

STMA 593

Spring 2006

DEBORAH, DELILAH, AND THE DOWNWARD SPIRAL

WAYS OF READING JUDGES

Monday 1:30–4:20 Hunthausen 100

Judith E. Sanderson, Ph.D.

Office: 222 Casey Phone: 296-5318 E-mail: jsanders@seattleu.edu

Office Hours: Tuesday 3:45–4:45 Thursday 10:30–11:30 Or by appointment

COMMUNICATING WITH ME

Coming to my office: I am situated in the undergraduate Department of Theology and Religious Studies on the second floor of Casey. It is best to make a prior appointment to see me, even during my scheduled office hours, so that I can make plans to accommodate all my students. If you do drop by without an appointment, please understand that I may not be free. Thanks.

Submitting papers: Please bring your papers to the gift-wrapped box on the counter just outside my office door.

E-mail: Through SUOnline I am able to email the entire class at once, using your SU email address. So please check your SU email frequently between our classes, so that we can stay in touch. There may be documents for you to print or announcements which affect your assignment for or our activities during the next class.

And please email me with any questions or comments you have. I will write a response as soon as possible.

COURSE DESCRIPTION

Learn with me and contribute to a work in progress! While I am in the midst of writing a commentary on the Book of Judges I want to share with you what I have learned so far as well as learn from you so that my work can be enriched. See your name, if not in lights, at least in footnotes, as I give credit for new ideas!

The Book of Judges is part of the larger “Former Prophets” or “Deuteronomistic History,” the Books of Joshua, Judges, Samuel, and Kings. This work tells the story of Israel in the Promised Land, from entrance under Joshua’s leadership until Babylonian Exile, in light of the theological and political agenda set out by the Book of Deuteronomy. We will begin by reading Deuteronomy through Judges for an overview of the first part of the big picture.

Then we will return to a closer reading of Judges with the help of a variety of resources. Major secondary works will include the following:

- Daniel I. Block, *Judges, Ruth*
- Dana Nolan Fewell and J. Cheryl Exum’s articles for feminist treatments of the female characters
- Joseph R. Jeter, *Preaching Judges*
- Excerpts from my own commentary, especially sections seeking to find relevance in the texts for today

The course will be conducted as a seminar. Students will give a major presentation to the seminar as an opportunity for feedback and then write an exegetical paper on one short text.

COURSE OBJECTIVES / STUDENT OUTCOMES

Students can expect to gain information and to develop skills in the following areas:

1. Learning the contents and theological-political agenda of the Deuteronomistic History as a whole and of the Book of Judges in particular.
2. Understanding biblical texts in their own geographical, historical, social, economic, political, and religious contexts.
3. Learning about a wide variety of methods of interpreting biblical texts and seeing them applied to actual texts in the Hebrew Bible. Reflecting on the usefulness and achieved or potential results of each method.
4. Learning to use the tools of biblical research, including dictionaries, commentaries, and atlases.
5. Learning more about the methods of archaeological research, historical and sociological studies, literary approaches, and theological investigations.
6. Learning more about the origins of ancient Israel.
7. Reflecting, in the light of the experience in the course, on the importance of inductive study of texts, of becoming more aware of one’s own experience and the questions one brings to the text, of broadening the

community to which one listens, and of various factors impinging on the interpretive process, such as the life experience and social context of both the individual interpreter and of the interpreting community, and of notions of authority in its various manifestations.

8. Evaluating sermons and learning from examples how to preach from the Book of Judges.

REQUIRED WORKS available in the bookstore:

Block, Daniel I. *Judges, Ruth*. New American Commentary, 6. Nashville: Broadman & Holman, 1999.

Joseph R. Jeter. *Preaching Judges*. St. Louis: Chalice Press, 2003.

RECOMMENDED WORKS available in the bookstore:

The New Oxford Annotated Bible. Third edition. New Revised Standard Version. Oxford University Press, 2001.
The Introduction and Notes to the Book of Judges are written by K. Lawson Younger.

Michael Joseph Brown. *What They Don't Tell You: A Survivor's Guide to Biblical Studies*. Louisville: Westminster John Knox, 2000.

WORKS ON RESERVE IN THE LIBRARY: See the list later in this syllabus.

EXPECTATIONS

Behavior Appropriate to an Advanced Graduate Seminar

Prompt and regular attendance; preparation for each seminar by reading carefully and critically, reflecting and integrating beforehand, and knowing what you most need to discuss; sitting where you and I can look in each other's eyes and where you can see the maximum number of other students; active and enthusiastic participation in each day's discussion; respectful listening to and learning from each other; prompt communication with me about any problems that arise; in general, taking responsibility for communal learning.

Interpretation of a Text in Judges

This major assignment of the course consists of three parts, due in this order: Excerpt, Seminar Presentation, Exegetical Paper. Their description here follows the order most helpful for understanding their relationship.

Seminar Presentation. Each student will be responsible for one section in the Book of Judges: to lead, as part of a team of two or three, two hours of the seminar on the day that section is assigned; and to write, together or alone as you prefer, an exegetical paper on some part of that section. The team will lead the seminar discussion on the entire biblical section (as well as all secondary readings) assigned for the day.

The point of working as a team is that you have the experience of working on biblical interpretation with another student and that you have the opportunity to realize the advantages of collaborative learning. You will not be fulfilling this project if you divide up the assignments between the two of you and each take responsibility for half of the readings and for half of the seminar leadership. Much of your leadership of the seminar session should take the form of a conversation between the two of you, and that should demonstrate that you are each equally familiar with all of the assignments and that together you have already had several conversations on the topics!

At the latest, by 4:00 on the Wednesday **prior** to the day your team will lead, email to all of us instructions for how to prepare for your seminar. These instructions will definitely include **questions** that you want us each to think about as we read, and maybe **quotations** (from readings assigned or otherwise) to be prepared to discuss. They may also include an additional short **article** you want us to read (it needs to be available by the preceding class, either photocopied and handed out by you or, if there is a consensus on this, placed on reserve), and perhaps additional **information** (the results of your research so far? bibliography of articles pertaining to your topic?).

The team as a whole will present the entire section of Judges collaboratively. Then each student will lead part of the seminar individually, presenting your own interpretation of the text on which you are writing. For instance, the team that chooses to present on April 10 will cover the entire section, Judges 1:1–3:6. Then the student who chooses to write on, for example, Judges 1:11-15 will present for about twenty minutes alone, and the student writing on, say, Judges 2:11-23 will present for another twenty minutes. The team is responsible for two hours, and I will lead the third hour. (We will decide on the order to follow prior to each Monday.)

Don't read your paper, but speak from notes. If you give good questions for our preparation, engage the students, and allow plenty of time for discussion during the seminar, you will get helpful feedback from the class

that will enable you to improve your paper before you submit it.

Evaluation of your co-leading of the seminar will include: wise choice of the extra assignments, quality of research, careful and critical thought, accurate understanding of all the readings, demonstration that you have collaborated and have already learned from each other before you have the opportunity to learn from the rest of the class, creative and effective presentation of your own learnings and opinions, wise use of the time, helpful visual aids (handouts, pictures, maps, use of the board, power point, the overhead, etc.), involving all students in the discussion, and generating enthusiasm for the text and topic.

Exegetical Paper. While the team will cover the entire section of Judges in the seminar presentation, each student will write on a shorter text. See the examples given above.

The paper will address the meaning of each part of the chosen text, and will summarize and evaluate various approaches and interpretations found in secondary resources. While most of the paper will be an academic treatment of the text, about one page will present in some appropriate form your personal response to the text, possibilities of teaching or preaching on the text, or some other issue germane to the process of exegesis and writing. The total length of the paper will be about ten pages of interpretation, about one page of personal reflection, and the bibliography. Please do not use a cover page.

In general your exegetical paper will be due eight days after your presentation (i.e., before 4:00 on the following Tuesday). But the students who present on April 10 will be given fifteen days, to compensate for your willingness to present first. And for presentations on the last day of class, June 5, papers will be due sooner — at 12:00 noon on Thursday, June 8.

The paper is to be a finished product, one that you have worked on over several weeks and have had two or three others read and give careful feedback on everything from content to grammar (perhaps one person in the Writing Center, one colleague from this class, and one outside reader).

If what I receive still reads like a draft, I will stop reading it and hand it back for rewriting. The grade will suffer.

Evaluation of your paper will include clarity of organization, excellent writing style, proper method of citation, well-produced bibliography, and finished quality of each aspect of the paper.

Excerpt. One week before your presentation, an excerpt from your paper is due. This will include 1 1/2 to 2 pages of your writing plus what you anticipate to be your full bibliography. (You may find, or I may suggest, another article or two after you submit the excerpt, but this bibliography is what you consider sufficient for your research.) Be sure that your excerpt gives me (1) a clear idea of your project and (2) a good sample of your interpretation. The purpose of this assignment is to show me the direction in which you are going and to give me the opportunity to give guidance before you write more. Take every aspect of this opportunity very seriously: your research, the content of your writing, and the style of your writing and of the bibliography. All of it should, for instance, be typed, double-spaced, and carefully proofread. The more effort you put into the excerpt, the better the final paper will be. Those who present on April 10 and 17 will arrange with me the due date for your excerpt.

Summary: Deadline for each part of this major assignment. *In the example given here you present Judges 4–5 (April 24) and you write an exegesis of Judges 4:17-22.* Exceptions to these deadlines, for those presenting either early or late in the quarter, are given elsewhere in this syllabus.

Friday, March 31, by 4:00. Email me a **list of three sections in Judges** that you would most like to present and the short text within each about which you would most like to write your exegetical paper. Explain in one or two sentences why you choose each of the three.

Monday, April 17, at 1:30. Submit your **excerpt** to me at the beginning of class.

Wednesday, April 19, by 4:00. Email each member of the class **instructions** for our preparation for your seminar, including questions and quotations for reflection, perhaps an additional article to be read, and the like.

Monday, April 24. With the others on your team, lead a two-hour **seminar** that you have planned together and now execute together. Within the two hours, each team member will devote about 20 minutes to the presentation of their interpretation of their section (in your case, Judges 4:17-22). The rest of the time the team will work together to help us discuss and come to understand the section, Judges 4–5, as a whole.

Tuesday, May 2, by 4:00. Eight days after your presentation, your **exegetical paper** is due in the gift-wrapped box on the counter just outside my office door (Casey 222)

Format of the papers. Take the following very seriously to avoid mistakes that students typically make.

1. The quality of the writing style will play an important role in the evaluation of your papers. This includes effective word choice, correct spelling, freedom from typing errors, proper punctuation, correct grammar and syntax, and clear and effective organization of the paper. Use heavy paper, be sure the printing is dark, keep wide margins (at least one inch) on all four sides, and double space everything. Do NOT use 1 1/2 line spacing.

2. Use STM's "Guidelines for Writing Papers, Essays and Projects" as you write and also as you read my comments.

3. Use complete sentences.

4. Provide a footnote for everything you have learned from an author that is not in the public domain, *whether or not you are quoting directly*. Give first credit to the author of the chapter or article, and acknowledge the editor of the volume or series later. For instance, give credit to Younger for the note to Judges 2:6-10 in *NOAB*. Credit Bowman for the article on "Narrative Criticism" in Yee's anthology.

Any student found plagiarizing will receive an automatic F for the paper and probably for the entire course. To help you decide when you need to provide the information, ask yourself: (1) Does the author deserve the credit for having taught me this fact or having helped me understand this insight? (2) Is my statement self-evident, or do I want to bolster my case by providing documentation so that the reader can either (a) confirm the legitimacy of my statement or (b) find out more information than I am providing?

5. Paraphrase whenever possible, and keep direct quotations as few and as short as possible. Even if you feel you must quote, it is seldom necessary to quote an entire sentence.

6. Avoid quoting more than a phrase from the Bible. If you are quoting a translation other than the NRSV, identify it, e.g. (Judges 5:19, New Jerusalem Bible). Refer to the Bible as follows: Judges, Judges 1, Judges 1:27-28, Judges 1:1-2:5 [spell out in full the name of the biblical book; use a hyphen between verse numbers within the same chapter; use a dash between chapters].

7. Don't rely only on spell checks in your word processor, since they are unable to detect words that are being used improperly. For instance, "there" and "their," "its" and "it's," "affect" and "effect" are all good words in the right context; it is their place in the sentence that decides whether they are correct or not.

8. Take care with the spelling of biblical words: e.g., Israel, Canaan, Baal. Know when to capitalize: e.g., God *or* the god of ancient Israel (Jephthah spoke to God *or* Jephthah spoke to his god); the Bible *but* biblical.

9. For the duration of this course it is a requirement that you use, both in speaking and writing, several religiously neutral terms instead of traditional Christian terms with which you may be familiar, as follows (we will discuss the reasons):

- God's personal name, "Yahweh" or "Yhwh" or "YHWH" or "HaShem" instead of the traditional Christian euphemism "the LORD," which you will find in NRSV, and "the Lord," which you will find in many of our resources

- "BCE" and "CE" instead of the Christian "BC" and "AD"

- "Tanak" or "Hebrew Bible" instead of the specifically Christian term "Old Testament."

Even when you are quoting you are expected, in this course, to substitute the preferred terms in speaking and writing.

10. Collaborative learning is encouraged. Talk to many people about the subject matter of your paper. Use their ideas if you find them helpful; simply give credit to the person who originated them. (Sometimes this is clear from the context. When in doubt, ask and/or cite.)

11. A paper with too many errors or weaknesses of style and/or content will be handed back without being graded. You will receive a new deadline to hand in *both* the original paper and a rewritten paper. The grade will be lowered one full grade.

Hints for Reading My Comments on Your Papers

You will receive two grades for each paper, the first for content and the second for style. The two grades will be of equal value in determining the final grade for the course.

A *wavy* line under a word or phrase or in the margin indicates a problem. In general I use *straight* underlining to follow your argument or to emphasize your main points and *straight* marginal lines to indicate my agreement or

to emphasize especially important points you are making.

Marginal hints as to what's wrong include "c" for content as opposed to "s" for style. The problem with style may be spelled out, such as "dict" for problematic choice of word or phrase, "sp" for spelling errors, "agr" when various parts of the sentence are not in agreement (for instance, your subject is plural but your verb is singular), and "#" when a space is needed between two words. Numbers preceded by "Syll" refer to the 11 points above; e.g. "Syll 3" indicates an incomplete sentence.

Remember the difference between American English as spoken informally and as written somewhat more formally. Some of my marks may refer to words or constructions that are less acceptable in written than in spoken American English. (See 3 above.)

EVALUATION

While it is neither possible nor desirable to determine a grade solely on the basis of numbers, the following percentages indicate the relative importance of each component of your activities in the final evaluation:

Class attendance and participation	30%
Excerpt	10%
Major Seminar Presentation including questions for preparation	30%
Exegetical Paper	30%

Some of the factors relativizing the above percentages are:

1. To succeed in this course a student must complete **each portion** of the course.
2. No student will earn an A without **regular attendance and active participation** in class discussions.
3. **Late papers** will be penalized.

BOOKS ON RESERVE FOR THIS COURSE**General**

The New Oxford Annotated Bible. Third edition. New Revised Standard Version. Oxford University Press, 2001. The Introduction and Notes to the Book of Judges are written by K. Lawson Younger.

Brown, Michael Joseph. *What They Don't Tell You: A Survivor's Guide to Biblical Studies*. Westminster John Knox Press,

Judges

Ackerman, Susan. *Warrior, Dancer, Seductress, Queen: Women in Judges and Biblical Israel*. The Anchor Bible Reference Library. New York: Doubleday, 1998.

Block, Daniel I. *Judges, Ruth*. New American Commentary, 6. Nashville: Broadman & Holman, 1999.

Boling, Robert G. *Judges: Introduction, Translation, and Commentary*. Anchor Bible. Garden City: Doubleday, 1975.

Brenner, Athalya. ed. *A Feminist Companion to Judges*. The Feminist Companion to the Bible, 4. Sheffield Academic Press, 1993.

Brenner, Athalya. ed. *Judges*. A Feminist Companion to the Bible (Second Series). Sheffield Academic Press, 1999.

Brensinger, Terry L. *Judges*. Believers Church Bible Commentary. Scottsdale, Pa.: Herald Press, 1999.

Brettler, Marc Zvi. *The Book of Judges*. Old Testament Readings. New York: Routledge, 2002.

Brown, Cheryl A. "Judges." *Joshua, Judges, Ruth*, J. Gordon Harris, Cheryl A. Brown, and Michael S. Moore. New International Biblical Commentary. Peabody, Mass.: Hendrickson Publishers, 2000.

Hamlin, E. John. *At Risk in the Promised Land: A Commentary on the Book of Judges*. Grand Rapids: Eerdmans, 1990.

Jeter, Joseph R. *Preaching Judges*. St. Louis: Chalice Press, 2003.

Klein, Lillian R. *The Triumph of Irony in the Book of Judges*. JSOTSup 68. Sheffield: Almond Press, 1988.

Lindars, Barnabas. *Judges 1-5: A New Translation and Commentary*. Ed. A. D. H. Mayes. Edinburgh: T & T Clark, 1995.

Martin, James D. *The Book of Judges*. The Cambridge Bible Commentary. Cambridge: Cambridge University Press, 1975. BS 1305.3 .M 37 1975

Matthews, Victor H. *Judges and Ruth*. The New Cambridge Bible Commentary. Cambridge University Press, 2004.

McCann, J. Clinton. *Judges*. Interpretation. Louisville: John Knox Press, 2002.

Meyers, Carol, ed. *Women in Scripture: A Dictionary of Named and Unnamed Women in the Hebrew Bible, the Apocryphal/Deuterocanonical Books, and the New Testament*. Boston: Houghton Mifflin, 2000.

Moore, George Foot. *A Critical and Exegetical Commentary on Judges*. International Critical Commentary. New York: Charles Scribner's Sons, 1895.

Newsom, Carol A., and Sharon H. Ringe, eds. *The Women's Bible Commentary*. Louisville: Westminster/John Knox Press, 1992, 1998.

Polzin, Robert. *Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History*. New York: Seabury Press, 1980. BS 1275.2 P64

Pressler, Carolyn. *Joshua, Judges, and Ruth*. Westminster Bible Companion. Louisville: Westminster John Knox Press, 2002.

Schneider, Tammi J. *Judges*. Berit Olam: Studies in Hebrew Narrative and Poetry, ed. David W. Cotter. Collegeville, Minn.: Liturgical Press, 2000.

Walton, John H.; Victor H. Matthews; and Mark W. Chavalas. *The IVP Bible Background Commentary: Old Testament*. Downers Groves, Ill.: InterVarsity Press, 2000.

Webb, Barry G. *The Book of Judges: An Integrated Reading*. JSOTSup 46. Sheffield: JSOT Press, 1987.

Yee, Gale A., ed. *Judges and Method: New Approaches in Biblical Studies*. Minneapolis: Fortress, 1995.

Younger, K. Lawson Jr. *Judges, Ruth*. The NIV Application Commentary. Grand Rapids: Zondervan, 2002.

YOU MAY WANT TO CHECK THESE AS WELL:

- Armerding, Carl E. "Judges." in *The International Bible Commentary with the New International Version*, ed. G. C. D. Howley et al. 2d ed. Grand Rapids: Zondervan, 1986. 309-339.
- Auld, A. Graeme. *Joshua, Judges, and Ruth*. Daily Study Bible. Philadelphia: Westminster Press, 1985.
- Bacon, G. "Book of Judges." *Encyclopaedia Judaica* 10 (1972).
- Bal, Mieke. "Dealing/With/Women: Daughters in the Book of Judges." *The Book and the Text: The Bible and Literary Theory*, ed. Regina M. Schwartz. Cambridge, MA: Basil Blackwell, 1990. 16-39.
- Bal, Mieke. *Death and Dissymmetry: The Politics of Coherence in the Book of Judges*. Chicago: University of Chicago Press, 1988.
- Batto, Bernard F. "Images of God in Joshua and Judges." *The Bible Today* 39 (2001) 217-223.
- Beal, Timothy K., and David M. Gunn. "The Book of Judges." *Dictionary of Biblical Interpretation*, ed. John Hayes. Nashville: Abingdon Press.
- Bellis, Alice Ogden. *Helpmates, Harlots, Heroes: Women's Stories in the Hebrew Bible*. Louisville: Westminster/John Knox, 1994.
- Brettler, Marc. "The Book of Judges: Literature as Politics." *Journal of Biblical Literature* 108 (1989):395-418. ota 13.1.1990, 156
- Bruce, F. F. "Judges." *New Bible Commentary*. Third edition. Donald Guthrie and J. A. Motyer, eds. Grand Rapids: Eerdmans, 1970.
- Chalcraft, David J. "Deviance and Legitimate Action in the Book of Judges." *The Bible in Three Dimensions*, ed. D. J. A. Clines et al. JSOTSup 87. Sheffield 1990. 177-201.
- Cundall, Arthur E. "Judges: An Introduction and Commentary." *Judges and Ruth*. Tyndale Old Testament Commentaries. Downers Grove, Illinois, 1968. BS 1305.3 .C8 1968b
- Dumbrell, W. J. "In Those Days There Was No King in Israel; Every Man Did What Was Right in His Own Eyes: The Purpose of the Book of Judges Reconsidered." *Journal for the Study of the Old Testament* 25 (1983) 23-33.
- Eves, Ailish Ferguson. "Judges." *The IVP Women's Bible Commentary*, ed. Catherine Clark Kroeger and Mary J. Evans. Downers Grove, Illinois: InterVarsity Press, 2002.
- Exum, J. Cheryl. "The Centre Cannot Hold: Thematic and Textual Instabilities in Judges." *Catholic Biblical Quarterly* 52 (1990) 410-431. ota 15.1.1992, 231: long abst
- Exum, J. Cheryl. "The Ethics of Biblical Violence against Women," in *The Bible in Ethics: The Second Sheffield Colloquium*, ed. John W. Rogerson, Margaret Davies and M. Daniel Carroll. JSOTSup 207. Sheffield: Sheffield Academic Press, 1995. 248-271.
- Exum, J. Cheryl. "Judges." *Harper's Bible Commentary*. 1988.
- Fewell, Danna Nolan. "Judges." *The Women's Bible Commentary*, ed Carol A. Newsom and Sharon H. Ringe. Louisville: Westminster/John Knox Press, 1992, 1998.
- Fewell, Danna Nolan, and David M. Gunn. *Gender, Power, and Promise: The Subject of the Bible's First Story*. Nashville: Abingdon, 1993. ch. 6: "Possessed and Dispossessed" (Joshua 1—1 Samuel 2)
- Fretheim, Terence E. *Deuteronomistic History*. Interpreting Biblical Texts. Nashville: Abingdon Press, 1983.
- Globe, Alexander. "Enemies Round About: Disintegrative Structure in the Book of Judges." *Mappings of the Biblical Terrain: The Bible as Text*, ed. Vincent L. Tollers and John Maier. *Bucknell Review* 33:2. Lewisburg, Pa.: Bucknell University Press, 1990. 233-251.
- Gooding, D. W. "The Composition of the Book of Judges." *Eretz-Israel: Archeological, Historical, and Geographical Studies*. Vol. 16: Harry M. Orlinsky Volume. Jerusalem: Israel Exploration Society, 1982. 70-79.
- Gottwald, Norman K. *The Hebrew Bible: A Socio-Literary Introduction*. Philadelphia: Fortress, 1985. Chapter 6: "Traditions About Intertribal Israel's Rise to Power in Canaan." 229-288.
- Gray, John. *Joshua, Judges, Ruth*. New Century Bible Commentary. Grand Rapids: Eerdmans, 1986.
- Grindel, John A. *Joshua, Judges*. Collegeville Bible Commentary. Collegeville, Minn.: Liturgical Press, 1985.
- Gros Louis, Kenneth R. R. "The Book of Judges." *Literary Interpretations of Biblical Narratives*, ed. K. Gros

- Louis, J. Ackerman, T. Warshaw. Nashville: Abingdon, 1974. 141-162.
- Gunn, David M. "Joshua and Judges." *The Literary Guide to the Bible*, ed. Robert Alter and Frank Kermode. Cambridge: Harvard University Press, 1987. 102-121.
- Hackett, Jo Ann. "In the Days of Jael: Reclaiming the History of Women in Ancient Israel." *Immaculate and Powerful: The Female in Sacred Image and Social Reality*, ed. Clarissa W. Atkinson, Constance H. Buchanan, and Margaret R. Miles. The Harvard Women's Studies in Religion Series. Boston: Beacon Press, 1985. 15-38.
- Hens-Piazza, Gina. "Violence in Joshua and Judges." *The Bible Today* 39 (2001) 196-203.
- Josipovici, Gabriel. "The Rhythm Falts: The Book of Judges." *The Book of God: A Response to the Bible*. New Haven: Yale University Press, 1988. 108-131. BS 535 .J67 1988
- King, Philip J., and Lawrence E. Stager. *Life in Biblical Israel*. Library of Ancient Israel. Louisville: Westminster John Knox Press, 2001.
- Klein, Lillian "Wives and Daughters in the Book of Judges." *From Deborah to Esther: Sexual Politics in the Hebrew Bible*. Minneapolis: Fortress Press, 2003. 9-32
- Lilley, J. P. U. "A Literary Appreciation of the Book of Judges." *Tyndale Bulletin* 18 (1967): 93-102.
- Meyers, Carol. "Everyday Life: Women in the Period of the Hebrew Bible." *The Women's Bible Commentary*, ed. Carol A. Newsom and Sharon H. Ringe. Louisville: Westminster/John Knox Press, 1992, 1998.
- Miller, Paul. "Moral Formation and the Book of Judges." *Evangelical Quarterly* 75 (2003) 99-115.
- Meyers, Carol. "The Family in Early Israel." *Families in Ancient Israel*, by Leo G. Perdue, Joseph Blenkinsopp, John J. Collins, and Carol Meyers. The Family, Religion, and Culture. Louisville: Westminster/John Knox, 1997. 1-47
- Nel, P. J. "Character in the Book of Judges." *Old Testament Essays* 8 (1995) 191-204.
- O'Connell, Robert H. *The Rhetoric of the Book of Judges*. Supplements to Vetus Testamentum, 83. Leiden: Brill, 1996.
- O'Connor, M. "Judges." *New Jerome Biblical Commentary*. Englewood Cliffs, NJ: Prentice Hall, 1990. 132-144.
- O'Connor, M. "The Women in the Book of Judges." *Hebrew Annual Review* 10 (1986): 277-293.
- Olson, Dennis. "The Book of Judges: Introduction, Commentary, and Reflections." *The New Interpreter's Bible* II:721-888. Nashville: Abingdon Press, 1998.
- You may find it very interesting to compare Olson's article in *The New Interpreter's Bible* with the corresponding articles in *The Interpreter's Bible*:
- Myers, Jacob M., and Phillips P. Elliott. "The Book of Judges." *The Interpreter's Bible*. New York: Abingdon Press, 1952.
- Schofield, J. N. "Judges." *Peake's Commentary on the Bible*, ed. H. H. Rowley and M. Black. London, 1962.
- Slotki, Judah J. "Judges: Introduction and Commentary." *Joshua and Judges: Hebrew Text and English Translation with an Introduction and Commentary*. Soncino Books of the Bible, ed. A. Cohen. London: Soncino, 1950
- Soggin, J. Alberto. *Judges: A Commentary*. Tr. John Bowden. Old Testament Library. Philadelphia: Westminster, 1981.
- Sweeney, Marvin A. "Davidic Polemics in the Book of Judges." *Vetus Testamentum* 47 (1997) 517-529.
- Webb, Barry G. "Judges." *New Bible Commentary: 21st Century Edition*. Leicester, England: Inter-Varsity Press, 1994. 261-286.
- Wilcock, Michael. *The Message of Judges: Grace Abounding*. The Bible Speaks Today. Downers Grove: Inter-Varsity Press, 1992.
- Michael E. Williams, editor. *The Storyteller's Companion to the Bible*. Nashville: Abingdon Press, 1992-1993.
Volume 3: *Judges — Kings*.
Volume 4: *Old Testament Women*.

READING SCHEDULE *Please read the assignments in the order given below.***March 27****Introductions to Each Other and to the Hebrew Bible**

Make photocopies of the following immediately. They will be needed the first week and/or frequently throughout the quarter.

Moshe Weinfeld	“Deuteronomy, Book of”	<i>Anchor Bible Dictionary</i>	Reference
Steven L. McKenzie	“Deuteronomistic History”	<i>ABD</i>	Reference
Carol A. Newsom & Sharon H. Ringe	“Introduction”	<i>Women’s Bible Commentary</i>	Reserve
Sharon H. Ringe	“When Women Interpret the Bible”	<i>WBC</i>	Reserve
Dana Nolan Fewell	“Judges	<i>WBC</i>	Reserve
J. Cheryl Exum	“Feminist Criticism: Whose Interests Are Being Served?”	<i>Yee, Judges and Method</i>	Reserve

By Friday, March 31, 4:00, email me the three sections of Judges on which you would most like to lead the seminar according to the dates below and the short text within each about which you would most like to write your exegetical paper. List them in the order of your preference, and explain in two sentences why you choose each. The better your explanation, the higher the possibility that you will be able to work on the section you most want to.

April 3**Deuteronomy, Joshua, and Judges**

Read **the Book of Deuteronomy** to find out how it functioned as the theological and political basis of the Deuteronomistic History. Don’t get bogged down in the details of the laws. Read with a “double eye”: imagine how it sounds assuming that Moses spoke these words before his death, at the same time you are trying to figure out who might have actually written it and when. Read with words like “authorship” and “agenda” in mind.

Make a list of the texts which delineate the authors’ theological and political stance, such as: why God chose Israel and what obligations that puts on Israel, mutual obligations of the covenant relationship, which gods are to be worshiped and where, which human leaders are in view and how their power is to be limited, how Israel will be able to remain in the land, and so forth. Speculate on what kind of person or group could be the author(s) of the work. Make a chart of the texts according to their topic. After you read each chapter of the book, scan the footnotes in your study Bible for whatever help it gives on these “big picture” questions. Read the introduction especially carefully.

From your list or chart of texts, choose fewer than ten verses that best summarize the message of the book. Be ready to read these to the class and explain the major point that each text summarizes.

After you have studied Deuteronomy on its own and with the introduction and notes in your study Bible, read Moshe **Weinfeld**, “**Deuteronomy, Book of**” in the *Anchor Bible Dictionary* for an overview of critical questions and theories. Bring your photocopy to class and be prepared to report on what you have learned.

Now that you have read the book that is considered the introduction to the Deuteronomistic History, read its first two books, **Joshua and Judges**. Again, read quickly, for the big picture. In the Book of Joshua you will find many sections that require little more than a glance at the name of the tribe in the book and a glance at the location of that tribe in a map of the period. Outline the Book of Joshua in three major sections. How do the sections relate to each other? As you read the Book of Judges, find the “cycle” and the “framework.” See how well each story fits the cycle and whether the framework is present.

Read Steven L. **McKenzie**, “**Deuteronomistic History**,” in the *ABD*. Read to understand why Joshua, Judges, Samuel, and Kings are understood as belonging to one work, and how that work relates to the Book of Deuteronomy. Bring your photocopy to class and be prepared to report on what you have learned.

Read **the introductory articles in *The Women’s Bible Commentary***: Carol A. Newsom and Sharon H. Ringe, “Introduction” (xiii-xix), and Sharon H. Ringe, “When Women Interpret the Bible,” (1-9).

Read J. R. **Jeter**, “Preface,” “Intro,” and “Why Preach from Judges?” in *Preaching Judges* (vii-viii, 1-20).

Add: _____

Recommended: Michael Joseph Brown. *What They Don’t Tell You: A Survivor’s Guide to Biblical Studies*.

April 10**The Prologue to Judges: The Political-Social and Religious Problems**

Judges 1:1–3:6

Daniel Block: 2 Prefaces, 20-73, 75-141

Dana Nolan Fewell, "Judges," *WBC* (67-68 only)Joseph R. Jeter, "The Failed Conquest of Canaan: Judges 1:1—2:5," *Preaching Judges* (21-30)Sanderson, excerpts from *Judges***Add:** _____*Recommended:*Danna Nolan Fewell, "Deconstructive Criticism: Achsah and the (E)razed City of Writing," in Yee, *Judges and Method* (119-142)

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

April 17**Othniel, Ehud, and Shamgar**

Judges 3:7-31

Block, 143-175

Joseph R. Jeter, "The Rise of the Judges: Judges 2:6—3:31," *Preaching Judges* (31-49)Sanderson, excerpts from *Judges***Add:** _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

April 24**Deborah, Barak, and Jael**

Judges 4–5

Block, 175-246

Fewell, *WBC* (68-70)

J. Cheryl Exum, "Feminist Criticism: Whose Interests Are Being Served?" (65-75 in Yee only)

Sanderson, excerpts from *Judges***Add:** _____*Recommended:*

Richard G. Bowman, "Narrative Criticism: Human Purpose in Conflict with Divine Presence" (17-42 in Yee)

Joseph R. Jeter, "Deborah, Barak, and Jael: Judges 4–5" (51-70)

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

May 1

Gideon and Abimelech

Judges 6–9

Block, 247-336

Jeter, “Gideon: Judges 6–8” and “Abimelech, Disloyalty, and Retribution: Judges 9” (71-86)

Sanderson, excerpts from *Judges*

Add: _____

Recommended:

Naomi Steinberg, “Social Scientific Criticism: Judges 9 and Issues of Kinship,” in Yee (45-63)

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

May 8

Tolah, Jair, Jephthah, Ibzan, Elon, and Abdon

Judges 10–12 *The first time, read these three chapters in order at one sitting. Then you will need to study the five short reports as an interrupted unit, and later still Jephthah’s story as a unit. But your first reading will emphasize the flow of the story as a whole.*

Block, 336-391

Fewell, *WBC* (70-72)

Exum (75-78 in Yee)

Jeter, “Jephthah and His Daughter: Judges 10:6—12:7” (87-100)

Sanderson, excerpts from *Judges*

Add: _____

Recommended:

David Jobling, “Structuralist Criticism: The Text’s World of Meaning,” 91-116 in Yee

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

May 15**Samson**

Judges 13–16

Block, 391-472

Fewell, *WBC* (72-74)

Exum, 78-83

Jeter, “Samson: Judges 13–16” (101-122)

Sanderson, excerpts from *Judges***Add:** _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

May 22**The Epilogue, Part 1: Micah, a Levite, and the Tribe of Dan**

Judges 17–18

Block, 473-515

Fewell, *WBC* (74)

Exum, 78-83

Jeter, “Micah and the Danites: Judges 17–18” (123-130)

Sanderson, excerpts from *Judges***Add:** _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

May 29**Memorial Day No Class!****June 5****The Epilogue, Part 2: A Levite, His *pileges*, and the Tribe of Benjamin**

Judges 19–21

Fewell

Exum, 83-88

Jeter, “The Levite’s Wife — Not Every Story Has a Happy Ending: Judges 19–21” and “Conclusion” (131-144)

Sanderson, excerpts from *Judges***Add:** _____**Recommended:** Review the last section in Bowman, “Narrative Criticism” (39-42 in Yee)

Gale A. Yee, “Ideological Criticism: Judges 17–21 and the Dismembered Body” (146-167 in Yee)

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____

Student: _____ Text for Paper: _____