INTRODUCTION TO THE HEBREW BIBLE

2026–2027 First Term Friday

Lecture: 7:00–8:30pm FYB UG02

Tutorial: 5:30-6:15pm FYB UG02 (Group 1); 8:45–9:30pm, FYB UG02 (Group 2) & CKB UG05 (Group 3)

[Undergraduate Programs]

Course Code: THEO1211

Title in English: Introduction to the Hebrew Bible

Title in Chinese: 希伯來聖經導論

Course Description:

This course orientates students to the diverse scholarship which encompasses the study of the Hebrew Bible: from archaeology, historical-critical, grammatico-historical, socio-historical and ideological/ theological methodologies to the history of composition of the biblical books, languages, religions and literature of the period before the common era. Inevitably, it also introduces the world of the ancient Near East — its history, religions and literature, which the Hebrew Bible belonged and related to. This course traces the challenges confronted by the nation of Israel from its beginning up until the period of the Second Temple.

Learning Outcomes:

1. The students will know and understand
   a. the general overview of the contents in the Hebrew Bible;
   b. the direct relationship of the composition of the books to their contexts;
   c. a general grasp of the scholarship pertaining to the study of the Hebrew Bible;
   d. the meaning of the Hebrew Bible as Christian Canon/Scripture.

2. The students can describe, explain and discuss
   a. the main issues related to the critical study of the books in the Hebrew Bible;
   b. the main issues of critical scholarship concerning the composition and redaction of the books, as well as the origin and identity of Israel;
   c. the proposed historical contexts of the Hebrew Bible;
   d. the relationships or/and tensions between the traditions underlying the theological motivations and the contemporary situation(s) of the text;
   e. the various ways to engage further research for the Hebrew Bible.

3. The students will appreciate
   a. the making/compilation of the Hebrew Bible;
   b. the necessity for language acquisition in the study of the Hebrew Bible;
   c. c. the diverse research faculties in the study of the Hebrew Bible.

Learning Activities:

The course consists mainly of lectures, interwoven with tutorial sessions, class discussion, independent reading, and research activities. The average time allocation (per week) of the learning activities is as follows:

Lecture		**Class Discussion / Tutorial**		**Reading and Research**		**Written Assignments / Blackboard Posts**	
In class	Out of Class	In class	Out of Class	In class	Out of Class	In class	Out of Class
1.5 hr		1 hr	1 hr		3 hrs		2.5 hrs
M		M		M/O		M	

M: Mandatory activity in the course O: Optional activity

Assessment Scheme:

Task nature	Purpose	Learning Outcomes
Blackboard Reflection Post (15%) Due *at 11:59pm on **2 Oct*** on Blackboard Discussion Forum and VeriGuide. Students have up to a week to respond to the reflection posts.	1. To facilitate the students to critically comprehend and analyze the selected reading materials. 2. To summarize and compare the authors' different theses and main arguments and analyze their strengths and weaknesses. 3. To unpack the author' presuppositions (fundamental assumptions and perspectives that the author accepts as given and true and unnecessary to prove), state whether or not the author explicitly acknowledges them, explain how you identify them by pointing to the textual evidence, and critique if the presuppositions are reasonable, unfounded or even wrong. 4. To engage the content reflectively by explaining how your own preconceived assumptions and views affect your judgment on the issue addressed by the author, and if the author's arguments have reshaped the way you look at the issue (if not, are you convinced your assumptions and views are better? Why?). 5. To deepen students' awareness of how their own social locations, biases, and presuppositions may affect their interpretation of scholarly works.	Write a reflection post of no more than 1200 words in English or 1500 characters in Chinese and engage the selected reading materials listed below. Your reflection is to be directly posted on Blackboard for peer review. *Do not* submit your reflection post as an attachment. *<u>Reflection Readings</u>* Dussel; Ateek; Fernandez; Warrior *Students' analysis and critique of the chosen articles cannot be replaced by that of generative AI.* Students may engage AI's analysis/exegesis only after they have submitted their reflection post by commenting and critiquing AI's analysis as a reply to their own post. *All AI sources must be traced and verified.*
Class Participation (10%) Blackboard Discussion on each reflection *closes in a week after the due date of the corresponding reflection.*	1. To encourage learning collaboration and exchanges of ideas among the students, both in class and through Blackboard's discussion forum. 2. To consolidate the students' understanding of the reading materials. 3. To develop critical attitude toward the reading materials. * *Attendance is mandatory*. In case of foreseeable, excused absence, you are required to notify the instructor by email in advance.	Students are required to participate in the class discussion and the online discussion forum by posting their questions, critiques, and opinions on the reflections posted by their classmates.
Tutorials (10%)	1. To encourage exchanges of ideas among the students in smaller group setting. 2. To facilitate the students to critically comprehend and analyze the selected reading materials and to engage the content reflectively. 3. To summarize and compare the scholars' different views and main arguments. 4. To heighten the awareness of how the ancient contexts and the modern readers' contexts could affect our understanding of the biblical texts.	Each student will take turn to lead a tutorial discussion scheduled in Weeks 2–12. The leader is to prepare 3 to 4 questions to engage the group in a discussion on the reading materials assigned for the specific week.

Mid-Term Exam (25%) ***Oct 23 (Fri)*** ***7:00–9:00pm***	1. To measure students' comprehension of the course materials and test their ability to explain key concepts and terms critically. 2. To identify areas that need further elaboration or clarification.	Students will receive a study guide to prepare for the 2-hour-long midterm exam. The use of textbooks, notes, or Bible during the mid-term exam is not permitted.
Final Exam (40%) ***Dec 4 (Fri)*** ***7:00–9:30pm***	1. To measure students' comprehension of the course materials and test their ability to explain key concepts and terms critically and to apply the learned concepts and terms critically, analytically, and creatively.	Students will receive a study guide for the final exam. They are permitted to bring a 10-page A4-size notes and the Bible (but no textbooks) to be used during the final exam.

Recommended Learning Resource:

Required Text:

Collins, John J. (John Joseph). 2018. *Introduction to the Hebrew Bible*. 4 vols. 3rd edition. Minneapolis: Fortress. Project Muse.

1. *The Torah/Pentateuch.* https://muse.jhu.edu/book/65049/
2. *The Deuteronomistic History*. https://muse.jhu.edu/book/65047/
3. *Prophecy*. https://muse.jhu.edu/book/65048/
4. *The Writings*. https://muse.jhu.edu/book/65050/

Recommended References and Databases:

ABD	Freedman, David Noel, ed. 1992. *Anchor Bible Dictionary*. 6 vols. New York: Doubleday. [CC Reference BS440 .A54 1992]
ATLA	ATLA Religion Database with ATLASerials PLUS
ANET	Pritchard, James Bennett. 1969. *Ancient Near Eastern Texts Relating to the Old Testament*. Princeton, NJ: Princeton University Press. [CC Ref BS1180.P83 1969]
CMS	The Chicago Manual of Style Online. https://www.chicagomanualofstyle.org/
COS	Hallo, William W., and K. Lawson Younger, Jr., eds. 2003. *The Context of Scripture*. 4 vols. Leiden and Boston: Brill. ProQuest Ebook Central. [also CC Oversize BS1180.C66 1997]
JSTOR	JSTOR Digital Library
LCL	The Loeb Classical Library. Edited by Jeffrey Henderson. Cambridge, MA: Harvard University, 2014. https://www.loebclassics.com/
NIB	Keck, Leander E., ed. 1994–2005. *The New Interpreter's Bible*. 12 vols. Nashville, Abingdon. [CC BS491.2 .N484]
NIDB	Sakenfeld, Katharine Doob. 2006–2009. *The New Interpreter's Dictionary of the Bible*. 5 vols. Nashville: Abingdon. [CC Reference BS440. N445 2006]
Oracc	The Open Richly Annotated Cuneiform Corpus, University of Pennsylvania. http://oracc.museum.upenn.edu/
ORO	Oxford Reference Online Premium. https://www.oxfordreference.com/
OTP	Matthews, Victor Harold, and Don C. Benjamin. 2016. *Old Testament Parallels: Laws and Stories from the Ancient Near East*. Fully Revised and Expanded Fourth Edition. New York: Paulist Press. EBSCOhost.

Assigned Readings:

Ateek, Naim Stifan. 1991. "A Palestinian perspective: the Bible and Liberation." In *Voices from the Margins: Interpreting the Bible in the Third World*, edited by R. S. Surgirtharajah, 280–95. Maryknoll, NY: Orbis. [Blackboard]

Bergsma, John Sietze, and Scott Walker Hahn. 2005. "Noah's Nakedness and the Curse on Canaan (Genesis 9:20–27)." *Journal of Biblical Literature* 124: 25–40. EBSCOhost.

Bloch-Smith, Elizabeth. 1992. " The Cult of the Dead in Judah: Interpreting the Material Remains." *Journal of Biblical Literature* 111: 213–24. EBSCOhost.

Brueggemann, Walter, and Tod Linafelt. 2020. *An Introduction to the Old Testament: The Canon and Christian Imagination*. Third edition. Louisville, Kentucky: Westminster John Knox Press. EBSCOhost. [布魯格曼著，許子韻譯：《布氏舊約導論：正典與基督教的想像》。香港：天道書樓，2012。] [CC BS1140.3 B7812 2012]

Burlein, Ann. 2002. *Lift High the Cross : Where White Supremacy and the Christian Right Converge*. Durham, NC: Duke University Press. Duke University Press Books.

Davies, Philip R. 1997. "Whose History? Whose Israel? Whose Bible? Biblical Histories, Ancient and Modern." In *Can a 'History of Israel' Be Written?*, edited by Lester L. Grabbe, 104–22. Sheffield: Sheffield Academic. [Blackboard]

Davies, Philip R. 2005 "Josiah and the Law Book?" In *Good Kings and Bad Kings*, edited by Lester L. Grabbe, 64–77. European Seminar on Methodology in Israel's History (7th: 2002: Berlin, Germany). London: T & T Clark International. [Blackboard]

Dussel, Enrique. 1987. "Exodus as a Paradigm in Liberation Theology." In *Exodus, a Lasting Paradigm*, edited by Bas van Iersel and Anton Weiler, 83–92. Concilium 189. Edinburgh: T & T Clark. [Blackboard]

Fernandez, Eleazar S. 2006 "Exodus-toward-Egypt: Filipino-Americans' Struggle to Realize the Promised Land in America." In *The Postcolonial Biblical Reader*, edited by R. S. Sugirtharajah, 291–304. Malden, MA: Blackwell. Wiley Online Library.

Finkelstein, Israel. 2007. "Digging for the Truth: Archaeology and the Bible." In *The Quest for the Historical Israel: Debating Archaeology and the History of Early Israel*, edited by Brian B. Schmidt, 9–20. Atlanta: Society of Biblical Literature. [Blackboard]

Fuchs, Esther. 1989 "Marginalization, Ambiguity, Silencing the Story of Jephthah's Daughter." *Journal of Feminist Studies in Religion* 5 (1989): 35–45. EBSCOhost.

Haynes, Stephen R. 2002. *Noah's Curse: The Biblical Justifications of American Slavery.* New York: Oxford University Press. Oxford Scholarship Online.

King, Philip J., and Lawrence E. Stager. 2001. *Life in Biblical Israel*. Louisville, KY: Westminster John Knox. [UL DS112 .K48 2001; Blackboard]

Kirk-Duggan, Cheryl A. 2020. "Lament as Womanist Healing in Times of Global Violence." In *The Oxford Handbook of Feminist Approaches to the Hebrew Bible*, edited by Susanne Scholz, 140–55. Oxford: Oxford University Press. Oxford Academic.

Miller, Patrick D. 2000. *The Religion of Ancient Israel*. Library of Ancient Israel. Louisville, KY: Westminster John Knox. [CC BS1171.2 .M55 2000; Blackboard]

O'Connor, Kathleen M. 2010. "Reclaiming Jeremiah's Violence." In *The Aesthetics of Violence in the Prophets*, edited by Julia M. O'Brien and Chris Franke, 37–49. New York and London: T & T Clark. [CC BS1505.6 .V56 A37 2010; Blackboard]

Seibert, Eric A. 2009. *Disturbing Divine Behavior: Troubling Old Testament Images of God.* Minneapolis: Fortress. [CC BS1192.6 .S45 2009; Blackboard]

Sneed, Mark R. 2012. *The Politics of Pessimism in Ecclesiastes a Social-Science Perspective*. Atlanta: Society of Biblical Literature. ACLS Humanities eBook.

Trible, Phyllis. 1973. "Eve and Adam: Genesis 2–3 Reread." *Andover Newton Quarterly* 13 (1973): 251–58. EBSCOhost.

Trible, Phyllis. 1999. "'Not a Jot, Not a Tittle': Genesis 2–3 after Twenty Years." In *Eve and Adam: Jewish, Christian, and Muslim Readings on Gensis and Gender,* edited by Kristen E. Kvam, Linda S. Schearing, and Valarie H. Ziegler, 430–44. Bloomington Indiana University Press. [Blackboard]

Warrior, Robert Allen. 1989. "Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today." *Christianity and Crisis* 49, no.2 (1989): 261–65. EBSCOhost.

王珏：〈但丘石碑與大衛的史實性和歷史性〉，《香港中文大學崇基學院神神學院通訊》第 142 期 (2018 年 11 月)，1-5。[Blackboard]

李熾昌：〈從聖經研究角度看《和合本》的翻譯〉，收入周永健、李志剛、楊詠嫦、麥金華、蘇以葆編：《《和合本》百周年紀念文集》，香港：聯合聖經公會，2019。 [Blackboard]

約翰·柯林斯：《希伯來聖經導論》。伍美詩.譯。香港：道聲出版社，2013。[Collins, John. J. 2007. *A Short Introduction to Hebrew Bible*. Minneapolis, Fortress. JSTOR.]

Supplemental Bibliography:

Norman K. Gottwald. 1985. *The Hebrew Bible: A Socio-Literary Introduction*. Philadelphia: Fortress. [CC BS 1140.2 .G59]
Perdue, Leo G. 2005. *The Blackwell Companion to the Hebrew Bible*. Oxford: Blackwell. Wiley Online Library.
Scholz, Susanne. 2003. *Biblical Studies Alternatively: An Introductory Reader*. Upper Saddle River, NJ. [CC BS521.88 .B53 2003]
Sparks, Kent L. 2005. *Ancient Texts for the Study of the Hebrew Bible: A Guide to the Background Literature*. Peabody, MA: Hendrickson. [CC BS1184 .S63 2017]
Yee, Gale A., ed. 2007. *Judges & Method: New Approaches in Biblical Studies.* 2nd ed. Minneapolis, MN: Fortress Press. [CC BS1305.52 .J83 2007]

Class Schedule:

Week	Date	Lecture / Student Presentation	Assigned Readings
1	Sep 11 (Fri)	1.Course Outline 2.Introduction 3.Canon and Canonicity 4.Historical Criticism and Textual Criticism 5.Historical Overview	Collins 1.13-32, 4.205-11; NIB 1.7-32; 李熾昌 輔助性: 柯林斯 引言
2	Sep 18 (Fri)	1.Introduction to the Pentateuch/Torah 2.Genesis: Creation out of Chaos, the Flood 3.Writing a Grand Narrative based on Ancient Traditions 4.Source Criticism and Documentary Hypothesis	***Tutorial 1*** Collins 1.37-96; *OTP* Stories of Atrahasis, Enuma Elish Stories, Stories of Gilgamesh 輔助性: 柯林斯 chs.1-2
3	Sep 25 (Fri)	1.Genesis, Chronicles 1-9, Exodus 2.Priestly Genealogies and Identity Construction 3.Traditio-Historical Criticism	***Tutorial 2*** Collins 1.97-135; *OTP* Birth Story of Sargon I 輔助性: 柯林斯 chs.3-5
4	Oct 2 (Fri)	1.Leviticus, Numbers 2.Priestly Cosmology and Constructing Boundaries 3.The Social World of the Ancient Israel ***Reflection 1 due.***	***Tutorial 3*** Collins 1.137-74; King & Stager 36-61; *OTP* Stories of Balaam 輔助性: 柯林斯 chs.6-7
5	Oct 9 (Fri)	1.Deuteronomy and Deuteronomistic (Hi)Story 2.Introduction to the Former Prophets 3.Law Codes, Treaties, *Politeia* 4.Religious World of Ancient Israel 5.From "Biblical History" to the History of Ancient Israel	***Tutorial 4*** Collins 1.175-95, 2.35-38; Davies 1997; Finkelstein; 王珏; *OTP* Treaty Between Ramesses II and Hattusilis III, Hymn of Merneptah *Optional*: Bloch-Smith; Miller 1-45; *OTP* Code of Hammurabi; 輔助性: 柯林斯 ch.8
6	Oct 16 (Fri)	1.Joshua, Judges, 1 & 2 Samuel 2.Models of the Emergence of Israel 3.Kingship and Legitimation 4.Ancient "Historical Writings" 5.Divine Violence	***Tutorial 5*** Collins 2.39-108; *OTP* Hymn of Merneptah *Optional*: LCL *Aeschylus* 600-910; Seibert 1-12 輔助性: 柯林斯 chs.9-12
7	Oct 23 (Fri)	**Midterm Exam (**7:00pm–9:00pm) 1.1 & 2 Kings 2.Anti-Militarism and Demilitarization 3.Narrative Criticism and Ideological Criticism	Collins 2. 109-52; Davies 2005 輔助性: 柯林斯 chs.13-14
8	Oct 30 (Fri)	1.Introduction to the Latter Prophets 2.Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah 3.Politics, Economics, and Social Justice	***Tutorial 6*** Collins 3.35-88, 133-54; Form Criticism Handout [Blackboard]

		4.Form Criticism of Prophetic Utterances 5.Rhetorical Criticism	輔助性: 柯林斯 chs.15-16, 19
9	Nov 6 (Fri)	1.Habakkuk, Jeremiah, and Lamentations, Ezekiel, Obadiah, Haggai, Zechariah, Malachi, Joel, Jonah 2.Exile and Empire 3.The Promiscuous Wife/Wives 4.Trauma Studies and Psychological Criticism	***Tutorial 7*** Collins 3.89-132, 155-82 *Optional*: O'Connor 輔助性: 柯林斯 chs.17-18, 20, 26(約拿)
10	Nov 13 (Fri)	1.Introduction to the Writings 2.Psalms, Job, Proverbs 3.Form Criticism of the Psalms 4.Lady Wisdom and Lady Folly	***Tutorial 8*** Collins 4.35-36, 73-92, 99-128 輔助性: 柯林斯 chs.23(詩篇), 24, 25(傳道書)
11	Nov 20 (Fri)	1.Introduction to the Megillot 2.An Honest Struggle before God	***Tutorial 9*** Collins 4.92-95, 129-36, 139-56; Sneed 1-11, 177-202 輔助性: 柯林斯 chs.23(雅歌), 25(傳道書), 26(路得記, 以斯帖記)
12	Nov 27 (Fri)	(*Make-up Class. Venues and Time TBA.*) 1.Daniel, Ezra-Nehemiah, Chronicles 2.Apocalyptic Literature and Empire 3.Biblical Authors as Imperial Collaborators 4.Postcolonial Criticism	***Tutorial 10*** Collins 4.37-71, 157-73 輔助性: 柯林斯 chs.21-22, 26(但以理書)
13	Dec 4 (Fri)	**Final Exam** (7:00pm-9:30pm)	

Contact Details for Teacher and Teaching Assistant:

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Reflection Post Assessment Criteria:

Excellent (*grade* ≥ 12.5): The student demonstrates critical comprehension and analysis of the assigned articles/essays. A succinct summary and analytic comparison are provided with the authors' different approaches, perspectives, theses, arguments clearly stated. The weaknesses and strengths of each author are discussed. Each author's presuppositions are unpacked and critiqued with textual evidence. The student engages the articles/essays in dialogue with the contemporary situation and social locations of the student's own. The student demonstrates a reflective awareness of how his/her/hir own social locations, preconceptions, and contexts have affected the reception of these articles/essays. The post is well argued, organized, structured, logical, grammatically sound, and sources are properly cited and acknowledged.

Good (12.5 > *grade* ≥ 10.5): The student demonstrates good comprehension and analysis of the assigned articles/essays. A summary and analytic comparison are provided with most of the authors' different approaches, perspectives, theses, arguments stated. The student is able to detect some strengths and weaknesses in the authors' arguments and unpack some of the authors' presuppositions with textual evidence. The student engages the articles/essays in dialogue with the contemporary situation or social locations of the student's own. The student demonstrates some awareness of how his/her/hir own social locations, preconceptions, and contexts have affected the reception of these articles/essays. The post is

fairly argued, fairly organized, fairly structured, comprehensible, with few grammatical errors, and sources are cited and acknowledged.

Fair (10.5 > *grade* ≥ 8): The student demonstrates limited comprehension and analysis of the assigned articles/essays. A summary and/or analytic comparison are provided but miss out some crucial elements in the authors' different approaches, perspectives, theses, arguments. The student detects some strengths and weaknesses in the authors' arguments or unpack some of the authors' presuppositions but fails to justify these observations with textual evidence. The student has not adequately engaged the articles/essays in dialogue with the contemporary situation or social locations of the student's own. The student has limited awareness of how his/her/hir own social locations, preconceptions, and contexts have affected the reception of these articles/essays. The post contains logical flaws in arguments, lacks organization, and contains grammatically errors and wrong word choices. Some source citations are missing.

Poor/Inadequate (*grade* < 8): The student lacks understanding of the articles/essays. Either a summary or analytic comparison is missing. The student has not satisfactorily pointed out the authors' different approaches, perspectives, theses, arguments, nor detected the strengths and weaknesses in the authors' arguments, nor unpacked the authors' presuppositions with textual evidence. The student has not engaged the articles/essays in dialogue with the contemporary situation or social locations of the student's own. The student has limited (or no) awareness of how his/her/hir own social locations, preconceptions, and contexts have affected the reception of these articles/essays. The post is poorly argued, disorganized, incomprehensible, and contains many grammatically errors and wrong word choices, and sources are not cited or acknowledged. The student relies heavily on Generative-AI to produce the analysis. It analysis lacks insights and originality.

Academic Honesty and Plagiarism:

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at here.

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures.

- In the case of group projects, all members of the group should be asked to sign the declaration, each of whom is responsible and liable to disciplinary actions, irrespective of whether he/she has signed the declaration and whether he/she has contributed, directly or indirectly, to the problematic contents.
- For assignments in the form of a computer-generated document that is principally textbased and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment.
- Students are fully aware that their work may be investigated by AI content detection software to determine originality.
- Students are fully aware of the AI approach(es) adopted in the course. In the case where some AI tools are allowed, students have made proper acknowledgment and citations as instructed by the course teacher.

Assignments without the properly signed declaration will not be graded by teachers.

Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submissions. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

The copyright of the teaching materials, including lecture notes, assignments and examination questions etc., produced by staff members/ teachers of The Chinese University of Hong Kong (CUHK) belongs to CUHK. Students may download the teaching materials produced by the staff members/ teachers from the Learning Management Systems, e.g. Blackboard adopted by CUHK for their own educational use, but shall not

distribute/ share/ copy the materials to a third-party without seeking prior permission from the staff members/ teachers concerned.

Use of Generative Artificial Intelligence (AI) Tools in Teaching, Learning, and Assessment:

Please read CUHK's "Guidelines on the Use of Artificial Intelligence Tools in Teaching, Learning and Assessments." For this course we will follow "Approach 3".

Approach 3 – Use Only with Explicit Acknowledgement

Students may use AI tools (Grammarly, DeepL, ChatGPT, Google Gemini, Microsoft Copilot, or similar models) in certain class activities and assignments as instructed on the course outline and in class, provided they explicitly acknowledge and properly cite the input from AI tools.

You may use AI tools for the following purposes: spelling and grammar check, proofreading, copyediting, translating readings into another language for better understanding, suggest potential sources, summarizing sources, clarification of concepts, and getting factual information. AI cannot analyze or interpret your chosen text for you, nor should AI write your exegetical papers for you. Avoid the use of AI for planning, outlining, or generating ideas for content for your reflection posts.

Acknowledging Support from AI Tools

Students are required to acknowledge all functional uses of a generative AI tool and cite it when they paraphrase, quote, or incorporate any content (whether text, image, data, or other formats) that was created by the tool.

- **Example of Acknowledgement:**
  "I acknowledge the use of [name of AI tool—e.g., ChatGPT] to [specify the support, e.g., check spelling, grammar correction, plan my essay, etc.]. The final exegetical paper, choice of sources, and written analysis/exegesis were developed independently by me, and I accept full responsibility for the content."
- **Example of Citation:**
  OpenAI. (2026). ChatGPT (June 18 version).
- **Example of Including Texts Generated by an AI Tool in Your Work:**
  "The following text was generated by an AI tool/language model (e.g., ChatGPT): [Insert the text generated by ChatGPT here.]"
- **Example of Including Texts Generated by an AI Tool and the Prompts Used:**
  "[The prompt], as generated by an AI language model (e.g., ChatGPT): [Insert the text generated by ChatGPT in response to the prompt.]"

Students are reminded to use AI tools responsibly and ethically and to be aware of their limitations. It is recommended that students clarify with the course teacher and obtain permission if necessary, when in doubt.