuch into biblical interpretation and Christian thinking
3. Apply the teaching of the Pentateuch to situations and issues in contemporary Christianity and society
4. Evaluate interpretations of the Pentateuch
How this Unit Contributes to the Course

The Pentateuch provides the building blocks not only for the theology of the Old Testament, but of the whole Bible. It is here that key categories like covenant, atonement, blessing and election are introduced and given shape. It is here that the narrative trajectory which runs through all of Scripture is set. One could argue that unless one grasps the message of the Pentateuch, then one is bound to misunderstand the message of the gospel.

This unit, then, is a fundamental part of your course. It is designed to enable you to grapple with both the details of the text and the grand themes which dominate the Pentateuch as a literary work. The unit will endeavour to enable you to read the various genres contained in Genesis-Deuteronomy sensitively, and to think through the implications of the theological issues which it raises. This unit on the Pentateuch then, really is a core subject which will shape or reshape the way in which you read the whole Bible, and articulate the message of the gospel.

Pre-requisites and Co-requisites

Students enrolled in The Pentateuch should have successfully completed OT301/501.

Hebrew exegesis students (OT430/630) need to have successfully completed LA003A/B.

How this unit is organized & what we expect of you

The unit is taught week by week right through the Semester for 13 weeks. There are two lectures each week, which all students attend together, each of 50 minutes duration. Students in OT420 and OT620 will also meet for a 50-minute lecture and discussion dealing with the exegesis of English texts, while students in OT430 and 630 will meet at a different time for a 50-minute lecture including translation and discussion of the Hebrew text.

For both Hebrew and English students this unit will involve 3 hours per week of contact time.

This unit is worth 4 credit points towards your degree. At Bachelor level, a 4 cp unit is considered to require a total time commitment of 6-8 hrs per week, and at MDiv level the requirement is 7-9 hours.

Students are expected to attend all lectures, complete any set pre-reading and complete any assessment tasks by the relevant due date. Please do be in touch as soon as you can if you anticipate having any difficulties with your assessments or with meeting a due date.
Teaching staff

LECTURER AND UNIT CO-ORDINATOR
Dr Douglas Green will lecture in Weeks 1-6 and 8-10 of the unit and all the exegesis sections.
P  07 3062 6939
E  dgreen@qtc.edu.au

Rev Dr Gary Millar will lecture in Weeks 7 and 11-13 of the unit.
P  07 3062 6939
E  gmillar@qtc.edu.au

Other Key Contacts

Registrar’s office
Contact the Registrar’s office for any queries about which unit to enrol in next, if you wish to change your enrolment, defer due to illness, family circumstances etc., or request an extension for your assessment (criteria apply).
P  07 3062 6939, extension 2
E  registrar@qtc.edu.au

Moodle functions and queries
Contact the Registrar or the Assistant Registrar for help if something on Moodle is not working, if you need help using Moodle etc.
P  07 3062 6939, extension 2
E  registrar@qtc.edu.au

Library/Resources
Contact the Librarian for help with finding resources for your assessment, finding full-text database articles, for help with logging into the library databases and catalogue, and for help with how to renew a book for longer or place a hold on a book currently out to another person.
P  07 3062 6939, extension 3
E  library@qtc.edu.au
## Unit timetable: topics & teaching and learning activities

<table>
<thead>
<tr>
<th>WEEK 1</th>
<th>LECTURE TOPIC</th>
<th>READING (see below)</th>
<th>PASSAGES FOR EXEGESIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>WEEK 3</td>
<td>The Fall and Its Consequences (including the Flood) (DG)</td>
<td>Alexander chap 11</td>
<td>English: Gen 2:1-14 Hebrew: Gen 1:14-23</td>
</tr>
</tbody>
</table>

**HOLIDAYS AND MISSION**


To encourage quality discussion, readings should be completed before each lecture topic is covered in class. Note that the chapters in Alexander, *From Paradise to the Promised Land*, refer to the 3rd edition.

OT420 (English Text) Assessments

Assessments are submitted online via Moodle. In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Late submission of assessment, without prior permission, will be taken into account in determining your mark.

Your essays must also be within 10% of the required word limit and your ability to meet this requirement will also be taken into account in determining your mark. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time & within an acceptable length are essential skills.

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<td>1. The challenge in interpreting Genesis 1 is less about deciding whether the ‘days’ are literal or figurative, and more about the question of its cosmology. Do you agree or disagree? Does this chapter assume an ancient cosmology (e.g., a flat earth, a solid dome holding back a celestial sea)? Or is its cosmology consistent with a modern understanding of how the universe functions? What implications does your answer have for the interpretation of Genesis 1?</td>
</tr>
<tr>
<td>45% of the final grade</td>
<td>2. The Apostle Paul presents Abraham as a model of faith (e.g., Galatians 3), but it is arguable that Genesis itself paints a more complex and ambiguous picture of the first patriarch, namely, as a mixture of faith and doubt. Do you agree or disagree with this assessment of the characterization of Abraham in Genesis? Give reasons for your answer. Finally, account for any differences between the characterization of Abraham in Genesis and the way he is portrayed in the New Testament.</td>
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<td>3. Three English confessions of the 17th century – the Westminster Confession of Faith (1646), the Savoy Declaration (1658) and London Confession of Faith (1689) – agree that Christians are required to obey the Ten Commandments. For example, Section 19.5 in each confession is identical: The moral law [defined in Paragraph 2 as the Ten Commandments] does forever bind all, as well justified persons as others, to the obedience thereof; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation. Provide arguments for and against this view of the applicability of the Ten Commandments to Christians, with particular focus on the issues raised by the Fourth Commandment (Sabbath observance). Which approach do you find most persuasive and why?</td>
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</table>
4. In Exodus 25:8, The Lord says ‘Let them make me a sanctuary, that I may dwell in their midst’. This statement expresses a central theme of the Pentateuch: God’s presence with his people. Trace the development of this theme throughout the Pentateuch. In the final quarter of the essay, show how this theme finds its climax in the Gospel of Jesus Christ.

5. What contribution does Deuteronomy 34 make to (a) the debate over the authorship of the Pentateuch, and (b) the theological message of the Pentateuch?

### Exegesis Paper

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<tr>
<th>3000 words total</th>
<th>Write <strong>ONE 3000</strong>-word Exegesis Paper on the <strong>English</strong> text of a passage chosen from the following selection:</th>
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**Note also the specific instructions concerning Christian interpretation and application below (‘Guide to Assessments: Exegesis Paper’).**
OT430 (Hebrew Text) Assessments

Assessments are submitted online via Moodle.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Late submission of assessment, without prior permission, will be taken into account in determining your mark.

Your essays must also be within 10% of the required word limit and your ability to meet this requirement will also be taken into account in determining your mark. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time & within an acceptable length are essential skills.

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<td>45% of the final grade</td>
<td>2. The Apostle Paul presents Abraham as a model of faith (e.g., Galatians 3), but it is arguable that Genesis itself paints a more complex and ambiguous picture of the first patriarch, namely, as a mixture of faith and doubt. Do you agree or disagree with this assessment of the characterization of Abraham <em>in Genesis</em>? Give reasons for your answer. Finally, account for any differences between the characterization of Abraham in Genesis and the way he is portrayed in the New Testament.</td>
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<td>Provide arguments for <em>and</em> against this view of the applicability of the Ten Commandments to Christians, with particular focus on the issues raised by the Fourth Commandment (Sabbath observance). Which approach do you find most persuasive, and why?</td>
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5. What contribution does Deuteronomy 34 make to (a) the debate over the authorship of the Pentateuch, and (b) the theological message of the Pentateuch?

<table>
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<tr>
<th>Exegesis Paper</th>
<th>Write ONE 3000-word Exegesis Paper on the Hebrew text of a passage chosen from the following selection. You should provide your own annotated translation of your chosen passage.</th>
</tr>
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| 3000 words total | 1. Genesis 32:23-33 (MT) (EV: 22-32) (Jacob wrestles with God)  
2. Exodus 3:13-22 (the revelation of the divine name)  
3. Leviticus 26:1-13 (blessings for obedience)  
4. Numbers 20:2-13 (Moses strikes the rock at Meribah)  
5. Deuteronomy 30:1-6 (the end of exile) |
| 55% of final grade | **Note also the specific instructions concerning Christian interpretation and application below (‘Guide to Assessments: Exegesis Paper’).** |
OT620 (English Text) Assessments

Assessments are submitted online via Moodle.

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Late submission of assessment, without prior permission, will be taken into account in determining your mark.

Your essays must also be within 10% of the required word limit and your ability to meet this requirement will also be taken into account in determining your mark. QTC seeks to prepare you for ministry, and in ministry delivering presentations on time & within an acceptable length are essential skills.

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<td>Write a 3000-word essay on ONE of the following topics:</td>
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<td>1. On the question of whether Adam was the first human from whom all subsequent humanity descended, Evangelical Old Testament scholar John Walton writes:</td>
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<td>45% of the final grade</td>
<td>... while the Bible could be read as suggesting that Adam was the first human being, it is more debatable whether it is making a scientific claim that would controvert the possibility that modern humanity is descended from a pool of common ancestors as indicated by the genetic evidence. I would then conclude that any contention that the Bible is making a claim that Adam is the first human being or that all humans are descended from him is debatable (John H. Walton, The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate, 189)</td>
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<td>Do you agree or disagree with Walton’s statement? Summarize the different approaches to this question and defend your own conclusions.</td>
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<td>2. ‘The sin of the men of Sodom was not homosexuality but heterosexual violence and/or a refusal to show hospitality’. Argue for and against this statement from exegetical and biblical-theological perspectives. Are there any other interpretive options? Defend your own conclusions.</td>
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<td>3. ‘Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you’ (Gen. 22:2). This command cannot be reconciled with what the Bible says elsewhere about child sacrifice. Moreover, in recent years some scholars have insisted that the story of the near-sacrifice of Isaac encourages child abuse. Offer a response to these concerns. Assume that you are giving your answer to a non-Christian.</td>
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4. What body of water did the Israelites pass through when they made their exodus from Egypt – the Red Sea or the Reed Sea? Does it matter? Why or why not? In particular what is your assessment of James Hoffmeier’s argument that Israel crossed el-Ballah Lake, which if it were still in existence, would be to the north of today’s Suez Canal (Ancient Israel in Sinai, 75-109)?

5. In explaining the rationale behind the Pentateuch’s classification of animals as either clean or unclean, T. Desmond Alexander writes, ‘A common factor among many of the unclean animals is that they depend on the death of other creatures in order to survive. A survey of animals that are declared unclean reveals one feature that is common to most of them: they eat meat. All the birds listed as unclean in verses 13–19 [of Leviticus 11] are birds of prey; their diet consists of the meat of other animals. The same is true regarding the land animals; those designated unclean have claws (e.g., cats and dogs), and such animals are carnivorous. In marked contrast, cloven-hoofed animals do not eat meat. This distinction between carnivores and non-carnivores (or ruminants) is emphasized by including the criterion of chewing the cud. The idea that animals associated with death should be viewed as unclean is in keeping with what we have observed in chapter 17; in Leviticus, death and uncleanness are generally linked, being the opposites of life and holiness. By eating clean animals, the Israelites distanced themselves from death, which was perceived as the source of uncleanness’ (From Paradise to the Promised Land: An Introduction to the Pentateuch, 3rd ed., 261).

This is one among a number of explanations of the rationale behind the clean/unclean distinction with respect to animals (see Leviticus 11 and Deuteronomy 14). Which proposal makes the best sense of the data and why? And finally, what relevance do these laws have for Christians?

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<th>Exegesis Paper</th>
<th>Write ONE 3600-word Exegesis Paper on the English text of a passage chosen from the following selection:</th>
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<td>1. Genesis 28:10-22 (Jacob’s dream at Bethel)</td>
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<td>2. Exodus 34:29-35 (Moses’ shining face)</td>
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<td>3. Leviticus 12:1-8 (purification after childbirth)</td>
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<td>4. Numbers 17:1-12 (Aaron’s blossoming rod)</td>
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<td>5. Deuteronomy 17:14-20 (the law of the king)</td>
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Note also the specific instructions concerning Christian interpretation and application below (‘Guide to Assessments: Exegesis Paper’).
OT630 (Hebrew Text) Assessments

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5. In explaining the rationale behind the Pentateuch’s classification of animals as either clean or unclean, T. Desmond Alexander writes,

‘A common factor among many of the unclean animals is that they depend on the death of other creatures in order to survive. A survey of animals that are declared unclean reveals one feature that is common to most of them: they eat meat. All the birds listed as unclean in verses 13–19 [of Leviticus 11] are birds of prey; their diet consists of the meat of other animals. The same is true regarding the land animals; those designated unclean have claws (e.g., cats and dogs), and such animals are carnivorous. In marked contrast, cloven-hoofed animals do not eat meat. This distinction between carnivores and non-carnivores (or ruminants) is emphasized by including the criterion of chewing the cud. The idea that animals associated with death should be viewed as unclean is in keeping with what we have observed in chapter 17; in Leviticus, death and uncleanness are generally linked, being the opposites of life and holiness. By eating clean animals, the Israelites distanced themselves from death, which was perceived as the source of uncleanness’ (From Paradise to the Promised Land: An Introduction to the Pentateuch, 3rd ed., 261).

This is one among a number of explanations of the rationale behind the clean/unclean distinction with respect to animals (see Leviticus 11 and Deuteronomy 14). Which proposal makes the best sense of the data and why? And finally, what relevance do these laws have for Christians?

Exegesis Paper
3600 words total
55% of the final grade

Write ONE 3600-word Exegesis Paper on the Hebrew text of a passage chosen from the following selection. You should provide your own annotated translation of your chosen passage.

1. Genesis 6:1-4 (the sons of God and the daughters of men)
2. Exodus 4:21-26 (the bridegroom of blood)
3. Leviticus 16:20-26 (the scapegoat)
4. Numbers 25:1-13 (the incident at Baal-Peor)
5. Deuteronomy 6:4-5 (the Shema)

Don’t be deceived by the brevity of most of these passages. They contain some significant exegetical challenges that will require research and careful analysis.

Note also the specific instructions concerning Christian interpretation and application below (‘Guide to Assessments: Exegesis Paper’).
Guide to Assessments

General Remarks
All students are expected to avail themselves of the guidelines for written assignments provided in the ACT Handbook (consult the table of contents) and in the QTC Student Handbook (beginning on page 31). Questions about assessments already covered in these documents will not be treated as urgent, and failure to follow the provided guidelines may significantly affect a student’s marks.

All written work for this course should conform to the guidelines of the *SBL Handbook of Style* (with the exception of Australian spelling conventions).

All Hebrew and Greek cited must be typed in a Unicode font; SBL BibLit is commended as one font covering Hebrew, Greek, and Roman Unicode ranges, but is not required. It is freely available from the SBL website: [http://sbl-site.org/educational/BiblicalFonts_SBLBibLit.aspx](http://sbl-site.org/educational/BiblicalFonts_SBLBibLit.aspx)

Essay
By grappling with one of the above essay topics, students are given the opportunity to explore theological and ethical questions, together with exegetical and biblical-theological issues, raised in the Pentateuch, and to do so in conversation with modern scholarship. Students are expected to show thorough knowledge of the primary literature and engage deeply and sympathetically with a broad range of secondary literature that bears on their chosen topic.

Exegesis Paper
Note: Students taking this unit on the Hebrew text (OT430 and OT630) must append an annotated translation of each passage.

For this assessment, students must work closely with one chosen passage from the Pentateuch, discussing the limits of the passage, structure, special issues of vocabulary and syntax, text-critical issues as they bear on interpretation, with particular focus on its historical and canonical context (i.e., its ancient Israelite context and its canonical location within the Pentateuch).

Students are expected to show a thorough and detailed engagement of the details of the text chosen for exegesis, with supporting engagement of secondary literature (especially on disputed points of interpretation).

The appended bibliography provides a list of most of the academic commentaries held by QTC’s library. Note that the commentaries that you should consult first are marked with an asterisk. Most of these are in the conservative or moderately critical tradition. However, you are strongly encouraged to go beyond this initial selection and refer to other commentaries listed below. In addition to consulting the commentaries, you should also search the ATLA and JSTOR databases and make use of any articles that might be relevant to your exegesis.

To that end, note the following:
1. Students in OT420 and 430: you are expected to interact with *at least four academic commentaries* from the list below and *at least two articles* from journals or books other than commentaries.
2. Students in OT620 and 630: you are expected to interact with at least six academic commentaries from the list below and at least three articles from journals or books other than commentaries.

On the use of commentaries and scholarly articles and essays:

1. Do your own exegesis of the text before you consult the commentators.

2. Make judicious use of the commentaries and other second material. Do not slavishly follow one or two commentators. Use their insights to support your exegesis. That said, if you find that no commentator agrees with your interpretation, you might want to pause and ask yourself some hard questions.

3. Be aware of the scholar’s theological and hermeneutical perspective but at the same time be open to gaining fresh insights from those outside your own theological tradition.

4. Recognize the strengths and weaknesses of scholarly commentaries and articles. An example of strengths: academic commentaries usually engage in a close and careful reading of the text. But they have weaknesses as well. They might skirt around the very exegetical issue you want them to address. Or, when you move towards Christian interpretation and application of the text (see below), you will often find academic commentaries and other scholarly discussions of your text less useful. Why? Modern scholarship tends to focus on what a text meant in its original context and is usually less interested in what it means today for Christian audiences. That is not necessarily a bad thing, but it’s important to understand what each commentary is seeking to achieve.

**Important instruction:** While the primary focus of this assignment is on exegesis and interpretation, note the following instructions carefully.

You should devote about 75-85% of the essay to grammatical-historical exegesis of your chosen text, i.e., what it would have meant to its original audience. In the final 15-25% of the essay you should engage in:

(a) **Christian reinterpretation** of the text, by asking, does the Gospel of Jesus Christ – the story of his life, death, resurrection, exaltation, outpouring of the Spirit etc. – make any difference to my interpretation of the text? In other words, you will reinterpret the text from a ‘full-canonical’ and post-resurrection, or ‘Christotelic’, perspective.

(b) **Christian application** of the text: in the light of both your grammatical-historical and ‘full-canonical’ interpretation suggest a brief application. You are free to choose the setting and audience you are addressing, e.g., sermon, evangelistic message, Bible study, in the context of the church, university, youth group etc.
Learning Resources

**Abbreviations** (from the SBL Handbook of Style)

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AB</td>
<td>Anchor Bible</td>
</tr>
<tr>
<td>AOTC</td>
<td>Abingdon Old Testament Commentaries</td>
</tr>
<tr>
<td>ApOTC</td>
<td>Apollos Old Testament Commentary</td>
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<tr>
<td>ConcC</td>
<td>Concordia Commentary</td>
</tr>
<tr>
<td>ECC</td>
<td>Eerdmans Critical Commentary</td>
</tr>
<tr>
<td>IBC</td>
<td>Interpretation: A Bible Commentary for Teaching and Preaching</td>
</tr>
<tr>
<td>NIB</td>
<td>The New Interpreter's Bible. Edited by Leander E. Keck. Nashville: Abingdon</td>
</tr>
<tr>
<td>NAC</td>
<td>New American Commentary</td>
</tr>
<tr>
<td>NCB</td>
<td>New Century Bible</td>
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<td>New International Biblical Commentary on the Old Testament</td>
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<td>Smyth &amp; Helwys Bible Commentary</td>
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<td>Tyndale Old Testament Commentaries</td>
</tr>
<tr>
<td>WBC</td>
<td>Word Biblical Commentary</td>
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</table>

**Basic Course Textbook**


**Additional Required Reading**

See ‘Unit Timetable’ above for reading schedule. You should read the following articles and be prepared to discuss them in class:

**Cosmology**


**The Image of God**


**Was the Garden of Eden a Sanctuary (i.e., a Prototype of the Temple)?**


The Kingdom of God


A Messianic Hope?

Israel and the Nations


The Land

Exodus and Biblical Theology

Holiness and the Gospel

The Law

Selected other useful reference works

Relevant articles in:


On the Theology of the Pentateuch


Commentaries and Other Relevant Studies

*Commentaries I recommend that you consult first are marked with an asterisk*

**Genesis**

*Commentaries:*


OT420/430/620/630


THE PENTATEUCH


*Additional Studies on Genesis:*


*Exodus*

*Commentaries:*


Additional Studies on Exodus:


**Leviticus**

*Commentaries:*


INTRODUCTION TO CHRISTIAN ETHICS

THE KINGDOM OF GOD: STUDIES IN LUKE

THE PENTATEUCH


Additional Studies on Leviticus:

Numbers

Commentaries:


Additional Studies on Numbers:


Deuteronomy

Commentaries:

Thompson, J. A. Deuteronomy TOTC. Leicester: Inter-Varsity, 1974.
Additional Studies on Deuteronomy


## ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Score</th>
<th>GPA</th>
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<tr>
<td>Fail (F)</td>
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<td>Pass (P)</td>
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<td>Pass+ (P+)</td>
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<td>Credit (C)</td>
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<td>High Distinction (HD)</td>
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