



## **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.

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**This class will be offered by remote access. Students will be expected to log in to regularly scheduled Zoom sessions.**

**Class attendance and participation in remote or synchronous online learning classes.** The same expectations for student engagement and participation which applies to in-class learning also apply to remote or synchronous learning situations. Students who log into the Zoom site but do not contribute during discussion times and are not visible through live video will not be counted as participating in the class. Please see information at <https://wycliffecollege.ca/remotelearning> Before proceeding you will require a webcam and microphone. Laptops have these by default. If you have a desktop you may need to purchase a webcam (webcams come with built in microphone).

### **Notice of video recording and sharing (Download and re-use prohibited)**

*Remote courses, including your participation, will be recorded on video and will be available to students in the course for viewing remotely and after each session. Course videos and materials belong to your instructor, the University, and/or other sources depending on the specific facts of each situation, and are protected by copyright. Do not download, copy, or share any course or student materials or videos without the explicit permission of the instructor. For questions about recording and use of videos in which you appear please contact your instructor.*

### ***Course Identification***

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Course Number: WYB1009HS  
Course Name: Introduction to the Old Testament II  
Campus: Online  
Time: Wednesday 11-1

### ***Instructor Information***

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Instructor: Gordon Oeste [gord.oeste@utoronto.ca](mailto:gord.oeste@utoronto.ca)

Teaching Assistants:

Office Hours By appointment:

### ***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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<b>COURSE OUTCOMES</b>	<b>COURSE ELEMENT</b>	<b>PROGRAM OUTCOMES</b>
<b>By the end of this course, students will</b>	<b>This outcome will be achieved through these course elements:</b>	<b>This course outcome corresponds to these aspects of Wycliffe's statements of outcomes (MTS, MDiv)</b>
• identify the content, structure and themes of the books of Psalms to Malachi;	Weekly quiz or reading notes on Scripture and textbook; inductive studies on Amos and either Esther or Daniel; final exegesis paper	<b>MTS: 1.1</b> <b>MDiv: 1.1</b>
• identify various ways Old Testament texts have been interpreted throughout history, including current issues in Old Testament scholarship;	Weekly quiz or reading notes on textbook	<b>MTS: 1.2</b> <b>MDiv: 1.2</b>
• read and analyze a biblical book and suggest ideas for its application for the church today	inductive studies and final exegetical paper	<b>MTS: 1.1, 1.2</b> <b>MDiv: 1.1, 1.2</b>

### ***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 (TOT).
- A modern translation of the Old Testament is also required (e.g. NRSV, NJPS, NET, ESB 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 Books***

- 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, 2015).
- For help in building your OT library see <http://bestcommentaries.com/>.
- Check out a great new resource [www.bibleodyssey.org](http://www.bibleodyssey.org)

### 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

Date	Lecture	Bible Reading	Inductive Study	Seminar	Quiz Content
Jan 6	The Book of Psalms	Psalms			
Jan 13	Psalms & Proverbs	Proverbs			Psalms, Proverbs; TOT: 15, 16
Jan 20	Job, Ecclesiastes	Job, Ecclesiastes	Inductive Study: <b>Amos</b>		<b>NO QUIZ – Yay!</b> Read TOT 14, 17
Jan 27	Amos & Hosea	Amos, Hosea		Reading Hosea	Amos, Hosea, TOT 24, 26
Feb 3	Songs of Songs, Isaiah	Song of Songs, Isaiah			Song of Songs, Isaiah, TOT 18, 19
Feb 10	Jeremiah, Lamentations and Prophecy	Jeremiah, Lamentations			Jeremiah, Lamentations TOT 20, 21
Feb 17	<i>Reading Week – No Class</i>				

Feb 24	Ezekiel	Ezekiel	Inductive Study: <b>Daniel or Esther</b>		<b>NO QUIZ</b> – Yay! Read TOT 22
Mar 3	Minor Prophets & Hebrew Intro	Obadiah, Joel, Micah			Obadiah, Joel Micah; TOT 25, 27, 29
Mar 10	Minor Prophets	Nahum, Habakkuk, Zephaniah		Using Hebrew Tools	Hebrew Alphabet, Haggai, Zechariah, TOT 30, 33, 34
Mar 17	Daniel & Apocalyptic	Daniel, Malachi		Reading Apocalyptic	Daniel, Malachi, TOT 23, 35
Mar 24	Esther & Jonah	Esther, Jonah		Reading Esther	Esther, Jonah, TOT 13, 28
Mar 31	Chronicles, Ezra, Nehemiah	Chronicles, Ezra, Nehemiah			Chronicles, Ezra, Nehemiah; TOT 11, 12
April 7	<b>No Class</b>		<b>Exegesis Paper</b>		

## Seminar Preparation

### *Reading Hosea (January 27, 2021)*

**Seminar:** Come to class prepared to discuss John L. Thompson's article "Gomer and Hosea: Does God approve of wife abuse?" in *Reading the Bible with the De(ad: what you can learn from the history of exegesis that you can't learn from exegesis alone.* (Eerdmans, 2007) 93–111.

### *Using Hebrew Tools (March 10, 2021)*

**Seminar:** How would you explain the differences between the various English versions to a confused parishioner in your church? Read Hess's Introduction on the Old Testament, especially his section on text criticism pp 9-17. *The Oxford Biblical Studies* has a great article on text criticism that you can access online – put text criticism in the search box <http://www.oxfordbiblicalstudies.com.myaccess.library.utoronto.ca/>.

### *Reading Apocalyptic (March 17, 2021)*

**Seminar:** In preparation for class, read D. Brent Sandy, *Plowshares & Pruning Hooks: Rethinking the Language of Biblical Prophecy and Apocalyptic* (Downers Grove, IL: InterVarsity, 2002), 103-128. We will be using this reading as background for our classroom discussions. Check out <https://www.youtube.com/watch?v=mQ4BP3sACho> Pastors' Point of View Episode 64. Prophecy Update! Red Heifer in Israel. Start at 6:10 minutes. The pastor talks very slowly so speed it up. Listen to enough to get a sense of how the Bible is being interpreted in light of current events.

### *Esther Seminar (March 24, 2021)*

**Seminar:** One of the responses to the theological problem of the omission of the name of God from the book of Esther is found in the Septuagint (LXX). The LXX text of Esther has 6 portions that add almost 100 extra verses, which are not found in the canonical version of Esther. This version of the story not only adds to the length of the book (16 chapters instead of 10), but also dramatically shapes its theology. These additions in the LXX are scattered throughout the text of Esther but are culled out and placed as a separate work in the Apocrypha. Read through the class handout entitled, LXX Esther Additions. In what ways do the additions change the meaning and theology of the book? Give examples and make sure to explain your rationale.

## ***Evaluation***

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### **Requirements**

Lectures will be held once a week for two hours except during the weeks when a seminar is scheduled to replace the second lecture hour. Regular and faithful attendance at lectures and seminars is mandatory. There will be weekly quizzes on the readings from the assigned biblical reading and the textbook. At least half of the questions will be from the assigned biblical reading. This is intended to encourage you to prioritize biblical over textbook reading, but obviously both are important. The quizzes will be done during the class time. Some students may prefer to prepare reading notes on the on the textbook and on the assigned biblical readings. The weekly reading notes on the textbook should be no more than one page per chapter or no less than 1/2 page. The summary of the biblical readings should focus on major story line and themes. Again 1/2 to no more than one page per book. Notes on seminar readings are not required. Only the top 7 quizzes or reading notes (out of 9) count towards your grade.

All written assignments are due at *beginning* of the class hour. *Early assignments will be accepted with pleasure; extensions will be granted only if needed and arranged at least 48 hours prior to class.* All written work submitted must be your own. Plagiarism is a serious offense. Plagiarism is using the ideas and writings of others and representing them as your own. Even if you do not copy another source word-for-word, but rather rephrase the source without attributing it to the original author by including a footnote, you are guilty of plagiarism. From [http://ctlonline.net/webreadyplus/lesson9\\_plag.asp](http://ctlonline.net/webreadyplus/lesson9_plag.asp). The minimum penalty for a plagiarized paper is the grade of zero.

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

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|--|-----|
| 1) Weekly Quizzes on Scripture and Textbook Readings or notes (top 7 out of 9) | 20% |
| 2) Inductive Study on Amos ( <b>due January 20</b> )                           | 25% |
| 3) Inductive Study on Daniel or Esther ( <b>due February 24</b> )              | 25% |
| 4) Exegesis paper ( <b>due April 7</b> )                                       | 30% |

### **Winter Term Exegesis Project**

**Date Due: April 7, 2021**

Recommended Length: 8–9 pages.

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

Micah 4:1-5; Isaiah 49:13-18; Isaiah 61:1-4; Zechariah 9: 9-13

### ***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.

### 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 OTS.
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.
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.

The following example is from Phyllis Tribble, *Rhetorical Criticism*, p.196. Tribble marks clusters of words that are one word in Hebrew with hyphens. Her analysis is not as detailed as the one above. Her analysis shows how the parallel clauses using the verb “burn” frame Jonah 4:1–4.

And it-was-evil to Jonah an-evil great and-it-burned to-him.

And-he-prayed to Yhwh and-he-said:

    “Ah! Yhwh,

    Was-not this my-word while I-was in my-homeland?

    Therefore I-hastened to-flee to-Tarshish

    because I-knew that

        You God (are)

            gracious and-merciful

            long-of nostrils

            and-abundant-of faithfulness

            and repenting about the-evil

And-now Yhwh,

            take, please, my-nephesh from-me

            for better my-death than-my-life.”

And-said Yhwh, “Is -it good it burns to-you? 4:1–4

After studying your rhetorical outline, you will become familiar with the movement of the text, the way it divides itself, its structure etc. Follow the versification as given in English Bibles as in the first example above.

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 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?

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. 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 the tools introduced in class 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?

#### 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)? Now you 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.

## **Winter Term Inductive Papers**

*Due: January 20, February 24*

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, conciseness and – to a lesser extent- creativity. (*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*).

### 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.*

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.*

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?

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 handing it in!*
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.*

## **Inductive Study: Supplemental Information**

### 1. Chapter/Section Captions

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. Structure

Most literary compositions have structure. A personal letter, a mortgage, a sermon, even a recipe have structure—the content is arranged by convention in a certain order or format, which helps us understand the message being communicated. "A composition's layout generally reflects the author's main focus, points of



emphasis, agenda, etc., and accordingly represents an important avenue to better understand the author's meaning".<sup>1</sup>

The structure of a book is primarily as question about how the material in a given book or section is arranged. In the study of a book or larger block of text, the author has made conscious decisions about which materials are placed beside each other and in what sequence. Sometimes a story will be arranged chronologically, but even here, the choice of what to include or exclude affects the telling of the story. Thus, the fact that John focuses almost half of his gospel (John 11:45-21:25) on the last week of Christ's life is one significant way in which John communicates to his readers what he considers to be important. By his choice of which material to include or exclude, John communicates to us about the life of Christ. By this arrangement, the organization (and selection) of the material, affects how the story is told, and thereby, the overall impact of the book.

Texts (or often sections within a given body of text) may be arranged in various ways:

- 1) Chronologically
- 2) Spatially - (e.g. 1 Sam 21-31 is a group of texts focusing on David's time in the wilderness)
- 3) As an acrostic (e.g. Ps 119)
- 4) According to certain similar events (e.g. The plagues in Exodus 7-11)
- 5) Around a theme or focus (e.g. The Psalms of Ascent - Pss 120-134)
- 6) In an envelope (*inclusio*) pattern ("Blessed" bracketing Pss 1+2)
- 7) A key word (*Leitwort*) or set pattern of words - E.g. "Woe" oracles (e.g. Isa 5); oracles against the nations (Jeremiah 46-51), X + 1 pattern (Prov 30:15ff.)
- 8) A repeating pattern (e.g. the book of Jonah)
  - A Jonah's commissioning (1:1-3)
    - B Jonah and the pagan sailors (1:4-16)
      - C Jonah's pious, grateful prayer (1:17-2:10)
  - A' Jonah's recommissioning (John 3:1-3a)
    - B' Jonah and the pagan Ninevites (3:3b-10)
      - C' Jonah's angry, resentful prayer (4:1-4)
        - D God's lesson for Jonah (4:5-11)
- 9) As a chiasm (For Greek letter Chi [X]) - E.g. Ruth 2
  - A Introduction - Ruth tells Naomi her plans to glean (2:1-2)
    - B Ruth goes out to glean (2:3)
      - C Boaz arrives and hears about Ruth (2:4-7)
        - D TURNING POINT - Ruth and Boaz Meet (2:8-13)
          - C' Boaz invites Ruth to join him and his harvesters for a meal (2:14)
            - B' Ruth arises and gleans again (2:15-17)
              - A' Conclusion - Ruth returns to Naomi (2:18-23)

There are 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.

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<sup>1</sup>David Dorsey, *The Literary Structure of the Old Testament*, (Grand Rapids, MI: Baker, 1999), 17.

- 1) Shifts in time (1 Sam 6:1)
- 2) Shifts in place (Num 20:1)
- 3) Shift in characters or speaker (Job 4:1; 6:1)
- 4) Shift in theme or topic (Isa 40:1)
- 5) Shift in genre (1 Chron 10:1 after chronologies)
- 6) Shift in speed of action (Ruth 1:6)
- 7) Shift in narrative technique (dialogue to narration)
- 8) Shift from prose to poetry (1 Sam 22)
- 9) Change of major characters (1 Sam 16:1ff).
- 10) Summaries (Judg 21:24-25)
- 11) Concluding formulas (Judg 3:11, 30)
- 12) Last part of inclusio or chiasm (Ps 8:9)
- 13) Poetic refrains (e.g. "put your hope..." Pss 42-43)
- 14) Shift in tense, mood or person of verbs (Lam 1:1-11, 12-22)
- 15) "Says Yahweh"—often closing prophetic discourses or subunits (Isa 21:17; 22:25; Jer 29:32)<sup>2</sup>

### 3. General Observations

Look for general patterns within a book. They may not necessarily be structural patterns, but may be similar ways that different characters are portrayed or described (e.g. are kings anointed? By whom are they anointed in 1-2 Sam and 1-2 Kings?). What events are similar in the lives of various characters (1 Sam 24, 26 - David twice spares Saul's life)? Geography plays a key role in Jonah. Knowing that Tarshish is in the exact opposite direction from Nineveh and at the "farthest corner of the world" tells you something about the intensity of Jonah's flight. The repeated phrase "walked in the ways of Jeroboam" is key for evaluating the kings of Israel in the books of Kings.

By asking how the above elements impact the plot, one is attempting to discover what the authors were trying to communicate by highlighting these patterns or elements (e.g. the repeated portraits of King Ahab as "weak" [1 Kings 16:30-33; 18:6; 18-19; 21:4-5] are suggestive of his character and his openness to Jezebel's influence).

### 4. Theme

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").

### 5. Ideas for preaching or teaching: questions for further study

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?

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<sup>2</sup> Note: Many of these examples are taken from David Dorsey's book, cited above.

## Guidelines for reading notes:

1. The syllabus sets a limit for the reading notes as 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 are not simply leaving 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. Emphasize what the authors emphasize; this way you should not run out of room.

## 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

AEG 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***

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.