

# INTRODUCTION TO BIBLICAL LITERATURE

Hebrew Studies 217/Jewish Studies 227/  
Religious Studies 227/Literature in Translation 227

email list: [littrans227-1-f14@lists.wisc.edu](mailto:littrans227-1-f14@lists.wisc.edu)

twitter hashtag: #uwbiblit14

UW-Madison  
Department of Classics  
Fall 2014

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## **Place and Time:**

Lecture meeting time: MW 2:30–3:45pm

Lecture meeting place: Plant Science 108

Section time and place as assigned.

Final exam date: December 18, 2013 (5:05 pm–7:05 pm)

## **Course Description:**

The Hebrew Bible comprises one of the foundational literary corpora of Western Civilization, regardless of whether we treat it in our personal lives devotionally as holy scripture or mundanely as “mere” literature. Its stories have exerted an immeasurable influence on our own modern literary genres; its bodies of legal material persist as a primary cultural background and a significant touchstone of our own legal system (with the commensurate disagreements as to *what role* they should play in our system); and its turns of phrase have been immortalized in countless allusions found in subsequent literature. The Hebrew Bible continues to make truth claims in religious communities; even if we are not members of these communities, it is worth our time to become familiar with the dominant strains of ethical thought permeating the biblical text. This course will probe the full corpus of the Hebrew Bible, introducing students to the historical context of the book’s development, the process of its formation, and the very human production of a text considered sacred by both Christians and Jews alike, and acknowledged worldwide as a literary masterpiece.

## **Catalogue Description:**

Introduction to the literature and literary history of the Hebrew Bible/Old Testament.

### **Student Achievement Goals:**

Students will:

1. demonstrate familiarity with the basic methodological approaches to and problems with the text of the Hebrew Bible as a literary corpus, historical artifact, product of a long process of composition, and a text considered authoritative by two of the world's major religious traditions.
2. develop a deeper understanding of the multitude of philosophical and theological positions taken by the authors of the biblical text, and exhibit a more self-critical understanding of their own personal approach to the biblical text.
3. hone their close reading skills so as to be able to read a literary text with deeper attention to detail and sharper interpretive instincts, as well as increase their ability to articulate their observations.

### **Course Requirements:**

As part of the work contributing to their successful completion of this class, students *must* (a) read the assigned readings *before* attending class (completion of the readings will provide a solid background for the lectures); (b) attend both lectures and discussion sections diligently, so as to integrate the readings with the lectures; (c) take three examinations asking them to analyze, synthesize, and interpret the biblical texts and secondary readings (no postponements of the exam without extreme extenuating circumstances; *the second and third exams will be cumulative only from the material handled since the previous exam*); (d) submit a paper providing a close reading of a passage from the Hebrew Bible (further instructions will be communicated by the TA's; tardiness will be reflected in an automatically lowered grade).

#### **The grade will be calculated with the following values:**

1. 10% — Course Participation (see section on **Participation** below)
2. 5% — Critical reflection papers (2.5% each, except in cases of late adding; see Sept. 3 and Dec. 10 assignments)
3. 20% — Exegetical Paper (due in 5 components, over the course of the section; see **Schedule** below)
2. 20% — Exam #1
3. 20% — Exam #2
4. 25% — Exam #3

#### **Grading Scale:**

100–92%	A
91.99–89	AB
88.99–82	B
81.99–79	BC
78.99–70	C
69.99–60	D
59.99–	F

*Please Note: There will be no curve in this course. If anybody asks me whether there will be a curve, I will tell them to "Look in the Syllabus".*

**Please contact me early in the semester if you are registered for honors credit.**

## Additional Policies:

### **Policy on Diversity of Thought:**

We all come to this course with different presuppositions and different opinions on the sanctity or profanity of the biblical text. I encourage disagreement and debate within the context of discussion sections, but I ask that you disagree with one another in a respectful manner. I disagree with many of my colleagues on a regular basis—and then we go out for dinner together and argue some more. Diversity of opinion is **not** tantamount to disrespect. However, precisely *because* of the diversity of opinions represented in this class, we must seek a common ground from which to discuss the Bible; that common ground is found in our *humanity*, and it is for this reason that we will discuss the Bible primarily as a *human-produced text*. That assertion does not preclude the possibility that it is also a *divinely-produced text*; but it does circumscribe the evidentiary basis upon which we will base our arguments. Our arguments must be based on ***what is in the text, or what we can know through reasoned scientific approaches*** (e.g., archaeology, epigraphy, historical reconstruction, etc.).

### **Policy on Participation:**

This is YOUR education. PARTICIPATE! (It's also your job—at least one of them—so please treat it the way you would treat any other job: seriously).

*Students are expected to:*

- Arrive to class and section on time.
- Complete the readings and assignments *before* class. **Late Work will be deducted at the rate of 50% per day late.**
- Consider the suggested study/discussion questions distributed over Learn@UW (discussion board) *before* lecture classes.
- **More than 1 hour before section, post at least two written questions or one question and one response** about the lecture materials and the readings to the discussion board on Learn@UW. In addition, each student will be expected to read aloud and actively answer questions over the course of the semester. While there is always some variation between those who are more reserved and those who are more outgoing, *we will do our best to get everyone involved to the degree with which they are comfortable doing so.*
- Complete assignments for section in a timely manner (mark-ups, etc.).
- **Not pack up until after the professor has finished talking. Seriously. Just don't do it.**

### **Policy on Absences:**

- We will be taking attendance by visual inspection in lectures.
- **A HELPFUL HINT:** Make sure your TA can see you and recognize you. Please do not come dressed to class like the Unabomber and expect to be recognized. There is a reason he wore a hooded sweatshirt and sunglasses. (You are welcome to wear a hoodie, just please do so without the hood up. Also, kindly remove obscuring ball caps, ski goggles, and hockey masks before entering the classroom...).
- **JUSTIFIABLE ABSENCES** (events such as military training exercises, funerals, weddings, religious holidays not provided for by the syllabus in accordance with the University's academic calendar, and other special occasions subject to the approval of the instructor) must be excused by the professor or the section leader prior to their occurrence. If these absences occur on exam days, exams will be made up on the **first day** the student is back from the absence. **NO EXCEPTIONS.** Other absences (“I don't feel like coming in today”, “I really needed that day off after my mongo trip to Barbados over the week-end,” and other such nincompoperly) will not be accepted.

**Policy on Contesting Grades:**

We will do our best to grade your work fairly, honestly, and clearly. Nonetheless, we recognize that occasionally there will (valid) differences of opinion concerning an appropriate grade. We ask that you follow the following procedure to contest a grade:

- *WAIT* 24 hours from the time it was handed back. The grade's not going anywhere, and you need to take some time to internalize why you received the grade you did.
- *TYPE* up the reason you believe the grade does not accurately reflect your performance in the class, and bring a hard-copy of this document, along with the original work itself to the section leader during office hours (or by appointment). Be prepared for a discussion; grades may be raised, sustained, or lowered.

**Policy on Academic Dishonesty:**

Plagiarism or cheating will not be tolerated. You will find the University's statement on Academic Dishonesty here: <http://students.wisc.edu/doso/acadintegritty.html>  
Please familiarize yourself with definitions of plagiarism; any instances will receive a failing grade (0) on the assignment, and will be reported to the Dean of Student Life.

**Policy on E-mail:**

I have set up an e-mail list for this class, which I will use to disseminate announcements. Students are welcome to post questions or comments for discussion outside of class, provided that appropriate courtesy is shown and the conversation does not move beyond what is *relevant to the course*. Posts are sent to students' wisc.edu account, and it is the student's responsibility to have email forwarded to any alternate addresses they might use.

**Policy on Electronics in Class:**

Unlike many of my peers, I am not experiencing the form of hysteria that holds that electronics are inherently distracting in class. Studies *do* suggest, however, that even when students are fully engaged, they do not learn as well when a screen intervenes between them and their instructor. I *humbly suggest*, therefore, that you use electronics sparingly during lecture class—note taking is fine, as are other class-pertinent activities. Please do not buy the latest pair of boots or download that new Jay-Z album in class. The T.A.'s may have specific requests that they make of you in regard to electronics in the classroom.

**Policy on Special Requests:**

The Professor does not conduct business concerning special exemptions/assignments, etc. over e-mail, via Twitter, on Facebook, via text message, over the phone, or even via carrier pigeon (as impressive as that feat might be). In order to make any special requests, students must speak with the professor face-to-face, either before or after class, or at a pre-arranged time (it is completely permissible to arrange the meeting through one of the media listed above).

## Textbooks:

### Required:

- John J. Collins, *A Short Introduction to the Hebrew Bible* (Minneapolis: Fortress Press, 2007).
- The New Revised Standard Version of the Bible—this translation is available in a variety of formats, including hardcover, paperback, and now widely available online as well. I have asked that a particular edition be held in bookstores as “recommended” (*The New Oxford Annotated Bible with the Apocrypha*, 3rd. ed. [Oxford: Oxford University Press]), but it is unnecessary for students to purchase this particular edition if they already own or have access to another edition of *the NRSV translation*. (Because we cannot get bogged down in questions of why one student’s Bible translates a verse one way, while another’s takes a different approach, this version will be the standard for our class. Its chief advantage is that it taps the best scholarship regarding both what the “original” Hebrew text was and how that text can best be translated into English.)
- Access to Learn@UW

## Course Schedule:

**The following abbreviations are used below: *SIHB* = *A Short Introduction to the Hebrew Bible*; *BT* = *Biblical Text*;** passages are cited by indicating the book, followed by the chapter and verse(s), separated by a colon. (For example, “Genesis 1:12–27” designates Genesis chapter one, verses 12 through 27. “Genesis 1–3” designates chapters one through three of Genesis.) Verses are separated by commas (“Genesis 1:12, 16” = Genesis chapter one, verses 12 and 16), while chapters and parts of chapters are separated by semicolons (“Genesis 1:12–16; 2:1–3” = Genesis chapter one, verses 12 through 16, and chapter 2, verses 1 through 3)

### W Sep. 3

Introduction to the Hebrew Bible (Jewish *Tanak* / Christian Old Testament)

#### Readings:

- Collins, *SIHB*, 1–8 (These pages will serve as the background for the day’s lecture; please read them as review before class on Sep. 5)

#### Assignments (to be handed in on Sept. 8):

- Write a self-critical paper (1 page, double-spaced) briefly explaining your view of the Bible. These can be written from the standpoint of your religious tradition, if you wish, or from a secular (i.e., non-religious) position. Consider answering a few of the following questions: What does the Bible mean to you? What is it about? Who wrote it? Why was it written? What role does it play in your life today (e.g., as a normative religious document, or as a major piece of world literature)? What role *should* it have in the life of the average American citizen? What do you anticipate (expect or even fear) this class will do to your thinking on these issues? ***There is no right or wrong answer to any of these questions; they are yours alone. I will not be grading these on the basis of content—you will be assigned a grade merely for completion (full credit for satisfactory completion). Here’s the catch—I’m going to keep them until the final week of class. At that point, you’ll be asked to write a final statement asking you to reflect on your answers and in what ways your view of the Bible has or has not changed. Please make sure to write your name on the assignment.***

### **M Sep. 8**

Israelite History, Biblical Chronology, Ancient Historiography, and Modern Historicism

#### **Readings:**

- Collins, *SIHB*, 8–14

#### **Assignments (in addition to the reflection paper):**

- Print out the timeline, found in the course website (Learn@UW), and begin filling in major events in the history of Israel and Judah using the information in the readings. We will continue using these sheets in class, so please bring them to class as well.

### **W Sep. 10**

The literary environment of the Bible

#### **Readings:**

- Collins, *SIHB*, 15–27.
- S. Dalley, *Myths from Mesopotamia* (Oxford: OUP, 1989):
  - Atrahasis, Tablet I, columns i–iv (pp. 8–15, ending with “The great Annunaki who assigns the fates.”)
  - Gilgamesh, Standard Version, Tablet I, column iv (pp. 55–56)
  - Gilgamesh, Old Babylonian Version, Tablet X, column iii (p. 150)
- M. Coogan, *Stories from Ancient Canaan* (Louisville: Westminster, 1978):
  - Baal I (pp. 86–89).

#### **Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

### **\*\*\*WEEK 3 COMPONENT (handed in during section meeting of the week of Sept. 15):\*\*\***

#### **Initial Reading:**

Choose one of the following texts:

- Numbers 25:1-9
- 2 Kings 13:14-21
- Isaiah 45:1-7
- Psalm 98
- Ecclesiastes 7:1-6

Write a short (one-page) description of your biblical passage. Make sure to note down any features that immediately catch your attention, and *ask questions that you want to know the answers to*.

### **M Sep. 15**

The Pentateuch (/Torah), part 1: “Who Wrote the Bible?”

#### **Readings:**

- Collins, *SIHB*, 28–35 (This subject is a complex one, and potentially somewhat disconcerting to a number of students. Do not worry too much about the details of the textual source-division; focus primarily on what scholars have said about their reasons for dividing these sources.)

#### **Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

### **W Sep. 17**

The Pentateuch (/Torah), part 2: The Primeval History

#### **Readings:**

- Collins, *SIHB*, 36–43
- BT: *read* Genesis 1:1-3:24; 6:11-8:12

#### **Assignments:**

- See the course website for this session's discussion questions, which we will use to orient our questions for today.

### **M Sep. 22**

The Pentateuch (/Torah), part 3: The Patriarchs

#### **Readings:**

- Collins, *SIHB*, 44–54
- BT: *read* Genesis 12:1–20; 16:1–18:33; 21:1–22:19

#### **Assignments:**

- See the course website for this session's discussion questions, which we will use to orient our questions for today.

### **W Sep. 24**

The Pentateuch (/Torah), part 4: The Exodus from Egypt and the Revelation at Sinai

#### **Readings:**

- Collins, *SIHB*, 55–63, 64–73
- BT: *read* Exodus 1:1–3:22; 13:1–15:21; 19:1–20:21; 40:1–38

#### **Assignments:**

- See the course website for this session's discussion questions, which we will use to orient our questions for today.

### **M Sep. 29**

The Pentateuch (/Torah), part 6: The Priestly Theology

#### **Readings:**

- Collins, *SIHB*, 74–83
- BT: *read* Leviticus 8:1–11:47; 16:1–34; Numbers 13:1–14:45

#### **Assignments:**

- See the course website for this session's discussion questions, which we will use to orient our questions for today.

### **W Oct. 1**

The Pentateuch (/Torah), part 7: Deuteronomy

#### **Readings:**

- Collins, *SIHB*, 84–93
- BT: *read* Deuteronomy 1:1-6:9; 30:1–20

#### **Assignments:**

- See the course website for this session's discussion questions, which we will use to orient our questions for today.

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**REVIEW SESSION: WE WILL SCHEDULE A REVIEW SESSION FOR TWO HOURS  
ON THE AFTERNOON/EVENING OF FRIDAY, OCTOBER 3**

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**M Oct. 6**

The Deuteronomistic History, part 1: Joshua and Judges

**Readings:**

- Collins, *SIHB*, 94–106, 108–115
- BT: *read* Joshua 5:1-6:27  
*read* Judges 4:1–23; 19:1–21:25

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**W Oct. 8**

**EXAM #1 (on material through Oct. 1)**

**\*\*\*WEEK 7 COMPONENT (handed in during section meeting of the week of Oct. 13):\*\*\***

**Mark-Up**

On a photocopy of your passage, mark some of the literary features you notice in your section. Include things like “narrator’s voice” (i.e., who is the narrator or the speaker? is the narrator/speaker omniscient or restricted?); use of metaphor or simile; repetitions of words, ideas, images, etc. Literary features will be discussed in class and in section before this, but *don’t be afraid to ask!*

**M Oct. 13**

The Deuteronomistic History, part 2: 1 & 2 Samuel

**Readings:**

- Collins, *SIHB*, 116–122, 123–130
- BT: *read* 1 Samuel 9:1–12:25  
*read* 1 Samuel 16:1–17:58  
*read* 2 Samuel 11:1–12:25

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**W Oct. 15**

The Deuteronomistic History, part 3: 1 & 2 Kings

**Readings:**

- Collins, *SIHB*, 131–139, 141–151
- BT: *read* 1 Kings 3:1–28  
*read* 2 Kings 17:1–18:37  
*read* 2 Kings 22:1–25:30

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**M Oct. 20**

Prophecy, part 1: Amos and Hosea

**Readings:**

- Collins, *SIHB*, 153–163
- BT: *skim* Hosea and Amos  
*read* Hosea 1:1–3:5; 11:1–12:14  
*read* Amos 2:6–5:27

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**W Oct. 22**

Prophecy, part 2: Isaiah, Micah, Nahum

**Readings:**

- Collins, *SIHB*, 164–172
- BT: *read* Isaiah 5:1–6:13  
*read* Micah 1:1–3:12  
*read* Nahum 1:1–15

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**M Oct. 27**

Prophecy, part 3: Zephaniah, Habakkuk, Jeremiah (with Lamentations)

**Readings:**

- Collins, *SIHB*, 174–184
- BT: *read* Zephaniah 1:1–18  
*read* Habakkuk 3:1–19  
*read* Jeremiah 1:1–19; 7:1–15; 26:1–31:40  
*read* Lamentations 1:1–22

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**W Oct. 29**

Prophecy, part 4: Ezekiel, Obadiah

**Readings:**

- Collins, *SIHB*, 185–196
- BT: *read* Ezekiel 1:1–4:17  
*read* Ezekiel 8:1–11:25; 18:1–32; 43:1–44:3  
*read* Obadiah 1–21 (these are verses, not chapters!)

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**\*\*\*WEEK 10 COMPONENT (handed in during section meeting of the week of Nov. 3):\*\*\***

**First Distributed Draft**

Write the first organized draft of your paper (*no less than 1700 words, with 2500 words as an upper ballpark figure*), and hand it in **in two formats: a hard copy and a .DOC file that you upload to Dropbox in Learn@UW**. Don't bother messing with the font. Or the margins. Don't write "very very very". We've seen it before. (Heck, I even tried getting away with it in college). Just answer your questions about the passage, and you'll be able to make this limit in no time. It doesn't have to be perfect, but it should be a cogent discussion of your passage, seeking to present your thoughts on a few of the questions you identified above. Observe and interpret the literary tools employed by the biblical writer, and try to organize the writer's thoughts into a coherent statement. The paper should have an introduction, and argument, and a conclusion. If you need help structuring a paper, please contact the **Writing Center** (<http://www.writing.wisc.edu/>); they are here to help you.

N.B.: If you have quoted from a source or gained information from a source, **you must cite that source in a footnote** (see the *Chicago Manual of Style* for how to cite pretty much anything, from a newspaper to the internet; see the policy on **Academic Honesty** above).

**M Nov. 3**

Prophecy, part 5: Additions to Isaiah

**Readings:**

- Collins, *SIHB*, 197–208
- BT: *read* Isaiah 40:1–45:25; 56:1–8; 65:17–66:24  
*read* Isaiah 27:1–13

**Assignments:**

- See the course website for this session's discussion questions, which we will use to orient our questions for today.

**W Nov. 5**

Prophecy, part 6: Haggai, Zechariah, Malachi, Joel

**Readings:**

- Collins, *SIHB*, 209–219
- BT: *read* Haggai 1:1–2:23  
*read* Zechariah 3:1–4:14  
*read* Malachi 3:1–4:6  
*read* Joel 1:1–20

**Assignments:**

- See the course website for this session's discussion questions, which we will use to orient our questions for today.

**M Nov. 10**

The Writings, part 1: 1&2 Chronicles

**Readings:**

- Collins, *SIHB*, 229–235
- BT: *skim* 1–2 Chronicles, devoting special attention to 1 Chr 1–9: what is the purpose of such extensive genealogies, do you think? Is there a literary centerpiece—a guiding principle or central passage—to this whole complex?

*read* 2 Chronicles 33:1–20; go back and compare this passage to the report on Manasseh’s reign in 2 Kings 21:1–18. How do the two presentations differ?

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

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**REVIEW SESSION: WE WILL SCHEDULE A REVIEW SESSION FOR TWO HOURS ON THE AFTERNOON/EVENING OF MONDAY, NOVEMBER 10**

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**W Nov. 12**

**EXAM #2 (on material through Nov. 5)**

**\*\*\*WEEK 12 COMPONENT (handed in during section meeting of the week of Nov. 17):\*\*\***

**Peer Edit**

Provide careful, thorough and *critical* help with an anonymous paper assigned to you. Do not try to be deliberately mean to the paper you are assigned to read. But also, *DO NOT BE A SOFTY!* You don’t help the person by being nice; you help the person by pointing out where the argument could be better, where their spelling stinks, and where they need to think a bit more about the evidence they’re using.

**M Nov. 17**

The Writings, part 2: Ezra and Nehemiah

**Readings:**

- Collins, *SIHB*, 220–228
- BT: *read* Ezra 7:1–10:44  
*read* Nehemiah 4:1–9:38

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**W Nov. 19**

The Writings, part 3: The Psalms and the Song of Songs

**Readings:**

- Collins, *SIHB*, 236–246
- BT: *read* Psalms 1, 2, 6-8, 74, 82, 89, and 137  
*read* Song of Songs 1:1–5:16

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

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**M Nov. 24 — SOCIETY OF BIBLICAL LITERATURE (NO CLASS)**

**W Nov. 26 — TRAVEL DAY FOR THANKSGIVING (NO CLASS)**

*N.B.: In lieu of these two class periods, the professor will be leading three 2-hour review sessions before each midterm and the final exam. See schedule at the appropriate places.*

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**M Dec. 1**

The Writings, part 4: Proverbs, Job, and Qoheleth

**Readings:**

- Collins, *SIHB*, 248–255, 256–266
- BT: *read* Proverbs 1:1–2:22; 7:1–8:36  
*read* Job 1:1–2:13  
*read* Job 38:1–42:17  
*read* Qoheleth (=Ecclesiastes) 1:1–3:15; 12:9–14

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**W Dec. 3**

The Writings, part 5: the Diaspora Novellas

**Readings:**

- Collins, *SIHB*, 268–276
- BT: *read* Ruth 1:1–4:22  
*read* Jonah 1:1–4:11  
*read* Esther 5:1–9:19

**Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.

**\*\*\*WEEK 14 COMPONENT (handed in during section meeting of the week of Dec. 8):\*\*\***

**Final Paper**

Provide your paper in polished form to the section leader **in two formats: a hard copy and a .DOC file that you upload to Dropbox in Learn@UW**. Your analysis should move fluidly from an introduction telling the reader the main point of your paper, arguing that point through the body, and summarizing your perspective of the biblical passage’s meaning and importance in a concise, clearly-stated conclusion. You are expected to have revised and edited this paper since the time you received feedback from the peer reviewer in order to improve its analysis, content, grammar, spelling, and format. It is expected that paper quality will *improve* between the time of first submission and now. This is the culmination of the project; accordingly, it is worth more than the other four steps combined. The format should be: typed, double-spaced, one-inch margins, in a 12-point font that is not cheesy. (*No less than 170-2500 words*).

N.B.: If you have quoted from a source or gained information from a source, **you must cite that source in a footnote** (see the *Chicago Manual of Style* for how to cite pretty much anything, from a newspaper to the internet; see the policy on **Academic Honesty** above).

### **M Dec. 8**

The Writings, part 6: Daniel, 1-2 Maccabees, & Deutero-Canonical Wisdom Books and Additions to the Writings

#### **Readings:**

- Collins, *SIHB*, 278–292
- Collins, *SIHB*, 293–300,
- BT: *read* Daniel 1:1–3:30  
*read* 1 Maccabees 1:1–2:69
- BT: *read* Bel and the Dragon 1–40 (these are verses, not chapters!)  
*read* Ben Sira (=Sirach) 24:1–34  
*read* Wisdom of Solomon 6:1–8:21

#### **Assignments:**

- See the course website for this session’s discussion questions, which we will use to orient our questions for today.
- Make sure to be in class to receive your short critical reflections from the beginning of the semester. For the assignment that I want you to complete on the basis of this reflection, see Dec. 10.

### **W Dec. 10**

Concluding Reflections on Canonicity, Religious Traditions, and Scripture & Scripturalization of Texts

#### **Readings:**

- Collins, *SIHB*, 302–305
- John C. Lyden, “Whose Film Is It, Anyway? Canonicity and Authority in Star Wars Fandom,” *JAAR* 80 (2012): 775–786. **On Learn@UW.**

#### **Assignment (to be handed in on Dec. 10):**

- I will hand back your short critical reflections from the beginning of the semester on Dec. 8. Your assignment to be handed in on Dec. 10 is to write another self-critical paper (1 page, double-spaced) reflecting on ways that this class has changed, challenged, or confirmed your thinking about what the Bible is and its place in your culture, your society, and your life. What has changed over the course of the semester? What hasn’t? ***Again, there is no right or wrong answer here—only completion is mandatory. The goal of this assignment is simply to reflect critically on what you have learned in this course, and how it has affected you.***

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**REVIEW SESSION: WE WILL SCHEDULE A REVIEW SESSION FOR TWO HOURS ON THE AFTERNOON/EVENING OF TUESDAY, DECEMBER 16**

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**Th Dec. 18, 2013 (5:05 pm–7:05 pm)**

**EXAM #3**