



# Course Syllabus Wycliffe College Toronto School of Theology

This description is intended to assist in the course approval process and to assist students in determining whether this course will help them achieve their educational objectives and the learning goals of their program. It is not a learning contract. The details of the description are subject to change before the course begins. The course syllabus will be available to the class at the beginning of the course.

## *Course Identification*

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Course Number: WYB1009HF  
Course Name: Introduction to the Old Testament II  
Campus: Online

## *Instructor Information*

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Instructor: Caleb Gundlach [caleb.gundlach@mail.utoronto.ca](mailto:caleb.gundlach@mail.utoronto.ca)

## *Course Prerequisites or Requisites*

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None.

## *Course Description*

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Introduction to Old Testament literature and history, with emphasis on application within the church.

## *Course Methodology*

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Lectures, readings, quizzes, inductive study, exegesis paper.

## *Course Outcomes*

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COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students will	This outcome will be achieved through these course elements:	This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)
•identify the content, structure and themes of the books of Psalms to Malachi;	Online lectures; weekly online participation; Bible readings; inductive study on Amos or Ecclesiastes; final exegesis paper	MTS: 1.1 MDiv: 1.1

<ul style="list-style-type: none"> <li>• identify various ways Old Testament texts have been interpreted throughout history, including current issues in Old Testament scholarship;</li> </ul>	Online lectures; weekly online participation; reading notes on textbook; final exam	<b>MTS:</b> 1.2 <b>MDiv:</b> 1.2
<ul style="list-style-type: none"> <li>• read and analyze a biblical book and suggest ideas for its application for the church today</li> </ul>	inductive study and final exegetical paper	<b>MTS:</b> 1.1, 1.2 <b>MDiv:</b> 1.1, 1.2

## Course Resources

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### Required Course Texts

- Richard S. Hess, *The Old Testament: A Historical, Theological, and Critical Introduction*. Grand Rapids: Baker, 2016.
- A modern translation of the Old Testament is also required (e.g. NRSV, NJPS, NET, ESV or NASB). The NET Bible offers extensive textual notes and is available for use online or as a free download from [www.bible.org](http://www.bible.org).

#### **Recommended**

- I encourage you to download the audio Bible app <http://www.bible.is/apps>. You can download chapters or whole books to listen to when you're not connected to Wi-Fi.
- <https://thebibleproject.com/> This is a fabulous crowd-funded project that has very help summaries of each biblical book as well as many other helpful topics. I recommend you watch the video of each biblical book before you read it and the textbook.
- For help with inductive studies, Oletta Wald, *The New Joy Of Teaching Discovery Bible Study*. (Augsberg/Fortress, 2002). For a helpful resource of charts, maps and time lines, *Rose Book of Bible charts, Maps & Time Lines* (Rose Publishing: Torrance, 2005).
- For help in building your OT library see <http://bestcommentaries.com/>. Great guides to classic commentaries include two older works: Brevard S. Childs, *Old Testament Books for Pastor and Teachers* (Philadelphia: Westminster, 1977) and Charles Spurgeon's *Commenting and Commentaries: A Reference Guide to Book Buying for Pastors, Students, and Christian Workers* (reprint ed.; Grand Rapids: Kregel, 1988). Still useful but dated now is the site: Codex: Resources for Biblical, Theological, and Religious Studies <http://biblical-studies.ca/>.

### Course Website(s)

- Quercus: <https://q.utoronto.ca/>

This course uses Quercus for its course website. To access it, go to the U of T Quercus login page at <https://q.utoronto.ca/> and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: <https://community.canvaslms.com/docs/DOC-10701> .

### Class Schedule

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**Week 1 (Sept 9-15)** Hebrew Poetry and the Book of Psalms.

**Readings:** Hess 417-451; Mays, "Question of Identity"; and Psalms 1-8, 14-15, 22-24, 46, 50-51, 63, 69, 72-73, 89

*Week 2 (Sept 16-22)* The Psalms in the Life of the Church

**Readings:** Davis, “Maximal Speech” and Psalms 90-95, 102-107, 109-110, 120, 132-137, 145-150

*Week 3 (Sept 23-29)* Hebrew Wisdom and the Book of Job

**Readings:** Hess 393-416 and the Book of Job

*Week 4 (Sept 30-Oct 6)* The Book of Proverbs

**Readings:** Hess 452-474; Davis, “Surprised by Wisdom” and the Book of Proverbs

*Week 5 (Oct 7-13)* Ecclesiastes and the Song of Songs

**Readings:** Hess 475-510; The Books of Ecclesiastes and the Song of Songs

*Week 6 (Oct 14-20)* Introduction to Biblical Prophecy

**Readings:** Schultz, “Hearing the Major Prophets” and Sandy, “Plowshares and Pruning Hooks”

**Assignment:** Inductive Study on Amos or Ecclesiastes (**Due Oct 18**)

*Week 7 (Oct 21-27)* Reading Week

**Assignment:** Reading Notes (**Due Oct 25**)

*Week 8 (Oct 28-Nov 3)* The Book of Isaiah

**Readings:** Hess 513-539; Boda, “Biblical Theology and OT Interpretation”; the Book of Isaiah

*Week 9 (Nov 4-10)* The Books of Jeremiah and Lamentations

**Readings:** Hess 540-567; Wright, “Mission and OT Interpretation”; The Books of Jeremiah and Lamentations

*Week 10 (Nov 11-17)* The Book of Ezekiel

**Readings:** Hess 568-584; Block, “Preaching Ezekiel”; The Book of Ezekiel

*Week 11 (Nov 18-24)* Daniel and Apocalyptic Literature

**Readings:** Hess 585-598; Long, “Preaching Apocalyptic”; The Book of Daniel

*Week 12 (Nov 25-Dec 1)* The Twelve, part 1

**Readings:** Hess 599-655; Hosea-Micah

**Assignment:** Exegesis Paper (**Due Nov 29**)

*Week 13 (Dec 2-8)* The Twelve, part 2

**Readings:** Hess 656-710; Lo, “Preaching the Minor Prophets”; Nahum-Malachi

**Assignment:** Reading Notes (**Due Dec 6**)

*Week 14 (Dec 9-15)* Exam Week

**Assignment:** Final Exam (**Due Dec 13**)

## *Evaluation*

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### **Requirements**

This is an online course which will be administered through the University of Toronto's Quercus system. Students are expected to log into the course website regularly where one can access class lectures and the forum for discussing material throughout the course (see further under “online participation” below).

Each week the instructor will post a short video introducing the material for the course, as well as a written lecture. Participation in the course is very important, and is encouraged through online discussion of assigned readings. On top of these, students will also be evaluated through an inductive paper, an exegesis paper, reading notes, and a final exam.

**All assignments will need to be submitted as DOCX files to the instructor at his email address.**

The breakdown of the assignments for the semester are as follows:

1) Inductive Study Paper on Amos or Ecclesiastes ( <b>due Oct 18</b> )	20%
2) Exegesis Paper ( <b>due Nov 29</b> )	25%
3) Posted Online Reflections ( <b>due weekly</b> )	15%
4) Reading Notes ( <b>due Oct 25 and Dec 6</b> )	(2 at 7.5 % each) 15%
5) Final Exam ( <b>due Dec 13</b> )	25%

### **Exegesis Paper**

**Date Due: November 29.**

Recommended Length: 8–9 pages (not including title page and bibliography; papers should be double-spaced, with 1-inch margins and 12-point font).

Choose one of the following passages and see the exegesis guidelines below for specific instructions.

**Micah 6:6-8; Isaiah 5:1-7; Isaiah 42:1-9; Isaiah 46: 3-7; Habakkuk 3:16-19**

### *Guidelines for Writing an Exegetical Paper*

**Exegesis** is a word for the systematic process by which a person arrives at a reasonable and coherent sense of the meaning and message of a biblical passage. What you are after is the text’s meaning, not your own. Let the text be the lead partner in the dance of meaning, your job is to follow and observe, and interpret the dance with sensitivity and precision.

#### General Guidelines

1. **Prayer.** Begin and proceed with prayer asking God for wisdom and insight.
2. **Context.** Acquire an understanding of the book in which your passage appears by reading the book, and if necessary, an introduction to the book in Hess or a commentary.
3. **Textual matters.** Read the selected passage in several translations (i.e. ESV, TNIV, NASB, RSV, NRSV, Tanakh , JPS, NEB, King James). Online resources will be very helpful for this. If there are significant differences note them. If the footnotes of the versions do not note textual difficulties, then the differences between the versions are likely due to preferences in translation. The point of this exercise is to uncover text-critical and/or interpretive issues. You do not need to explain the

reasons for the textual differences between the texts, unless you are familiar with biblical languages. If no textual problems are evident, say so and move on.

The goal is for me to see that students are not taking a single translation at face value, but are wrestling with how different translations aim to render Scripture.

4. **Discuss the rhetorical nature of the passage.** State what translation you will be using for your exegesis. **Copy** the passage as a column with one grammatical unit or clause per line. Indent those clauses that are subordinate to the main clauses. E.g.

6a God said,

b           “Let there be an expanse in the midst of the water,

c                           that it may separate water from water.”

7a God made the expanse,

b           and it separated the water which was below the expanse

c                           from the water which was above the expanse.

d And it was so.

8a God called the expanse Sky.

b And there was evening

c and there was morning,

    d a second day.

After studying your rhetorical outline, you will become familiar with the movement of the text, the way it divides itself, its structure etc.

5. **Identify a meaningful unit.** Determine the scope of the text to make sure you are dealing with a meaningful literary unit. Supposing the chapter has 30 verses and that the passage you have chosen goes from 5–19. Show how your passage begins with verse 5 and ends with verse 19. That is to say, show how it is thematically and/or syntactically independent from its surrounding context. Would you choose a different place to begin or end the unit?
6. **Describe the unit.** Outline the various subsections of the passage using the same method described in 5 above. Show how the unit hangs together. Highlight the presence of such things as contrast, similarities, repetitions of key words or phrases, wordplays, development in argumentation, etc. Does it contain obvious forms (law form, messenger speech, judgment oracle). formulae, or literary techniques (poetic parallelism) ?
7. **Comment on the meaning of the text.**

Comment on each subsection and verse individually. If, for example, in the “rhetorical section” of your paper you argued that your passage may be divided into three sections, then briefly introduce the first section and then comment on the particular verses of that section; do the same thing for the second and third sections. Your commenting should include attention to both of the following:

#### **Historical Context:**

In this section of the paper, do your best to describe the passage within the world in which it arose. Helpful secondary sources here will be your course textbooks, other required readings, and commentaries. Given the cultural and religious differences between modern day readers and the original ancient audience, are there things in the passage which would have been understood by the original audience that are lost on our ears? Pay attention to the people mentioned, the metaphors used, social practices, and institutions available to an original hearer that are inaccessible to us.

### **Biblical Context:**

Comment in detail on the significance and function of your passage in light of the book that it is in as well as the section that it is in. How does it fit within the overall structure of the book? What bearing does the main thrust of your passage have on the theme of the book? Does it emphasize or advance the theme or does it bear only a loose connection with the theme.

When you find a word that is of particular importance be sure you do a word study of it at this point in order to determine its particular meaning in the given context. Use tools for your word studies- i.e. a concordance, a theological wordbook and/or various online or computer resources. Ask the following kind of questions. What meaning or nuance do these words have in the rest of the book as well as in the rest of the Old Testament? In what context do these words appear in other sections of the book? What particular nuance do they have in your passage?

At the same time, we have been given Scripture not as independent books, but as a canonical whole. Are there any ideas, concepts, or themes in your passage that are developed elsewhere in Scripture? Some questions which may help: what textually connects your passage to other parts of the Bible? Does it mention any person(s) or place(s) or theological concept(s) of significance found elsewhere?

### **8. Interpretation/ Application**

Write three or four sentences about what you think the passage meant in its original context. Ask yourself why the passage was included in the canon. Ask how the first readers would have heard the text. How did later readers use it or understand it (if it is a passage that is referred to elsewhere in Scripture)?

Then make the critical hermeneutical shift from what the passage meant to what it means. How would you appropriate the passage to a modern context? If the passage addresses the community of faith in the OT then it should address the community of faith today. The greatest danger at this point is to make your application too general or too vague. State the essential message of the passage briefly- we do not want a homily or sermon at this point.

### **9. Bibliography**

Your bibliography should list all the works you consulted, including webpages used for word-studies. Either the Chicago/Turabian style guide or *The SBL Handbook of Style* (Society of Biblical Literature) may be used. There is no need to cite your Bible.

### **Personal Suggestion:**

Having written several exegetical papers, I suggest that students begin some preparatory work on their passage early, well before the assignment is due. Dr. Glen Taylor provides excellent suggestions to help you get started in the process of exegesis in his "Guidelines for Writing an Exegetical Paper." See: [http://web.trinity.utoronto.ca/library/archives/theological/resources/theological\\_guides/exegetical.html](http://web.trinity.utoronto.ca/library/archives/theological/resources/theological_guides/exegetical.html)

See especially his subsection entitled "Provisional Method." These guidelines do not have to be followed exactly in your actual paper. Rather, they provide some excellent ideas for getting started with your exegetical work that will help you immensely when the time comes to write.

## Inductive Study Paper

**Date Due: Oct 18**

Use the following headings to organize your paper. Be sure that the amount of space devoted to each section reflects its value. That is, if you state the theme of the book in only two sentences, you will not receive the full 25 marks.

### 1. **Table of contents with captions (10%)**

I am looking for appropriateness and conciseness. (*N.B. Don't be constrained by the traditional chapter divisions; remember that they are a late addition to the text and may not always be helpful in outlining the structure of a biblical book*).

Keep your captions short and concise. A good guideline is to think of a newspaper headline. Most headlines are quite short (usually between 2-7 words), and yet succinctly summarize the content of the following article. The caption does not need to capture every detail within the chapter, however it should get at the heart of the content, so that at a glance you have a quick summary of what the chapter is about.

E.g.: An effective caption for Exodus 2 might be: *The Birth of Moses*.

A less than effective caption for Exodus 2 might be: *Moses is Found in a Basket by a Princess of Egypt on the Banks of the Nile*. While this captures the heart of the chapter, it is rather unwieldy and quite long.

### 2. **Analysis of the book's structure (35%)**

Expand and *justify* your table of contents. How did you come up with your structure? What are the major sections of the book? How are these sections subdivided? Are the sections of a different literary style (poetry, biographical or sermonic material)? *Be sure to defend your assessment of the book's structure*.

There are a number of clues that hint at the structure of a section or book and signal the beginning or end of a section. Often these can be discerned by noticing shifts or repetitions in the story or the communication pattern of the text.

- Shifts in time (1 Sam 6:1)
- Shifts in place (Num 20:1)
- Shift in characters or speaker (Job 4:1; 6:1)
- Shift in theme or topic (Isa 40:1)
- Shift in genre (1 Chron 10:1 after chronologies)
- Shift in speed of action (Ruth 1:6)
- Shift in narrative technique (dialogue to narration)
- Shift from prose to poetry (1 Sam 22)
- Change of major characters (1 Sam 16:1ff).
- Summaries (Judg 21:24-25)
- Concluding formulas (Judg 3:11, 30)
- Last part of an *inclusio* or chiasm (Ps 8:9)
- Poetic refrains (e.g. "put your hope..." Pss 42-43)
- Shift in tense, mood or person of verbs (Lam 1:1-11, 12-22)
- "Says Yahweh"—often closing prophetic discourses or subunits (Isa 21:17; 22:25; Jer 29:32).<sup>1</sup>

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<sup>1</sup> Many of these examples are taken from David Dorsey, *The Literary Structure of the Old Testament* (Grand Rapids: Baker, 2001).

### 3. **Theme of the book (25%)**

What is the one central message or theme of the book? How is this theme developed? Be sure that you don't confuse the theme of the book with sub-themes or motifs. *Be sure to support your assessment of the theme with evidence from the biblical text.*

The theme of a book is generally the main idea(s) that the biblical text is attempting to communicate. A theme should generally be able to be stated in 1 sentence (e.g. the theme of Joshua is the possession of the land of Canaan). Another way of looking at the same thing might be to ask if one were to boil the plot down to one message, what would that message be? Thus, the theme of a book should generally run through the entire book. It need not be found in every verse or necessarily every chapter, but it should be present in every major section of the book. One illustrates the development of a theme by showing how various elements in a text add to our understanding of that theme (e.g. each of the events in 2 Sam 13—1 Kings 1 at least in part answers the question of "who will rule Israel after David and what will be the size of his kingdom?")

### 4. **General observations and theological insights (20%)**

What are some of the more prominent theological emphases of the book? How are they developed? How do these emphases relate to other books in the Bible?

Theological questions often ask: What does this book (section/passage) tell us about God & his character, or what does this book tell us about humanity and how God views people? A further question is then, how do other scripture passages outside this book deal with this concept? Do they affirm this understanding of God/humanity? Do they say something different? If so, what? What do they add/change?

### 5. **Ideas for preaching or teaching: questions for further study (5%)**

How would you preach or teach this book? Provide a brief outline (be specific), and be sure to indicate your intended audience (adult congregation, Sunday school, etc). Also include a list of questions for further study that emerge from your paper.

Essentials to remember:

1. *Grammar, spelling and style will account for 5% of your grade. Be sure to proof-read your paper carefully before submitting it!*
2. *Do not use secondary resources (annotated Bible, commentaries etc.) You may use an Atlas or Dictionary for place names or puzzling terms, but make sure to cite them properly.*
3. *Papers should be typewritten and not more than 7 pages (not including the title page and bibliography), Papers should be double spaced with margins of no less than 1 inch; use a 12 pt font.*

## **Online Participation**

### **Due: weekly**

Each week there will be an online participation portion of the course in which the students will reflect on questions related to the readings or lectures. Questions could come from a specific biblical text, an essay, or

topic or theme mentioned in the textbooks. Students will typically be asked to post their answer to a discussion board and then respond to the answers of their peers. The instructor will likely divide the class into small groups for discussion, switching the groups around at reading week. Your mark for this portion of the course will be calculated by gaging your timeliness in posting, as well as your engagement with other students. Videos, lectures, readings, and questions will become available on Friday morning at 8:00am for the next week. For instance, the questions for Week 2 (Sep 18-24) will be posted on Friday, Sept 15, at 8:00 am. This will allow for weekend participation for those of you constrained by work commitments. During most weeks, initial posts on the discussion board will be due on Wednesday by midnight (EST), with follow-up responses due Friday by midnight (EST).

## Reading Notes

**Due: Oct 25 and Dec 6**

There will be two sets of reading notes due based on your readings from Hess each week.

### *Guidelines for reading notes:*

1. The reading notes should range between one-half page (minimum) to one full page (maximum) of notes per chapter. Part of purpose of these limits is to make sure you are spending enough time in the reading, but also to make sure you not spending too much time in it as well. The assignment is not meant to be busy-work, but is there to help you work through the material and engage with it.
2. As such, a better mark is given to reading notes that are closer to the maximum than the minimum. These are more likely to engage with the chapter than those that do not. Think of it from my perspective: you are trying to show me that you have read these chapters and have engaged with them. Aim to write one full page double spaced per chapter (12 pt font; Times New Roman or equivalent), and if you want to go a little longer (1.5 pages) that won't be a problem. Just use your time wisely.
3. Along the same lines, do not be afraid to give some examples in your summaries. For example, instead of simply writing, "The authors then summarized how the patriarchal narratives fit within their ancient Near Eastern context," it would be helpful to add in an example of how they did that, "They did this by such and such..." A little bit of extra explanation shows that one is not simply leafing through only to summarize in generalities.
4. Try to imitate the authors of the book as far as time spent on certain topics. For example, if the authors spent half of a chapter summarizing the four theological themes of Genesis 1–11, then roughly half of your summary (half a page) should be concerning the four theological themes of Genesis 1–11. In other words, emphasize what the authors emphasize.

## Final Exam

**Due: Dec 13**

Your final exam will take place on Quercus. I will give you a 48-hour window within which to write the exam: Dec 12-13. Within this window, once you start the exam, you will be given a time limit in which you must complete the exam (no more than 2 hours, likely less). You can only take the exam one time, and once you start the exam you must complete it during that session. **It is highly recommended that you do not take the exam over a Wifi connection, since that connection may drop out. Take the final exam using a wired connection.**

The exam itself will be closed book and closed note; that is, you cannot use anything but your brain to take the exam. This is an honour system: you are in seminary writing an exam on the Old Testament; don't cheat. And do not help your friends who might be writing the exam after you. The goal of the exam is to test your

introductory knowledge of the content of the Old Testament, not to stump you. Focus will be on key themes, major characters, important events, and significant places. If you pay attention to your readings and lectures (take good notes) and study for the exam, you should do just fine. The exam will be broken down into several parts:

- (1) (50%) A multiple-choice portion based on the content of the Old Testament. Questions will mostly be pulled from your readings of Hess (*The Old Testament*). Good reading notes will be great preparation.
- (2) (10%) A True/False section based upon your Bible reading. I will be looking for a general understanding of key biblical figures and events.
- (3) (15%) An ordering portion based on key OT events within the biblical narrative. In order to understand the typological connections between the OT and the NT, you need to have a basic understanding of the ordering of events in the OT. For this term, the timeline will begin in the eighth-century BCE (approx. 750) and will go until the late fifth century BCE (approx. 450). I will list between 15-20 events and you will have to put them in the correct order. I will not list obscure events or people, but those you should be aware of.
- (4) (25%) A short answer portion of the exam will cover key ideas from the class lectures.

## Grading System

Letter Grade	Numerical Equivalents	Grade Point	Grasp of Subject Matter
A+	90–100%	4.0	Profound & Creative
A	85–89%	4.0	Outstanding
A-	80–84%	3.7	Excellent
B+	77–79%	3.3	Very Good
B	73–76%	3.0	Good
B-	70–72%	2.7	Satisfactory
FZ	0–69%	0	Failure

Grades without numerical equivalent:

CR	Designates credit; has no numerical equivalent or grade point value
NCR	Designates failure; has no numerical equivalent, but has a grade point value of 0 and is included in the GPA calculation
SDF	Standing deferred (a temporary extension)
INC	Permanent incomplete; has no numerical equivalent or grade point value
WDR	Withdrawal without academic penalty

AEQ May be given to a final year student who, because of illness, has completed at least 60% of the course, but not the whole course, and who would not otherwise be able to convocate; has no numerical equivalent and no grade point value

### ***Policy on Assignment Extensions***

The two term papers, reading notes, and final exam will all be due by Midnight (EST) on the day noted in the course schedule. Any late online participation results in a mark of zero. Extensions must be sought before the due date and will only be given in exceptional circumstances. **Do not ask me for an extension the night before or the day an assignment is due.** For the two term papers and reading notes, a 5 % deduction will be taken off a student's assignment for each day late (including weekends). There are no deductions for the **final exam: you must take it during the open time or receive a zero.**

Basic Degree students are expected to complete all course work by the end of the term in which they are registered. Under **exceptional circumstances**, with the written permission of the instructor, students may request an extension (SDF = “standing deferred”) beyond the term. An extension, when offered, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. An SDF must be requested no later than the last day of classes of the term in which the course is taken. The request form is available on the college website or from the Registrar’s office.

**One percentage point per day will be deducted on the course grade if an extension has not been requested by the stated deadline.**

**Course grades.** Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor’s college before being posted. Course grades may be adjusted where they do not comply with University grading policy (<http://www.governingcouncil.utoronto.ca/Assets/Governing+Council+Digital+Assets/Policies/PDF/grading.pdf>) or college grading policy.

### ***Policies***

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***Accessibility.*** Students with a disability or health consideration are entitled to accommodation. Students must register at the University of Toronto’s Accessibility Services offices; information is available at <http://www.accessibility.utoronto.ca/>. The sooner a student seeks accommodation, the quicker we can assist.

***Plagiarism.*** Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* (linked from <http://www.tst.edu/academic/resources-forms/handbooks> and the University of Toronto *Code of Behaviour on Academic Matters* <http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>), a student who plagiarizes in this course. Students will be assumed to have read the document “Avoidance of plagiarism in theological writing” published by the Graham Library of Trinity and Wycliffe Colleges ([http://www.trinity.utoronto.ca/Library\\_Archives/Theological\\_Resources/Tools/Guides/plag.htm](http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm)).

***Other academic offences.*** TST students come under the jurisdiction of the University of Toronto Code of Behaviour on Academic Matters (<http://www.governingcouncil.utoronto.ca/policies/behaveac.htm>).

**Writing Style.** The writing standard for the Toronto School of Theology is Kate L. Turabian, *A Manual for Writers of Term Papers, Theses and Dissertations*, 7<sup>th</sup> edition (Chicago: University of Chicago Press, 2007), which is available at Crux Books.