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Portland Campus (@ EMO)
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Winter 2012
Jan 7, 21, 28, Feb 11, 25

STMM 526: HEBREW SCRIPTURES

ANTICIPATED LEARNING OUTCOMES

It is expected that participants in this course will:

- demonstrate familiarity with the literature of the Old Testament/Hebrew Bible.
- gain a rudimentary understanding of issues related to the texts and translations of the Bible
- develop a sense for the time line for the history of ancient Israel and of its literature and become aware of the problems and issues in establishing both.
- practice some initial approaches to interpreting biblical texts critically and ethically
- demonstrate an awareness of the significance of the historical and cultural contexts of the readers of biblical texts and of the importance of engaging voices from different contexts
- demonstrate an ability to articulate the contexts of the biblical writers and explain the dynamic nature of the emerging traditions
- appreciate the multiple (and sometimes conflicting) traditions and voices that can be heard within the Bible and explore ways in which one might constructively engage those voices
- examine some of the issues involved in engaging biblical texts in public contexts
- become aware of some of the reference sources available for biblical studies, both in print and on-line

BIBLE VERSIONS

A good, modern version (not a paraphrase) of the Bible should be used for this class, e.g. NRSV, NASV, NJB, JPS TANAKH translation. (If you are able to read biblical Hebrew, that will enhance your work for this class.) In your work for this course, it is highly recommended that you compare two or three good translations. If you can work with a translation other than English, doing so may lead to fresh perspectives.

BOOKS

Required Text:

A good version of the Bible/TaNaK

Collins, John J. *Introduction to the Hebrew Bible, with CD*. Minneapolis: Fortress Press, 2004 (hereafter = Collins, *Introduction*)

Supplement Texts:

Bellis, Alice Ogden. *Helpmates, Harlots, and Heroes.* Second Edition, Louisville: Westminster John Knox Press, 2007. (= Bellis, *HHH*^{2})

Sugirtharajah, R.S., editor. *Voices from the Margin: Interpreting the Bible in the Third World*. Revised and Expanded Third Edition. Maryknoll, NY: Orbis Press, 2006. (= *Voices*^{3} *[2006]*)

EXPECTATIONS

1) Regular preparation for, attendance at, and participation in class sessions & activities.

2) Completion of three writing assignments.
   a) Critical Review Paper -- See Appendix B for guidelines.
      DUE: January 21

   b) Exegesis Paper (three steps) Guidelines will be in class
      (1) Select the text, with preliminary engagement (see instructions)
      DUE January 28
      (2) Submit initial draft
      DUE February 11
      (3) Final version
      DUE March 12

   c) Concluding in-class essay **Final class session (Feb 25)**
      An exercise that is designed to allow you to pull together your reflections on the material of this class

GRADING

1) *Determination of grades:*

PREPARATION FOR AND PARTICIPATION IN WEEKLY CLASS SESSIONS	15%
CRITICAL REVIEW PAPER	30%
EXEGESIS PAPER	40%
CONCLUDING IN-CLASS ESSAY	15%

2) *Considerations*:
   a) The grade will be reduced for work submitted with excessive grammatical & spelling errors and/or significant problems with composition.
   b) ANY papers submitted after the deadline (which is CLASS TIME on the due date) will receive a two-thirds (2/3) letter grade reduction, e.g. reduction from A- to B, from B+ to B-. The choice to submit a paper late is yours to make--not mine.

TENTATIVE CLASS SCHEDULE

[NOTE: The texts in **bold print** will be the focus texts for class discussion]

***PREPARATION FOR EACH WEEKEND*:**

The most important reading for this class is the assigned biblical texts. If you do not have time to read all of the suggested material for any given weekend, do read the biblical texts. I will give some guidelines for other readings when we are together. There is much to cover in this course, more than can be adequately done in one term. Don't panic. We'll work through this together.

WEEKEND #1 (Jan 7)

Jan 07 (Sat am)

a) *Introductory issues; Introduction to the course*

TaNaK = Torah, Nevi'im, Ketuvim

TaNaK, Hebrew Bible, First Testament, Old Testament

Collins, *Introduction*, 1-22

A sketch of the history of Israel and overview of the Ancient Near East

Collins, *Introduction*, 25-46

Experiences of "exile" as a conceptual context for our texts

b) *TORAH*: "When God began to create ...."

(Text and translation issues)

READ: Genesis 1:1 – 2:3

Collins, *Introduction*, 67-82

c) *TORAH*: "When God began to create ...."

READ: Genesis 1:1 – 9:29

Bellis, "The Story of Eve" in *HHH*[2]

See also: "The Gilgamesh Epic"

The text of Babylonian epic can be found on the web. You can simply do a search for "Gilgamesh Epic"--using care to assess whether it is a translation from a seemingly reliable source. It is also available from the resources on the CD that accompanies the textbook by John Collins. In the on-line resources for Chapter 1 (not counting the "Introduction"), you will find a link to www.itanakh.org. Click that link. On the screen will appear a list of resources/links. Under the heading "Texts" you will find "Mesopotamian Texts." Scroll down until you find "Gilgamesh Epic." Click the a link to a translation of the Akkadian text.

This text is also available in print form. Some examples:

James Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd edition with supplement (Princeton: Princeton University Press, 1969), 72-98, with additions in the "supplement," 503-507. (If you only have the 1st edition, you will have the main text only, without the supplement. [This is widely available in public, as well as academic, libraries.]

Alexander Heidel, *The Gilgamesh Epic and Old Testament Parallelss*, Second Edition (Chicago & London: The University of Chicago Press, 1949. [also widely available]

Stephanie Dalley, ed. and trans, with Introduction and Notes, *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others*, Oxford World's Classics (Oxford and New York: Oxford University Press, 1989), 39-135.

Jan 07 (Sat pm)

a) *TORAH*: Ancestral Stories: Abraham Cycle: Genesis 11:27 – 25:18
READ: Genesis 12:1 - 25:18, with focus on **18:1 - 19:38**
Collins, *Introduction*, 83-98
Bellis, "The Women of Genesis," in *HHH*[2].

b) *TORAH*: Ancestral Stories: Jacob Cycle: Genesis 25:19 – 36:43
READ: Genesis **27:1-46**; **32:1 - 33:20**
Collins, *Introduction*, 98-105 ("The Jacob Cycle")
Bellis, "The Women of Genesis" in *HHH*[2].

WEEKEND #2 (Jan 21)

Jan 21 (Sat am)
a) *TORAH*: *The Moses story*: Out of Egypt: Exodus 1:1 – 15:21
READ: Exodus 13:17 - 14:31; 15:1-21
Collins, *Introduction*, 107-120
Bellis, "The Women of Exodus and Numbers" in *HHH*[2].
Of the articles in "Part Three: Many Readings: Exodus," in *Voices*[3], read one article from each of these two groups:

Group A:
George V. Pixley (Nicaragua) and Clodovis Boff (Brazil)
An Asian Group Work [Asian Women]
Cheryl A. Kirk-Duggan (USA)

Group B:
Naim Stifan Ateek (Israel - Palestinian)
Robert Allen Warrior (USA - Native American)
Eleazer S. Fernandez (Philippines/USA)

See also: "Enuma Elish" a Babylonian creation story
The text of this creation account can be found on the web. You can simply do a search for "enuma elish"--using care to assess whether it is a translation from a seemingly reliable source. It is also available from the resources on the CD that accompanies the textbook by John Collins. In the on-line resources for Chapter 1 (not counting the "Introduction"), you will find a link to www.itanakh.org. Click that link. On the screen will appear a list of resources/links. Under the heading "Texts" you will find "Mesopotamian Texts." Scroll down until you find "Enuma Elish" Click the link for a translation of the Akkadian text.

This text is also available in print form. Some examples:
James Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd

edition with supplement (Princeton: Princeton University Press, 1969), 60-72, with additions in the "supplement," 501-503. (If you only have the 1st edition, you will have the main text only, without the supplement. [This is widely available in public, as well as academic, libraries.]

Alexander Heidel, *The Babylonian Genesis*, 2nd edition (Chicago & London: The University of Chicago Press, 1951. [also widely available]

Stephanie Dalley, ed. and trans, with Introduction and Notes, *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others*, a new translation by , Oxford World's Classics (Oxford and New York: Oxford University Press, 1989), 228-277 ("The Epic of Creation").

b) *TORAH: The Moses story*: The Wilderness Sojourn: Exodus 19:1 – 40:38:
Numbers 1:1 – 27:23

READ: Exodus 15:22 - 17:7: Exodus 25-31*; 35-40*; Leviticus
Exodus 19:1 - 24:18; 32 – 34
Numbers 11 - 12
Collins, *Introduction*, 47-65 and 121-137
Mukti Barton, "The Skin of Miriam Became White as Snow: The Bible, Western Feminism and Colour Politics, 158-168, in *Voices*[3] *[2006]*.

<u>Jan 21 (Sat pm)</u>

a) *TORAH: Priestly legal traditions*

READ: Leviticus 16 - 20
Collins, *Introduction*, 139-157

b) *TORAH: The Book of Deuteronomy*

READ: Deuteronomy 1 - 4; 5 - 11; 12 - 15; 31 - 34
Collins, *Introduction*, 159-179

c) NEVI'IM: *The Books of Joshua and Judges*

READ: Joshua 2; 7 - 9; Judges 4 - 5; 11:1-40; 13:1 - 16:31
Collins, *Introduction*, 183-215
Bellis, "The Women of Joshua andJudges," in *HHH*..[2]
Elsa Tamez, The Bible and Five Hundred Years of Conquest, 13ff, in *Voices*[3].

WEEKEND #3 (Jan 28)

Jan 28 (Sat am)

a) *NEVI'IM: The Books of Samuel and Kings*

READ: 1 Samuel 1:1 - 2:36; 4:1 - 7:2: 8 - 12; 2 Samuel 1 - 8
see also: Psalms 82; 96; 97; 98; 99
Collins, *Introduction*, 217-236
2 Samuel 11 - 13; 1 Kings 1 - 8
see also: Psalms 2; 72
Psalms 46; 48
Psalms 24; 132
Collins, *Introduction*, 236-253
Bellis, "The Women of 1 and 2 Samuel," in *HHH*^{2}.

1 Kings 12; 2 Kings 2 - 8
Collins, *Introduction*, 254-279
Bellis, "The Women of 1 and 2 Kings," in *HHH*^{2}.

b) *KETHUVIM: Wisdom traditions*

READ: Proverbs 10:1 - 11:31
Collins, *Introduction*, 487-495

Jan 28 (Sat pm)

a) NEVI'IM: Later Prophets

READ: Amos 7:1 - 9:7
Hosea 5:5 - 7:16
Isaiah 6:1 - 7:17; 10:33 - 11:6
Collins, *Introduction*, 283-329

Jeremiah 2 - 6; 7:1 - 9:26; 18:1-12
Collins, *Introduction*, 331-352.
Bellis, "The Women of the Prophets" in *HHH*^{2}.

WEEKEND #4 (Feb 11)

Feb 11 (Sat am)

a) *NEVI'IM*

READ: Jeremiah 27 - 29; 31 - 32;
(Psalm 137)
Ezekiel 1:1 - 3:15; 18; 37
Isaiah 43:14 - 44:5; 51:4-16;
Isaiah 42:1-4; 49:1-6; 50:4-11; 52:13 - 53:12
Collins, *Introduction*, 353-377, 379-400

b) *KETHUVIM: The Psalms and poetic analysis*

READ: Psalms 8; 19; 104
Psalms 1 24; 129; 30; 107; 116
Psalms 113; 33; 103; 147; 150
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Psalms 13; 22; 77
Psalms 80; 74; 44
Psalms 73; 24; 131; 9-10; 139
Collins, *Introduction*, 461-480

Feb 11 (pm)

a) *KETHUVIM: The Book of Job*

READ: Job 1:1 - 2:13; 3:1 - 7:21; 11:1 - 14:22; 29:1 - 31:40;
38:1 - 42:6: 42:7-17
Collins, *Introduction*, 505-517
Bellis, "Job's Wife," in *HHH*[2].
Sarojini Nadar, "'*Barak* God and Die!': Women, HIV, and a Theology of Suffering, 189-203, in *Voices*[3] *[2006]*.
Samuel Rayan, S.J., "Wrestling in the Night," 407-428, in *Voices*[3] *[2006]*.

WEEKEND #5 (Feb 25)

Feb 25 (Sat am)

a) *KETHUVIM: Historical Traditions*

READ: Ezra 1; 3 - 10; Nehemiah 1 - 2; 4 - 5; 8; Haggai 1 - 2
Collins, *Introduction*, 427-443, 445-460

b) *KETHUVIM: Torah Piety*

READ: Psalms 1; 19; 148

c) *KETHUVIM: The Scrolls*

READ: Song of Songs
Collins, *Introduction*, 480-486
Bellis, "The Song of Songs," in *HHH*[2].

Ecclesiastes (Qoheleth)
Collins, *Introduction*, 518-527
Seree Lorgunpai, "The Book of Ecclesiastes and Thai Buddhism," 347-354, in *Voices*[3] *[2006]*.

d) *KETHUVIM: Wisdom traditions*

READ: Proverbs 1 - 9; Sirach 24; 51; Wisdom of Solomon 7 - 9; 10 - 12
Collins, *Introduction*, 495-504
Bellis, "Proverbs," in *HHH*[2].

Feb 25 (Sat pm)

a) *KETHUVIM: The Scrolls*

READ: Esther (see also the Book of Ruth)
Collins, *Introduction*, 529-43
Bellis, "Subversive Women in Subversive Books," in *HHH*[2].

b) *KETHUVIM: Late prophetic and apocalyptic theologies of resistance*

READ: Daniel 1 - 12, (1-2 Maccabees)
Collins, *Introduction*, 553-580

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Appendix A: SOME HINTS FOR DOCUMENTING PAPERS

In the text of a paper (or exam):

a) the title of an article is placed in quotations marks
b) the title of a book is <u>underlined</u> or *italicized*
c) foreign words are <u>underlined</u> or *italicized*

In a footnote/endnote or bibliography, full data should be provided. This will include: the author of the book or article; the title of the book or article; the title of the journal or book in which an article is found; the editor of that book of essays/articles; for books, publication information (the publication location, the publisher, and date of publication); for journal articles, the name of the journal, volume number and date; the page numbers of the article (and volume number for multi-volume works).

In a footnote/endnote, when citing or referring to a specific text, the <u>exact page number(s)</u> must be given.

PLEASE NOTE: When quoting from an author, quote exactly -- and place the material in quotation marks. When describing in your own words an idea that you have taken from or that is supported by another author, indicate this by a footnote/endnote. Do not put this in quotations. BE CAREFUL: Making minor changes to a text (i.e., writing a close paraphrase of the words of another author) do NOT make the words your own. Avoid using close paraphrases. Either quote the text exactly or (better) express the ideas in your own words. Avoid using a string of direct quotations. NOTE: Quoting another author does not "prove" your point or "prove" that a particular interpretation of a biblical text is "correct."

RE: COMMENTARIES --

ALWAYS cite the author of the commentary itself (the book or article), not simply the editor of the commentary series or the name of the commentary. Your reader wants to know who wrote the material you are citing.

<u>If the commentary is one of several (each by a different author) in a single volume</u> (examples of this would be any of the one volume commentaries or a series such as the *New Interpreter's Bible*, treat that commentary like an article in a book. (Example (of a bibliography format): Niditch, Susan. "Genesis." In *The Women's Bible Commentary*, eds. Carol A. Newsom and Sharon H. Ringe, 10-25. Louisville: Westminster/John Knox Press, 1992.

<u>If the commentary is a separate volume</u> (all written by the same author[s]), treat it like a book in a series. (The commentary series is the book series.) (Example: Fretheim, Terence E. <u>Exodus</u>. Interpretation: A Bible Commentary for Teaching and Preaching. Louisville: John Knox Press, 1991.

Appendix B: GUIDELINES FOR CRITICAL REVIEW ESSAY

LENGTH OF PAPER: not longer than 5 pages (double-spaced)
DUE DATE: Thursday, January 6, 2000

1. Select **two** of the articles (one from each of the groups listed in the assignments for January 21) from the articles in "Part Three: Many Readings: Exodus," in *Voices*[3]:

   Group A:
   George V. Pixley (Nicaragua) and Clodovis Boff (Brazil)
   An Asian Group Work [Asian Women]
   Cheryl A. Kirk-Duggan (USA)

   Group B:
   Naim Stifan Ateek (Israel - Palestinian)
   Robert Allen Warrior (USA - Native American)
   Eleazer S. Fernandez (Philippines/USA)

2. At the beginning of the essay indicate clearly the two articles selected.

3. Summarize CLEARLY AND SUCCINCTLY the **main thesis** of each of these articles and the **b flow of the argument** in the development and support of that thesis.

4. Reflect on these two articles in dialogue with each other. At what points are they similar? In what ways different? In what ways might each offer a challenge to the other?

5. Reflect on the impact of social location on the respective readings of the text.

6. How has the reading of these articles challenged your assumptions? What difference does this make in shaping your own reflections on and interpretation of the exodus/conquest story?

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Caution: Do not try to do a paragraph by paragraph "reporting" of the article--and inevitably run out of space and time. Do not get lost in the details--and inevitably omit something important. And do not simply paraphrase the article. A close paraphrase is not expressing the idea in "your own words. If you do quote the author (which you should do only if absolutely "necessary"), quote exactly as printed (and provide the page #). Once you have clearly identified the article, you need not "note" (footnote, endnote, in-text note) the article in subsequent citations. You may simply place the page number in parentheses within the text itself. You must, however, **give the page number**.

A good way to prepare to write the paper is to develop an outline of the argument. State for yourself the main idea or thesis. Then you can outline the flow of the argument. That outline, then,

will ***guide*** the development of the paper. (The outline is an aid--not the paper.)