

Syllabus: Fall, 2024

TS 610: Studying the Old Testament

Instructor: Derek Suderman

Class: Wed., 1-4 PM

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Territorial Acknowledgement

I acknowledge that I live and work on the traditional territory of the Attawandaron (also known as Neutral), Anishinaabe and Haudenosaunee (aka Iroquois) peoples. Conrad Grebel and the University of Waterloo are situated on the Haldimand Tract, the land promised to the Six Nations in perpetuity that includes 6 miles (approx. 10 km.) on each side of the Grand River.

I. INTRODUCTION

A. COURSE DESCRIPTION

This course explores the cultural and historical contexts, literary genres, composition, and canonization of the Old Testament. In it we will investigate the formation of Scripture from ancient traditions and analyze various hermeneutical approaches to biblical material, focusing on their potential contributions to Christian theological interpretation. We will focus more on *how* one approaches “Studying the Old Testament” than on providing a comprehensive survey of its content. To do so, the course will explore diverse modes of inquiry, provide hands-on experience with resources related to studying the Bible, and introduce issues related to biblical study and interpretation.

B. COURSE OBJECTIVES

In this course students will:

- gain insight into the language, content and diversity of material within the OT;
- examine the shape of individual biblical books to consider their interrelationship in Scripture and how this informs Christian theological interpretation;
- be introduced to various scholarly approaches to the OT, including issues related to its origin, composition, transmission, and canonization;
- explore hermeneutical issues and challenges (problems and opportunities) involved in studying and interpreting ancient documents in the 21st century;
- consider how Mennonite scholars in particular have addressed specific issues related to the Old Testament;
- engage in theological reflection to consider the ongoing witness and function of the Old Testament as Scripture for Christian communities of faith; and
- gain first-hand experience with basic tools for biblical study such as concordances, Bible dictionaries and commentaries, as well as multiple Bible versions.

II. COURSE REQUIREMENTS

A. READING MATERIALS

The following materials are required.

1. **The Bible**

This is the most important textbook in the course. I will provide a “Reading Guide” for each week that identifies biblical passages to concentrate on along with questions to guide your reading. Since we will not attempt to survey the content of each biblical book in class, biblical readings will not be exhaustive. *Students with limited background in Old Testament material may require more reading to provide context and ‘connect the dots’ between passages identified in the Reading Guides and discussed in class.*

No one Bible version is required—in fact, having a diversity present will enrich class discussion. However, *paraphrases and Bibles which use a ‘dynamic equivalence’ approach to translation will not be appropriate for this course* (the Message, Good News Bible, Today’s English Version, etc.). If you have a question about this, please ask.

Note: If you consider yourself familiar with the Bible, consider purchasing and using a different version than that with which you are most familiar; this often helps to hear material in a new way. Students are also expected to have more than one version available for consultation. Though we will not explore “apocryphal”/“deutero-canonical” books in this course, consider having at least one Bible that contains this material; “**reference**” versions and “**Study Bibles**” are also particularly helpful.

In no particular order, students are welcome to choose from among:

- *Tanakh* (JPS - Jewish Publication society)
- *New American Bible* (NAB), *New American Standard Bible* (NASB) or the older *American Standard Version* (ASV)
- *Common English Bible* (CEB)
- *New Jerusalem Bible* (NJB) or the older *Jerusalem Bible* (JB)
- *21st Century New King James Version*, or the *New King James Version* (NKJV), or the venerable *Authorized or King James Version* (AV or KJV)
- *New Revised Standard Version* (NRSV), *Revised Standard Version* (RSV)
- *Revised English Bible* (REB) or the older *New English Bible* (NEB)
- the older *New International Version* (NIV)
- *Net Bible* (available free on-line at <http://www.bible.org>). This can be used for comparison, but students will be expected to bring physical Bibles to class so this will not be sufficient as the only version.

2. **TS 610 Courseware Reader**

This collection of articles and book chapters is available for purchase through the UW Bookstore. Secondary readings are identified in the ‘Class Schedule’ below. Some additional material (newspaper articles, online videos, etc.) may be provided through **electronic course reserves** (available on-line through the course LEARN site), in the library, or circulated by email.

3. **Additional Recommended Books and Resources (Not Required)**

Other Introductions worth consulting include:

- David Carr, *An Introduction to the Old Testament*

- (primarily historical; imperial contexts and function as sacred text)
- Corrine Carvalho, *Encountering Ancient Voices*
(primarily theological; Catholic)
- John J. Collins, *A Short Introduction to the Hebrew Bible*
(primarily historical; historical critical)
- Walter Brueggemann, *An Introduction to the Old Testament*
(primarily theological; Reformed Protestant)
- Michael D. Coogan, *The Old Testament*
(primarily sociological and literary)
- The *Fortress Commentary of the Old Testament and Apocrypha* (FCOT)
(primarily historical and theological; written by a team of specialists)

Joel B. Green, *Seized by Truth: Reading the Bible as Scripture*.¹

In previous years I have used this as an additional textbook. An insightful, accessible discussion of major topics related to biblical studies (both OT and NT) and faith.

Michael Harvey's *The Nuts and Bolts of College Writing* provides a helpful guide to writing, both re: general style (active vs. passive voice) and the specifics of academic writing (footnotes, bibliography). I strongly encourage you to purchase this or a similar resource early in your program, and to refer to it consistently. *This resource is on reserve in the library and available electronically through the library system.*

Re: additional resources, **Bible Atlases** can be very helpful and **concordances** are key resources (in my view, every church community should have access to a concordance and teachers taught how to use them). Strong's on-line concordance is the most simple and effective for entry level use. I also highly recommend **Bible software programs**, particularly for those involved in church ministry or further study. Logos (originally PC) and Accordance (originally Mac) are both excellent.

**N.B. - While such programs can be helpful, *be aware (beware) of material that comes 'bundled' with them.* Not all of this is either current or helpful.

B. ACADEMIC STYLE

Article reviews for this class will use in-text citations, ie: (Anderson, 54). Unless otherwise indicated, all other papers with references will use *bottom of the page footnotes* and *bibliographies* that comply with **the Chicago Manual of Style (CMS)**.

In Biblical Studies certain conventions apply when citing biblical documents:

- Unless written within the flow of the paper, abbreviations consisting of the first three letters of biblical books should be used. Thus: "At the beginning of Genesis..." within a sentence, but (Gen. 1:1-6) as a reference following a sentence.
- Chapters and verses are separated by a colon, while verses within the same chapter are listed with a hyphen when describing a section (Pro. 1:1-7) or separated by commas when speaking of specific verses (Gen. 5:14, 17). Verses from different chapters or different books are separated by a semi-colon (Job 2:1-4; 42:1-6; and Ps. 2:1-4). As noted here, the parentheses should *precede* ending punctuation.
- Unlike other citations, **Bible citations are generally made in (parentheses) within the document itself.** During discussions clearly marked as dealing with a specific chapter, abbreviations

¹ Joel B. Green, *Seized by Truth: Reading the Bible as Scripture* (Nashville TN: Abingdon Press, 2007).

for verse and verses should be used (v. and vv. respectively). If you provide a list of references (for instance, several other places where the same term is found), these should be placed in a footnote.

- Reference to **terms in biblical languages** (Hebrew, Aramaic, Greek) are placed in *italics*. So, you write peace (English) but *shalom* (Hebrew).

C. EVALUATION OVERVIEW

Written assignments will be due **in the online Dropbox by the beginning of class**, since they will usually provide the basis for class discussion on that day. All assignments (except for the article review) will conform to the **Chicago Manual of Style**, with **bottom-of-the-page footnotes**.

Reading Self-Evaluation		10%
Modes of Inquiry Assignment	(DUE: Oct. 23)	30%
Key Word Assignment	(DUE: Nov. 20)	
Presentation and Handout		5%
Paper		25%
Critical Article Reviews	(DUE: various)	
Handout + in class presentation/moderation of Discussion		5%
Paper		20%
Podcast Overview and Response		5%
Integrative Paper		Milestone

D. DESCRIPTION OF ASSIGNMENTS

1. *Weekly Reading/Listening and Self-Evaluation*

For this course students will read a significant portion of the Old Testament along with reading/listening to selected secondary material. **Reading Guides** will specify biblical material to read in preparation for each class session along with the secondary material identified in the syllabus. The Self-Evaluation reflects the importance of this task. *Students will evaluate their own participation, by providing a mark for the degree to which they completed the assigned readings (/5 for Bible and /5 for secondary material).*

2. *Modes of Inquiry Assignment*

This assignment will introduce students to a variety of questions being asked and methods employed in commentaries related to the Bible. Students will write a short paper (5-6 pp., 1500-1800 words) that compares and contrasts the approaches of several commentaries on the same biblical book.

3. *Key Word Assignment*

This assignment will explore the ‘semantic range’ and use of a specific term in the Old Testament in order to gain first-hand experience with Bible dictionaries and concordances. Students will:

- write a short paper (5-6 pp., 1500-1800 words),
- prepare a 1-p. handout (one-sided), and
- make a 6-8 min. in-class presentation of their findings.

**The latter two elements will be peer-evaluated.*

4. **Critical Article or Podcast Review**

Each student will choose one substantial article or podcast *from among those bolded* in the Class Schedule to introduce in class-time during the term. They will:

- provide a 1p. outline (one-sided);
- introduce (approx. 5 min.) and moderate class discussion; and
- submit a critical review paper.

**The first two elements will be peer-evaluated.*

The student overview is meant to initiate and enhance class discussion; feel free to bring your own insights and questions. *These presentations will be peer-evaluated.* Students will then *write a brief critical review* of their chosen article (3-4 pp., 900-1200 words), usually in the week following their class presentation. Since the outline will already depict the piece's structure and argument, the review will concentrate on your response/critique in light of your own thoughts and class discussion. Students will choose articles early in the term, which will then be discussed on the day listed in the syllabus. *Variable, but assigned on specific dates.*

5. **Podcast Overview and Response**

Students will choose a podcast from the 'Bible for Normal People' (or comparable; check with me) to describe in a brief online post, and then write a brief response (300-600 words). Students can choose from the suggestions at the end of the syllabus or find another on a topic of interest to them. (*New Books in Biblical Studies* also has interviews with authors on a wide range of topics).

6. **Integrative Paper and "Coffee and Conversation"**

This assignment consists of writing a brief reflection paper (3-4 pp., 900-1200 words) that identifies some of the insights you gained and challenges you encountered in the course. It will provide an opportunity to reflect on your own goals for engaging the OT and how this course may inform your future interaction with the Bible and interpreting communities. *These papers will be shared with the others in your conversation group and are DUE 24 hours before the conversation appointment.*

Students will also sign up for a "Coffee and Conversation" time slot, where students will meet with the instructor and a small group to discuss their papers and their experience in the course.

III. CLASS SCHEDULE

In addition to biblical ones, Special Topics will be explored in class. **Names in BOLD** in the "Required Readings" column identify articles, book chapters, or podcasts suitable for your article review. **FYI** identifies related resources that are *NOT required reading* but may be of interest.

Re: Attendance: While I do not track attendance in this class, please let me know in advance if you are not able to come as this can affect in-class exercises, etc. Additionally, *missing more than two sessions may jeopardize your ability to complete the course, and may result in additional assignments.*

***Since your uwaterloo email address will be our primary means of communication between classes, make sure to update/forward this immediately.*

Date and Topic	Special Topics	Required Readings / Podcasts	Assignments
<p>Sept. 4 - Introduction</p> <p>Modes of Inquiry</p> <p>A brief history of Bible</p> <p>Some Challenges for interpreting ancient documents (Gen. 1-2)</p>	<p>dynamic translation vs. formal equivalence;</p> <p>“semantic range;”</p> <p>Translation (versions) as interpretation</p>	<p>“a History of the Bible” – PP Presentation</p> <p>Enns, “When the Bible Doesn’t Behave;”²</p> <p>Berry, “Christianity and the Survival of Creation”³</p>	
<p>Torah (Pentateuch)</p> <p>Sept. 11 - Genesis</p> <p>“In the beginning/When it all began...” (Gen. 1-11)</p> <p>Covenant, Naming, and Family Matters (Gen. 12-38)</p>	<p>Women in the OT;</p> <p>Introducing the “Modes of Inquiry” assignment</p>	<p>Meyers, “Everyday Life”⁴</p> <p>Suderman, “Created as Male and Female”⁵</p> <p>FYI⁶</p>	
<p>Sept. 18 - Exodus narratives</p> <p>Out of Egypt “with a mighty hand;” “10 Words” and immediate problems</p>	<p>Source Criticism and Form Criticism</p>	<p>Janzen, “Ethical Model Stories”⁷</p> <p>Suderman, “Remembering the Gospel of the Exodus”⁸</p>	

² Peter Enns, “When the Bible Doesn’t Behave,” in *The Bible Tells Me So: Why Defending Scripture has Made Us Unable to Read It* (New York NY, 2014), 4-7.

³Wendell Berry, “Christianity and the Survival of Creation,” in *Sex, Economy, Freedom, and Community: Eight Essays* (New York: Pantheon Books, 1994, c1993), 93–116.

⁴ Carol L. Meyers, “Everyday Life: Women in the Period of the Hebrew Bible,” in *The Women’s Bible Commentary*, ed. Carol A. Newsom and Sharon H. Ringe (Louisville, KY: Westminster/John Knox Press, 1992), 244–51.

⁵ W. Derek Suderman, “Created as Male and Female: *‘adam*, Gender, and the Legacy of Disobedience,” in *On Being Human: Essays from the Fifth Shi’i Muslim Mennonite Christian Dialogue*, ed. Harry Huebner and Hajj Muhammad Legenhausen (Winnipeg: CMU Press, 2013), 211–30.

⁶ For: an overview of feminist hermeneutics, see Marie-Theres Wacker, “Feminist Exegetical Hermeneutics,” in *Feminist Interpretation: The Bible in Women’s Perspective*, trans. Martin and Barbara Rumscheidt (Minneapolis, MN: Fortress Press, 1998), 36–62; an extended discussion of patriarchy in the Bible in light of the history of feminism, see Carol L. Meyers, “Was Ancient Israel a Patriarchal Society?” *JBL* 133, no. 1 (2014): 8–27.

⁷Waldemar Janzen, “Ethical Model Stories,” in *Old Testament Ethics: A Paradigmatic Approach* (Louisville, Ky.: Westminster/John Knox Press, 1994), 7–25.

⁸ Derek Suderman, “Remembering the Gospel of the Exodus (a Sermon)” (Wanner Mennonite Church, 2007).

<p>Sept. 25 - Law as “gospel”</p> <p>(How) Might an ‘eye for an eye’ make sense? (Exodus)</p> <p>“You shall be Holy...” (Lev.)</p>	<p>Tradition History and Redaction Criticism</p>	<p>Klawans, “Concepts of Purity in the Bible”⁹</p> <p>BFNP Ep. 11: Benjamin D. Sommer “Jewish Views on the Bible”</p>	
<p>Oct. 2 - Deuteronomy: What is Scripture and how should it function?</p> <p>Characteristics of Scripture;</p> <p>Covenants and Deuteronomy;</p> <p>Reading the Torah / Pentateuch as a Whole</p>	<p>‘Canonical Criticism’ and (New) ‘Literary Criticism’</p>	<p>Childs, “Introduction to the Pentateuch” (selection)¹⁰</p> <p>Suderman, “Who’ll Be a Witness?”¹¹</p> <p>(Green, “Methods”¹² --- helps to consider approaches you encounter in the commentary assignment.)</p>	
<p>Prophets “Former Prophets” / “Historical Books”</p> <p>Oct. 9 - Violence in the Bible and Hermeneutics: Joshua as a ‘Test Case’</p> <p>Different Views of Starting Life in the Land (Joshua; Judges);</p> <p>The Danger of Reading Joshua (Colonialism and ‘Conquest’) -- and The Danger of <i>Not</i> Reading Joshua...! (Abdicating Interpretation)</p>	<p>On Seeking the ‘Literal Sense’ of Scripture</p>	<p>The Moabite Stone”¹³</p> <p>Warrior, “Canaanites, Cowboys and Indians”¹⁴</p> <p>Hawk, “The Truth about Conquest”¹⁵</p> <p><i>Direction</i> journal: https://direction-journal.org/40/2/index.html</p> <p>READ - Seibert intro and conclusion - Wilma Bailey</p> <p>(also Matties, etc., if you have time)</p> <p>FYI¹⁶</p>	

⁹ Jonathan Klawans, “Concepts of Purity in the Bible,” in *The Jewish Study Bible*, ed. Marc Zvi Brettler and Adele Berlin, Michael Fishbane, consulting editor (Oxford; New York: Oxford University Press, 2004), 2041–47.

¹⁰ Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 127–35.

¹¹ W. Derek Suderman, “Who’ll Be a Witness? Testimony in the Old Testament,” *Vision*, Fall 2009, 5–12.

¹² Joel B. Green, “Methods,” in *Seized by Truth: Reading the Bible as Scripture* (Nashville: Abingdon Press, 2007), 103–42.

¹³ J. Pritchard, ed. “The Moabite Stone,” *Ancient Near Eastern Texts* (Princeton NJ: Princeton University Press, 1955), 320-21.

¹⁴ Robert Allan Warrior, “Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today,” in *Native and Christian*, ed. James Treat (New York NY: Routledge, 1996), 93-104.

¹⁵ Daniel Hawk, “The Truth about Conquest,” *Interpretation*, 2012-04, Vol.66 (2), p.129-140.

¹⁶ For a classic Mennonite reading on this issue refer to the chapter re: Joshua in Millard C. Lind, *Yahweh is a Warrior: The Theology of Warfare in Ancient Israel*, A Christian Peace Shelf Selection (Scottsdale, PA: Herald Press, 1980). For a “revolutionary” reading of

**Oct. 12-20 --- BREAK		BFNP Ep. 214: Rabbi Danya Ruttenberg, “On Repentance and Repair”	
Oct. 23 – From Judges to Kingship (1 Sam.)	Discussion re: Commentary Assignment Introduction to ‘Key Word Study’	BFNP Ep. 37: Shafer-Elliott , “What Archeologists Do & Why It Matters” For an article that introduces biblical archeology focused on Judges, see: “Introduction: The Importance of Everyday Life,” King and Stager ¹⁷	‘Modes of Inquiry’ DUE
Oct. 30 - II Samuel – II Kings: The Rise and Fall of the Monarchy Kings, Prophets, and Bumbling towards Exile ‘True’ and ‘False’ Prophecy	The ‘End’ of History: Biblical history and historical reconstruction What’s different b/t Kings and Chronicles? (and why?)	Green , “Rethinking ‘History’ for Theological Interpretation” ¹⁸ BFNP Ep. 87: Robert Alter : “The Art of Translating the Bible” ¹⁹ FYI – Re: archeology and the Bible, see: King and Stager, “Introduction: The Importance of Everyday Life” ²⁰	
“(Latter) Prophets” Nov. 6 - Prophets and Prophecy: Amos, Jeremiah, Isaiah Prophetic Language: Amos Prophetic Messages: Perspectives of ‘Problems’ and ‘Solutions’	Historical criticism, ‘liberal’/‘conservative’ debates, and the church;	Hays , “Jeremiah, the LXX, the Dead Sea Scrolls and Inerrancy” ²¹ Davis, “Minor Prophets” ²²	

Joshua, see Walter Brueggemann, *Revelation and Violence: A Study in Contextualization* (Milwaukee, WI: Marquette University Press, 1986).

¹⁷ Philip J. King and Lawrence E. Stager, “Introduction: The Importance of Everyday Life,” in *Life in Biblical Israel*, Library of Ancient Israel (Louisville, KY: Westminster John Knox Press, 2001), 1-19.

¹⁸ Joel Green, “Rethinking ‘History’ for Theological Interpretation,” *Journal of Theological Interpretation* 5, no. 2 (2011): 159–73.

¹⁹ For an excellent and accessible study, see Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981). Alter has also completed his own translation of the entire Hebrew Bible, attuned to these dynamics and with explanatory footnotes.

²⁰ Philip J. King and Lawrence E. Stager, “Introduction: The Importance of Everyday Life,” in *Life in Biblical Israel*, Library of Ancient Israel (Louisville, KY: Westminster John Knox Press, 2001).

²¹ J. Daniel Hays, “Jeremiah, the Septuagint, the Dead Sea Scrolls and Inerrancy: Just What Exactly Do We Mean by the ‘Original Autographs?’” in *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*, ed. Vincent Bacote, Laura C. Miguez, and Dennis L. Okholm (Downers Grove IL: InterVarsity Press, 2004), 133–49.

²² Ellen F. Davis, “Minor Prophets,” in *Opening Israel’s Scriptures* (New York: Oxford Univ. Press, 2019), 220-55.

From an 8th century prophet to a biblical book (Isaiah)	Canonization and LXX	FYI ²³	
Writings to NT Nov. 13 - Wisdom Literature Optimistic Wisdom (Proverbs) the questioning of Wisdom (Ecclesiastes; Job)		Gutierrez , “The Mysterious Meeting of Two Freedoms” ²⁴ Suderman , “In Search of Divine Wisdom” ²⁵ Enns, “The OT and Ancient Near Eastern Literature” (pp. 23-45) ²⁶	
Nov. 20 - Psalms Psalms and Prayer in the Bible From Psalm Types... to a book of (Jewish and Christian) Scripture	Syncretism / contextualization Tips and Implications for Bible Study	Gonzalez , “Authority and Perspective” ²⁷ Suderman, “Questioning Techniques” ²⁸	‘Key Word’ Assignment DUE <i>Word study presentations</i>
Nov. 27 - Reconstituting a People: Ezra-Neh. to NT Post-exilic Period Biblical discernment in light of (apparently) conflicting	Christians and the OT; Scripture and the Church	Janzen , “A Canonical Rethinking of the Anabaptist-Mennonite New Testament Orientation” ²⁹ Brueggemann, “Biblical Authority: A Personal Reflection” ³⁰	

²³ For a recent ‘one Isaiah’ perspective that strongly critiques other evangelical scholars for modifying this perspective, see: Richard L. Schultz, “How many Isaiahs Were There and What Does it Matter? Prophetic Inspiration in Recent Evangelical Scholarship” in *Evangelicals & Scripture: Tradition, Authority and Hermeneutics*, ed. Vincent Bacote, Laura C. Miguez, and Dennis L. Okholm (Downers Grove, IL: InterVarsity Press, 2004), 150–72. For a discussion of the merits and drawbacks of historical criticism, see: Rowan Williams, “Historical Criticism and Sacred Text,” in *Reading Texts, Seeking Wisdom: Scripture and Theology*, ed. Graham and David F. Ford Stanton (London: SCM Press, 2003), 217–28.

²⁴ Gustavo Gutiérrez, *On Job: God-Talk and the Suffering of the Innocent*, trans. Matthew J. O’Connell (Maryknoll, N.Y.: Orbis Books, 1988, c1987), pp. 67-81.

²⁵ W. Derek Suderman, “In Search of Divine Wisdom: Perspectives on the Church and MCC from Old Testament Wisdom,” *Conrad Grebel Review* 29, no. 1 (Winter 2011): 71–89.

²⁶ Peter Enns, “The Old Testament and Ancient Near Eastern Literature,” in *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids, Mich.: Baker Academic, 2005), 23–45.

²⁷ Justo L. Gonzalez, “Introduction: Authority and Perspective,” in *Santa Biblia: The Bible Through Hispanic Eyes* (Nashville TN: Abingdon Press, 1996), 11–30.

²⁸ W. Derek Suderman, “Questioning Techniques for Bible Study” (*Work in progress*).

²⁹ Waldemar Janzen, “A Canonical Rethinking of the Anabaptist-Mennonite New Testament Orientation,” in *Reclaiming the Old Testament: Essays in Honour of Waldemar Janzen*, ed. Gordon Zerbe (Winnipeg MB: CMBC Publications, 2001), 3–21.

³⁰ Walter Brueggemann, “Biblical Authority: A Personal Reflection” in *The Book That Breathes New Life: Scriptural Authority and Biblical Theology* (Minneapolis MN: Augsburg Fortress, 2011), 20-36.

witnesses: inclusion/exclusion in Ez/Neh. and Ruth		Enns, "The OT and Ancient Near Eastern Literature" (pp. 45-70) ³¹	
Transition to NT			
<i>Coffee and Conversation</i> TBD - time and place to be scheduled			'Integrative Paper' DUE – 24 hrs. prior to conv.

The Bible for Normal People podcasts <https://peteenns.com/podcast/> (a suggested, curated list).

As always, these podcasts are not recommended because I espouse or agree with each interviewer or speaker, or everything they say. Rather, these long-form interviews provide a great opportunity to hear from and better understand the approaches of various top-notch scholars on significant topics and issues, both historical and contemporary.

General Topics

- Ep. 2, Richard Rohr: "a Contemplative Look at the Bible"
- Ep. 4, Walter Brueggemann: "Resurrecting the Bible in the Mainline Church"
- Ep. 16, Ellen Davis: "What is the Practical Value of the OT?"
- Ep. 21, Jon D. Levenson (Jewish): "Resurrection in the Hebrew Bible"
- Ep. 24, Nyasha Junior: "Womanist Biblical Interpretation"
- Ep. 26, Drew Hart: "The Bible, Race, and White Supremacy"
- Ep. 32, Carolyn Custis James: "Moving Beyond Patriarchy"

Week 2: Genesis

- Thomas King, "The Truth about Stories," Part 1: discusses the central significance of 'stories' and contrasts an Indigenous creation story with Gen. 1. Intriguing, insightful, and directly relevant. <https://www.cbc.ca/player/play/2398900256>.
- Ep. 46, Wil Gafney, "Womanist Midrash"

Week 3: Exodus Narratives

- Ep. 10, Pete Enns: "Monolatry: The Israelites Believed in Many Gods"

Week 4: Law

- Ep. 173, Cheryl B. Anderson: "The Ethical Impact of Biblical Interpretation"

Week 5: Deuteronomy

Week 6: Judges/Samuel and History

- Ep. 8, Kent Sparks: "Where did the Israelites Come From?"

Week 7: Joshua and Violence

³¹Peter Enns, "The Old Testament and Ancient Near Eastern Literature," 45–70.

- Ep. 30, Pete Enns: “Taking a Shot at Divine Violence”

Week 8: Monarchy (I-II Kings)

Week 9: Prophets

Week 10: Psalms

Week 11: Wisdom

- Ep. 56, Peter Enns: Evangelicals and the Problem of the OT (the subtitle of his book *Inspiration and Incarnation*)

Week 12: Restoration and New Testament

- Ep. 6, Amy Jill Levine (Jewish): “Jesus, Judaism, and Christianity”
- Ep. 237, James Kugel (Jewish): “Challenging Our Assumptions About the Bible”
- Ep. 210, Sidnie White Crawford: “What You Really Need to Know about the Dead Sea Scrolls”

FACULTY OF ARTS Information

Declaring absences

For all of the following categories of absence students are responsible for getting in touch with their course instructors as soon as possible to discuss possible accommodations for missed course component(s). The course instructor will determine how the missed work is accommodated. Absences will be accommodated according to the accommodation guidelines section of the undergraduate calendar. If you are unable to complete a course component due to self-declared COVID-related reasons or a two-day short-term absence then you should submit a self-declaration of absence through Quest. If your absence is due to an illness not pandemic-related, then a UW Verification of Illness form, completed by a health professional, must be uploaded and submitted through the Verification of Illness or Extenuating Circumstances Process. The VIF is the only acceptable documentation for an absence due to illness. Do not submit the VIF or any other medical documentation to your instructors, teaching assistants, or other course personnel. If your absence is due to other extenuating circumstances (e.g., bereavement), then you must submit all documentation related to the absence (e.g., obituary) through the Verification of Illness or Extenuating Circumstances Process.

Submission through the VIF or Extenuating Circumstances System, once approved, will notify your instructors of your absence. However, you are responsible for contacting instructors to discuss accommodation arrangements.

Accommodating religious and spiritual observances The University of Waterloo has a duty to accommodate religious, spiritual, and other creed-based beliefs and practices under the Ontario Human Rights Commission (2015) Policy on preventing discrimination based on creed. Students may seek accommodations for missed course components on religious, spiritual, or other creed grounds. In such cases the students should please consult the instructor within two weeks of the announcement of the due date for which the accommodation is being sought.

Mental Health Support

All of us need a support system. The faculty and staff in Arts encourage students to seek out mental health support if they are needed.

On campus supports For counselling (individual or group) reach out to Campus Wellness and Counselling Services. Counselling Services strives to provide a secure, supportive environment for students of all orientations and backgrounds. They offer confidential counselling for a variety of areas including anxiety, stress management, depression, grief, substance use, sexuality, relationship issues, and much more.

Other on-campus supports · MATES: one-to-one peer support program offered by the Waterloo Undergraduate Student Association (WUSA) and Counselling Services · Download the WatSafe app to your phone to quickly access mental health support information · Empower Me: to access create an account on the Dialogue mobile app or on the web at www.studentcare.ca/dialogue · Sexual Violence Prevention and Response Centre - supports all members of the University of Waterloo campus community who have experienced or been impacted by sexual violence.

Off campus supports · Good2Talk: Free confidential help line for post-secondary students. Phone: 1-866-925-5454

· Grand River Hospital: Emergency care for mental health crisis. Phone: 519-749-4300 · St. Mary's Hospital - 519-744-3311 · Here 24/7: Mental Health and Crisis Service Team. Phone: 1-844-437-3247

· 988 Suicide Crisis Helpline: a 24/7 urgent mental health care three-digit helpline · OK2BME: set of support services for Two-Spirit, lesbian, gay, bisexual, trans, queer, intersex, asexual (@SLGBTQIA+) and questioning kids, teens, adults, and their families in Waterloo Region. Phone: 519-884-0000 or e-mail ok2bme@caminowellbeing.ca · Sexual Assault Support Centre of Waterloo Region - offers individual counselling to people of all genders, 16+ who have been sexually assaulted at any point in their

lives. As well as short-term support for family members or friends of sexual assault survivors. Also, information and referrals

More information about resources and supports for students can be found online in on the Faculty of Arts Student Support page.

Anti-racism statement

The University of Waterloo does not tolerate racism or any other form of discrimination and expects campus community members to contribute to a culture where all members feel safe and valued. Any member of the campus community who has experienced racism or discrimination at the University is encouraged to review available processes for addressing their concerns under Policy 33 – Ethical Behaviour and to seek guidance from the Equity Office via email at equity@uwaterloo.ca or through their website.

Academic freedom at the University of Waterloo Policy 33 -- Ethical Behaviour states, as one of its general principles (Section 1), “The University supports academic freedom for all members of the University community. Academic freedom carries with it the duty to use that freedom in a manner consistent with the scholarly obligation to base teaching and research on an honest and ethical quest for knowledge. In the context of this policy, 'academic freedom' refers to academic activities, including teaching and scholarship, as is articulated in the principles set out in the Memorandum of Agreement between the FAUW and the University of Waterloo, 1998 (Article 6). The academic environment which fosters free debate may from time to time include the presentation or discussion of unpopular opinions or controversial material. Such material shall be dealt with as openly, respectfully and sensitively as possible.” This definition is repeated in Policies 70 and 71, and in the Memorandum of Agreement, Section 6

Intellectual Property

Students should be aware that this course contains the intellectual property of their instructor, TA, and/or the University of Waterloo.

Intellectual property includes items such as:

- Lecture content, spoken and written (and any audio/video recording thereof);
- Lecture handouts, presentations, and other materials prepared for the course (e.g., PowerPoint slides);
- Questions or solution sets from various types of assessments (e.g., assignments, quizzes, tests, final exams); and
- Work protected by copyright (e.g., any work authored by the instructor or TA or used by the instructor or TA with permission of the copyright owner).

Course materials and the intellectual property contained therein are used to enhance a student's educational experience. However, sharing this intellectual property without the intellectual property owner's permission is a violation of intellectual property rights. For this reason, it is necessary to ask the instructor, TA and/or the University of Waterloo for written permission before uploading and sharing the intellectual property of others online (e.g., to an online repository).

Permission from an instructor, TA or the University is also necessary before sharing the intellectual property of others from completed courses with students taking the same/similar courses in subsequent terms/years. It is also forbidden to share the material listed above from a previous iteration of a course with a student presently enrolled in the course, unless you have the instructor's written permission to do so. In many cases, instructors might be happy to allow distribution of certain materials. However, doing so without expressed permission is considered a violation of intellectual property rights.

Please alert the instructor if you become aware of intellectual property belonging to others (past or present) circulating, either through the student body or online. The intellectual property rights owner deserves to know (and may have already given their consent).

Pronouns and chosen or preferred first name Students can verify their chosen or preferred first name and pronouns by logging into WatIAM. Your chosen or preferred first name and pronouns listed in WatIAM will be used across campus (e.g., in LEARN, Quest, WaterlooWorks, WatCard, etc). Your legal first name will always be used on certain official documents, such as diplomas and transcripts.

Students can view and change their pronouns in Quest. Should you choose to include your pronouns in Quest, your pronouns will be accessible by instructors, advisors, and employees with access to Quest. If no pronoun is added, the field in Quest will remain blank.