

**Hebrew Scriptures**  
Syllabus  
Fall 2019  
REL 2210 / REL 3938 / JST 3930

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**Course Description**

This course offers an academic introduction to the Hebrew Bible, which will serve to provide an overall framework for the structure of the course. After preliminary classes introducing the course and defining the topic of study, the course will move through the Hebrew Bible in a roughly historical sequence largely oriented to the order of the prose books of the Hebrew Bible, with special topics and issues integrated into the course along the way, such as: gender and sexuality, historiography, ritual, sacred space, archaeology and material culture, scribalism, ethics, prophecy, Israelite religion, iconography and aniconism, (post)colonialism, apocalypticism, the Dead Sea Scrolls, canonization, race, and other topics. No prior background in the subject matter or study of the Hebrew Bible is required or presupposed.

The course's primary focus will be on the texts and contents of the Hebrew Bible, seeking to understand the biblical writings from a historical perspective. Attention will be given to such issues as ancient authorship, date and history of composition, social-historical setting, audience, literary shape, narrative techniques, major themes and ideas, religious perspective, political ideology, archaeology, epigraphic materials, iconographic evidence, comparative ancient Near Eastern data, etc.

Additionally, this course will treat the interpretive contexts that (have) shape(d) the modern study of the Hebrew Bible. Although the Hebrew Bible is an ancient collection of texts that stems from a world far removed from ours chronologically, geographically, and culturally, the Hebrew Bible continues to serve contemporary communities, particularly religious communities. Moreover, the modern academic study of the Hebrew Bible has its own distinctive intellectual history. Thus, any attempt to understand the biblical materials in their ancient social and historical settings also must take account of the modern social, historical, and cultural contexts in which the study of the Hebrew Bible has developed and continues to take place. This course therefore will explore the history, methods, theories, and discoveries of modern biblical scholarship, intersecting both traditional historical-critical approaches (e.g., source criticism, redaction criticism, textual criticism, tradition-historical criticism, form criticism, etc.) and contemporary hermeneutical and ideological criticisms (e.g., cultural criticism, feminist criticism, queer theory, postcolonial biblical interpretation, the Bible and race, etc.).

**Disclaimer:** Because the Hebrew Bible continues to play an important role in the religious and spiritual lives of many people today, some may initially find the academic study of the Bible — which, in theory and methodology, attempts to analyze the biblical writings as human cultural

artifacts from a position of religious neutrality — difficult in various ways. However, by approaching the biblical writings from a non-confessional standpoint, all persons — regardless of their personal religious commitments (or lack thereof) — may participate in the course on an equal footing. Moreover, a non-confessional, “critical” approach should not be confused with one that is inherently anti-religious. In adopting a critical stance toward the Bible, the term “critical” does not mean attempting to tear down the Bible or undermine faith-based commitment to the Bible; rather, “critical” refers to judicious analysis and rational argumentation using logic and publicly available evidence. In short, this course does not seek to advocate for or against religious faith in the Bible.

Additionally, while I explicitly welcome all to express their views during class discussions, any viewpoint that is expressed in class also may be questioned by the class. I strive to make the classroom a charitable and respectful environment where we as a class together look for the strongest points of every position or argument. However, part of respecting a position also means thinking through its possible weaknesses. Thus, one should not construe constructive criticism in negative terms as hostile or confrontational, but as a sign of deep care and respect.

### **Course Objectives**

In addition to acquiring a critical density of foundational knowledge regarding the Hebrew Bible and its contents, this course aims to develop intellectual and professional skills of broader application that transcend the particular study of the Hebrew Bible, such as:

- The intellectual skill of reading texts closely and thoughtfully
- Historical reasoning skills
- Analytical skills
- Problem-solving skills
- Reading and writing at an advanced level appropriate to a college or university setting
- The ability to participate in respectful and thoughtful public dialogue
- The ability to reflect self-critically about one’s own culture and historical situatedness
- The ability to empathize with others and to be sensitive to differing perspectives
- The capacity to work collaboratively
- The theoretical knowledge and vocabulary needed to critically question and examine other bodies of knowledge

### **Course Textbooks**

Berlin, Adele, and Marc Z. Brettler, eds. *The Jewish Study Bible*. 2d ed. Oxford: Oxford University Press, 2014.

Brettler, Marc Z. *How to Read the Jewish Bible*. Oxford: Oxford University Press, 2007.

I also will provide electronic copies or scans of any required articles or book chapters not found in the course textbooks on the course website (full bibliographical information will be provided in the syllabus). These articles and book chapters will be made available before the classes for

which they are assigned, and students are expected to prepare each reading in advance of class. The course website may be accessed through <http://elearning.ufl.edu>.

## Course Assignments and Grading

In order to achieve the goals listed in the Course Objectives section, students are to prepare for each class by thoughtfully reading and analyzing selections of biblical texts, as well as assigned secondary/scholarly literature. Students are expected to prepare biblical and secondary readings in advance of the class for which they are assigned. Besides lecture, a significant component of each class session includes student discussion based on the primary and secondary readings. Participation in class discussions is one crucial element of a student's grade.

(1) A **Preparation/Attendance/Participation grade** worth 20% of the final grade will be assigned based on each student's individual preparation, attendance, and personal participation in class. In assessing the Preparation/Attendance/Participation component of a student's overall grade, I will consider such factors as: class attendance and absences, preparation of assigned readings before the class for which they are assigned, tardiness, quantity and quality of participation in class discussion, and student focus and engagement (e.g., cell phones are not to be used in class, side discussions among students are not appropriate, frequently leaving and reentering the classroom should be avoided, etc.).

Attendance is mandatory and will be taken at the beginning of every class. If a student misses more than half the class, either because of arriving late or leaving early, the student will be counted as absent. I will automatically deduct three points per absence from the student's Preparation/Attendance/Participation grade, and one point for every time the student is tardy. If you expect to be absent from class for a pre-scheduled or University approved reason, please contact me beforehand as soon as possible. It is the student's responsibility to obtain notes or handouts from any classes s/he/they miss. For further information on UF's attendance policies, see: <https://catalog.ufl.edu/UGRD/academic-regulations/attendance-policies/>.

(2) This class will have two exams, one **Midterm Exam** and one **Final Exam**, each worth 25% of the final grade (i.e., 50% total). For both the Midterm Exam and the Final Exam, students will be asked to respond to any two essay questions from a choice of four or five possible essay questions. The exams will cover material from the primary readings, scholarly readings, and class lectures and discussions. One week before each exam, I will provide in class and online an extensive study guide with questions similar to the types of questions one should expect to find on the exams. Exams will cover material up to and including the last class before the exam.

The Midterm Exam will be taken in class on Friday, October 11, and the Final Exam will be taken during the Final Exam Period on Wednesday, December 11 from 7:30–9:30 a.m. I will provide free Blue Books to students for the Midterm and Final Exams. You are responsible for bringing your own pen or pencil and writing legibly.

Note: If you are taking this course as REL 3938 or JST 3930, the Midterm and Final Exams will each be worth 20% of the final grade (i.e., 40% total).

(3) Together, two **Quizzes** will comprise 30% of the final grade (i.e., each quiz is worth 15% of your final overall grade). Quizzes will consist of short answer, matching, true and false, and/or fill-in-the-blank questions. Quiz 1 will take place in class on Friday, September 13, and Quiz 2 will take place in class on Friday, November 8.

Note: If you are taking this course as REL 3938 or JST 3930, the Quizzes will comprise 20% of the final grade (i.e., each quiz will be worth 10% of your final overall grade).

(4) For those taking this course as REL 3938 or JST 3930, the **Final Paper** will be a six-page thesis-driven research paper that accounts for the final 20% of your grade. This research paper will focus on one specific issue or topic in the modern study of the Hebrew Bible not addressed in class readings and discussion (or, if addressed in class readings and discussion, your Final Paper must go significantly beyond the readings and class discussion for that particular topic).

The topic of the Final Paper will be of the student's choosing, but it must be cleared with me (see Final Paper Deadlines on p. 7 below). The topic must be sufficiently focused. You cannot write on a general category or broad area of study. For example, you may not write about "monotheism." However, you might write about the issue of monotheism in Second Isaiah. The Final Paper must have a focused base of primary/ancient evidence (textual, archaeological, epigraphic, iconographic, etc.), including some material from the Hebrew Bible, and it also must properly use — and appropriately cite — at least three vetted, peer-reviewed scholarly sources relevant to the issue at hand (internet sources do not count!). The Final Paper must offer a coherent, sustained argument regarding a specific approved topic, analyzing the relevant primary evidence, discussing the interpretive issues at stake, addressing the main controversies in the scholarly secondary literature, etc. Note: the Final Paper is not a summary of the scholarly literature and/or the primary sources. Do not simply summarize what the scholarly secondary sources have to say; rather, use the scholarly literature to advance your overall argument and analysis of the primary sources.

I will make myself available to help students find an appropriate topic of interest, and I also will help to answer questions regarding research strategies and the choosing of primary and secondary materials.

In assessing your Final Paper, I will consider such qualitative factors as: (1) demonstration of careful reading and observation of the primary evidence, noting small details and connecting them to larger questions raised by the project; (2) proposal of insightful conclusions supported both by specific evidence from the texts and analytical reasoning (remember to cite your evidence!); (3) accounting for all relevant evidence in your conclusions, i.e., that you leave no major gaps in evidence; (4) clarity of writing on both the macro and micro levels; and (5) the proper use and citation of at least three relevant scholarly sources.

The Final Paper is due at the beginning of the last day of class, Wednesday, December 4. If you have any problems meeting this deadline, please talk with me as soon as possible. Any paper turned in late will be lowered by a third of a grade for every day that it is late (e.g., a B+ paper will be downgraded to a B- if it is two days late).

Writing Guidelines: The Final Paper must be typed, double spaced in Times New Roman 12 point font. Final Papers may be submitted in hardcopy, printed on white paper with black ink and stapled or paper-clipped, or electronically via email as a Word document attachment. Handwritten papers are unacceptable. Margins are to be one inch. You must use page numbers. You do not need a front/title page (a title page will not count toward the total number of pages required for an assignment); simply put your name and the title of your paper at the top of the first page. Sources always are to be cited using a standard citation style (e.g., Chicago, Turabian, APA, MLA, etc.). Whatever citation style you choose, be consistent. Use quotation marks when quoting a source verbatim, whether ancient or modern. Avoid long citations of ancient texts or modern scholars. Do not make assertions that you cannot support without direct evidence. Aim for a polished writing style (idiomatic, yet semi-formal): avoid contractions, slang or informal expressions, run-on sentences, switching between past and present tenses in the same sentence, passive voice, common verbs (try to use more descriptive, precise verbs), and the pronouns “you,” “we,” and “us.” Write clearly and concisely. Avoid unnecessarily long, complex sentences with numerous subordinate clauses. Clear written expression is one goal of this course. Remember to proofread and use your word processor’s grammar and spellcheck!

#### Helpful Reference Works:

Turabian, Kate, et. al. *A Manual for Writers of Term Papers, Theses, and Dissertations*. 9th ed. Chicago: The University of Chicago Press, 2018.

#### How to Cite the Bible:

- Genesis 1:1 = Genesis, chapter 1, verse 1.
- Genesis 1–3 = Genesis, chapters 1 through 4.
- Genesis 1:1–11:32 = Genesis chapter 1, verse 1, through chapter 11, verse thirty-two.
- Genesis 1:1–2:4; 6:1–4 = Genesis chapter 1, verse 1, through chapter 2, verse 4; AND chapter 6, verse 1 through verse 4.

Additionally, scholars commonly abbreviate biblical books (e.g., Genesis = Gen; Isaiah = Isa; etc.). You can find a list of abbreviations in the front matter of the *Jewish Study Bible* (p. xix).

(5) **Bonus Point:** After assessing a student’s overall grade based on the Midterm and Final Exams, Quizzes, the Preparation/Attendance/Participation grade, and the Final Paper, I will add one point to each student’s final overall grade. For example, a REL 3938 or JST 3930 student who received an 80 on her/his/their Midterm Exam, an 85 on the combined quizzes, an 85 on the Final Exam, a 90 on the Final Paper, and a 95 for her/his/their Preparation/Attendance/Participation grade (for a total of 435 points) would earn a grade of 87 ( $435/5 = 87$ ). I will then add one extra point to the overall grade for a final grade of 88 ( $87 + 1$ ), a B+ (see the grading scale just below). There will be no curve in the class, and I will not add more than one point to each student’s final grade. Because of the addition of one point to each student’s final overall grade, grades will not be rounded up or down (e.g., if you get an  $88.9 + 1 = 89.9$ , you will receive a B+ in the course; your grade will not be rounded up to a 90, i.e., an A-).

REL 2210 Assignment Weight:

	<b>Assignment</b>	<b>Weight</b>
1.	Midterm Exam	25%
2.	Two Quizzes	30%
3.	Final Exam	25%
5.	Preparation/Attendance/Participation	20%

REL 3938 and JST 3930 Assignment Weight:

	<b>Assignment</b>	<b>Weight</b>
1.	Midterm Exam	20%
2.	Two Quizzes	20%
3.	Final Exam	20%
4.	Final Paper	20%
5.	Preparation/Attendance/Participation	20%

Grading Scale:

A	93–100	B+	87–89.9	C+	77–79.9	D+	67–69.9	F	0–59
A-	90–92.9	B	83–86.9	C	73–76.9	D	63–66.9		
		B-	80–82.9	C-	70–72.9	D-	60–62.9		

**Course Policies and Services**

Classroom Etiquette:

Active participation is expected and required for success in this course. Students are expected to pay attention and be respectful of others. Apart from laptops, which may be used for the sole purpose of taking notes (gaming or watching videos is not acceptable), please turn off all electronic devices, including cell phones. Texting during class is not permitted. Failure to adhere to classroom etiquette will negatively affect one's Preparation/Attendance/Participation grade.

Gender-Inclusive Language:

Students always are to use gender-inclusive and non-sexist language that respects and affirms the gender identities of all other participants in the course. Students may share their preferred names and pronouns, and these gender identities and gender expressions should be honored. For further considerations, please see: <http://www.gsws.pitt.edu/faculty/gender-inclusivenon-sexist-language-syllabi-statement>.

Academic Integrity:

All students are expected to fully abide by UF's Honor Code, which governs academic (dis)honesty. For further information on academic integrity at UF, including a select list of types

of academic dishonesty and potential sanctions against students found guilty of breaking the Honor Code, see: <https://sccr.dso.ufl.edu/policies/student-honor-code-student-conduct-code/>.

For help with citations and other matters pertaining to academic integrity, I encourage you to consult:

Lipson, Charles. *Doing Honest Work in College: How to Prepare Citations, Avoid Plagiarism, and Achieve Real Academic Success*. 3d ed. Chicago Guides to Academic Life. Chicago, IL — London: University of Chicago Press 2018.

#### Academic Accommodations:

UF offers support and reasonable accommodations for students who have a diagnosed disability through the Disability Resource Center (DRC). Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to the Instructor when requesting accommodation. I encourage you to contact me as soon as possible if you have a learning disability and are in need of help. I am happy to work with you, the Dean of Students Office, and the DRC to arrange for appropriate accommodations to assist you in achieving academic success.

For additional information, please see: <https://disability.ufl.edu/>.

#### UF's Writing Studio:

I especially encourage you to take advantage of UF's Writing Studio. For more information about UF's Writing Studio, located at 2215 Turlington Hall, or to book an appointment, please call (352) 846-1138 or visit <https://writing.ufl.edu/writing-studio/>.

### **Important Dates**

#### Graded Work:

1. Quiz 1: Friday, September 13.
2. Midterm Exam: Friday, October 11.
3. Quiz 2: Friday, November 8.
4. Final Paper: Wednesday, December 4.
5. Final Exam: Wednesday, December 11 from 7:30–9:30 a.m.

#### Final Paper Deadlines:

1. Final Paper topic approval deadline: Friday, October 25.
2. Final Paper sources and bibliography submission: Friday, November 8.
3. Final Paper thesis statement review: Friday, November 22.

Class Cancellations: The Center for Jewish Studies officially requests that all classes on days that are *yôm tôv* during the major Jewish holidays be canceled (see the Course Schedule below for specific dates). Additionally, classes will be canceled during the annual meeting of the Society of Biblical Literature (November 23–26).

## Course Schedule

### Unit 1 — The Torah/Pentateuch

#### Week 1

Wednesday, August 21: Introduction to the Course

- Brettler, *How to Read the Jewish Bible*, 7–12.

Following class: Become familiar with the contents and structure of the *Jewish Study Bible*. Skim its front and back matter, particularly Marc Brettler’s essay “The Canonization of the Bible” (pp. 2153–58), along with the timeline starting on p. 2222. Look over its maps in the back. As an exercise in learning to find biblical passages, locate the following biblical texts: Gen 1:1; Exod 15:11; Deut 32:8–9; Isa 6; Ps 74:12–17; Ps 82:1–6; Prov 22:17.

Friday, August 23: Creation and Source Criticism

- Brettler, *How to Read the Jewish Bible*, 29–36.
- Gen 1–2:4a; Gen 2:4b–3:22; Ps 74:12–17.

[Creation scene from the movie “Tree of Life” \(2011\)](#)

#### Week 2

Monday, August 26: Creation and Myth

- Brettler, *How to Read the Jewish Bible*, 37–47.
- Gen 1–2:4a; Gen 2:4b–3:22; Hab 3:8–15.

[“Creation” scene from the movie Noah \(2014\)](#)

Wednesday, August 28: The Flood(s) in the Bible and the Ancient Near East

- Michael D. Coogan, *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures* (New York, NY: Oxford University Press, 2006), 39–41.
- Gen 6–9.

[“Flood” scene from the movie Noah \(2014\)](#)

Friday, August 30: Israel’s Ancestors and Redaction Criticism

- Brettler, *How to Read the Jewish Bible*, 49–59.
- Gen 12; 15; 18:1–15; 22; 27; 32; 37; 49:29–50:26.

#### Week 3



Monday, September 2: Labor Day, No Class

Wednesday, September 4: The Bible and Feminist Criticism

- Danna Nolan Fewell, “Reading the Bible Ideologically: Feminist Criticism,” in *To Each Its Own Meaning: An Introduction to Biblical Criticism and Their Application* (ed. Steven L. McKenzie and Stephen R. Haynes; Louisville, KY: Westminster John Knox Press, 1999), 268–80.
- Gen 1:26–27; 2:4–3:22; Song of Songs.

Friday, September 6: The Exodus and History

- Coogan, *Old Testament*, 96–103.
- Exodus 14–15.

[Parting of the Sea scene in “The Prince of Egypt” \(1998\)](#)

#### Week 4

Monday, September 9: Law, Covenant, and Redaction Criticism (Decalogue)

- Brettler, *How to Read the Jewish Bible*, 61–72.
- Exod 18:1–20:21; 24:1–18; Deut 5.

[Moses presents the Ten Commandments scene in “The Ten Commandments” \(1954\)](#)

Wednesday, September 11: Law, Covenant, and Redaction Criticism (Covenant Code)

- Brettler, *How to Read the Jewish Bible*, 85–94.
- Exod 20:22–23:33.

Friday, September 13: Ritual and Ritual Theory

- Brettler, *How to Read the Jewish Bible*, 73–83.
- William K. Gilders, “Sacrifice in Ancient Israel,” <http://www.bibleodyssey.org/en/passages/related-articles/sacrifice-in-ancient-israel>.
- Lev 16:2–34; Isa 1:10–17; Mic 6:6–8.

**Quiz 1 in class.**

### Unit 2 — The Former Prophets

#### Week 5

Monday, September 16: The Bible and Queer Theory

- Laurel C. Schneider, “Queer Theory,” in *Handbook of Postmodern Biblical Interpretation* (ed. A. K. M. Adam; St. Louis, MO: Chalice Press, 2000), 206–12.
- Gen 19; Lev 18:22; 20:13.

Wednesday, September 18: Joshua, Archaeology, and Israel’s Appearance in History

- Lawrence E. Stager, “Forging an Identity: The Emergence of Ancient Israel,” in *The Oxford History of the Biblical World* (ed. Michael D. Coogan; New York, NY: Oxford University Press, 1998), 90–116, 124–29.
- Josh 6; 11:16–23; Judg 1.

#### [Indiana Jones and the Ark of the Covenant in “Raiders of the Lost Ark” \(1981\)](#)

Friday, September 20: The Book of Judges and Social-Scientific Criticism

- Brettler, *How to Read the Jewish Bible*, 112–15.
- Coogan, *Old Testament*, 211–26.
- Judg 2–9 (especially Judg 4–5); 13–16.

#### [“Samson” by Regina Spektor](#)

#### [Cecil B. DeMille’s “Samson and Delilah” \(1949\)](#)

### **Week 6**

Monday, September 23: The Books of Samuel as Literature

- Brettler, *How to Read the Jewish Bible*, 107–12.
- 1 Sam 8–10; 2 Sam 5–7; Pss 2; 89; 110.

Wednesday, September 25: Constructing Sacred Space: Tabernacle and Temple

- Coogan, *Old Testament*, 266–85.
- Exodus 25–30; 1 Kgs 5–9.

#### [God appears to Moses in “The Prince of Egypt” \(1998\)](#)

Friday, September 27: Israel and Judah in Tradition

- Brettler, *How to Read the Jewish Bible*, 117–23.
- 1 Kgs 12:1–24; 13–16; 2 Kgs 3; 8.

### **Week 7**

Monday, September 30: Rosh Hashanah, No Class

Wednesday, October 2: Israel and Judah in History

- K. A. D. Smelik (trans.), “The Inscription of King Mesha,” *COS II*: 137–38.
- Allan Millard (trans.), “The Tel Dan Stele,” *COS II*: 161–62.

Friday, October 4: Homecoming, No Class

### **Week 8**

Monday, October 7: Midterm Exam Review

- Bring your questions for the Midterm Exam!

Wednesday, October 9: Yom Kippur, No Class

Friday, October 11: Midterm Exam

**Midterm Exam in class.**

**Week 9**

Monday, October 14: Sukkot, No Class

Wednesday, October 16: Assyrian Imperialism and Biblical Historiography

- Brettler, *How to Read the Jewish Bible*, 124–27.
- Thomas Römer, *The Invention of God* (trans. Raymond Geuss; Cambridge, MA: Harvard University Press, 2015), 173–90.
- 2 Kgs 16; 18:13–19:37; Isa 7–8; 36–37.

Friday, October 18: The Bible, (Post)Colonialism, and Apocalypticism

- Stephen D. Moore, “Postcolonialism,” in *Handbook of Postmodern Biblical Interpretation* (ed. A. K. M. Adam; St. Louis, MO: Chalice Press, 2000), 182–88.
- M. W. Dube Shomanah, “Postcolonial Biblical Interpretations,” in *Methods of Biblical Interpretation: Excerpted from the Dictionary of Biblical Interpretation* (ed. Douglas A. Knight; Nashville, TN: Abingdon Press, 2004), 361–65.
- Dan 7; 12.

**Week 10**

Monday, October 21: Shemini Atzeret, No Class

**Unit 3 —The Latter Prophets**

Wednesday, October 23: Prophets and Prophecy in Israel and Judah

- Brettler, *How to Read the Jewish Bible*, 137–47.
- Num 23–24; 1 Kgs 17–19; 2 Kgs 2; 4; Jer 27; 36.

Friday, October 25: Biblical Prophet Books

- Brettler, *How to Read the Jewish Bible*, 149–60 and 161–70.
- Isa 1; 6; 7–8; Amos 1–2; 7.

**Final Paper topics must be approved by this date.**

**Week 11**

Monday, October 28: The Late Judahite Monarchy

- Brettler, *How to Read the Jewish Bible*, 129–36 and 173–83.
- 2 Kgs 18:1–12; 18:22–23:27; Jer 1; 7; 8:8–9; 2 Chr 29–31; 34–35:19.

Wednesday, October 30: Israelite Religion and Tradition-Historical Criticism

- Mark S. Smith, *The Memoirs of God: History, Memory, and the Experience of the Divine in Ancient Israel* (Minneapolis, MN: Fortress Press, 2004), 86–123.
- Exod 15:11; Deut 6:4; 32:8–9; Ps 82:1–6; Isa 44:6–8; 45:5, 14; 46:9.

Friday, November 1: The Bible, Iconography, and Aniconism

- Römer, *Invention of God*, 141–59 and 160–72.
- Exod 20:2–6; Deut 5:1–10.

#### Unit 4 — The Writings

#### Week 12

Monday, November 4: Exile and Return

- Brettler, *How to Read the Jewish Bible*, 185–97 and 199–208.
- Mordechai Cogan (trans.), “Cyrus Cylinder,” *COS II*: 314–16.
- Isa 40; Ps 137; Ezra 1; 6–7; Neh 1–2; 8–9.

Wednesday, November 6: Psalms and Form Criticism

- Brettler, *How to Read the Jewish Bible*, 219–29.
- Pss 1; 2; 3; 6; 15; 24; 26; 14//53; 51; 88; 89; 104; 118; 137; 138.

Friday, November 8: “Wisdom” Literature and Ancient Scribalism

- Brettler, *How to Read the Jewish Bible*, 231–41 and 243–55.
- Prov 1; 3; 6; 7; 10; 22:17–24:12; 31:10–29; Job 1–2; 16:6–17:16; 38; 40:1–14; 42:1–6; Eccl 1–3; 7–8; 10; 12.

[“There is a Season” by the Byrds](#)

**Quiz 2 in class.**

**Primary and secondary sources for the Final Paper must be submitted for vetting by this date.**

#### Week 13

Monday, November 11: Veterans Day, No Class

Wednesday, November 13: The Bible and Ethics

- Frank M. Yamada, “Ethics,” in *Handbook of Postmodern Biblical Interpretation* (ed. A. K. M. Adam; St. Louis, MO: Chalice Press, 2000), 76–84.
- Eryl W. Davies, *The Immoral Bible: Approaches to Biblical Ethics* (New York, NY: T. & T. Clark, 2010), 3–21.

Friday, November 15: (Re)Defining Identity

- Brettler, *How to Read the Jewish Bible*, 267–72.
- Joseph Blenkinsopp, *A History of Prophecy in Israel* (Louisville, KY: Westminster John Knox, 1996), 240–45.
- Jonah; Ruth; Esther.

#### Week 14

Monday, November 18: Race and the Bible

- Shawn Kelley, “Race,” in *Handbook of Postmodern Biblical Interpretation* (ed. A. K. M. Adam; St. Louis, MO: Chalice Press, 2000), 213–19.
- C. H. Felder, “Afrocentric Biblical Interpretation,” in *Methods of Biblical Interpretation: Excerpted from the Dictionary of Biblical Interpretation* (ed. Douglas A. Knight; Nashville, TN: Abingdon Press, 2004), 297–301.
- Gen 9:18–27; Ps 87:1–4.

## **Unit 5 — The Making of the Hebrew Bible**

Wednesday, November 20: The Dead Sea Scrolls and Textual Criticism

- Eugene Ulrich, “Dead Sea Scrolls,” *Eerdmans Dictionary of the Bible* (ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck; Grand Rapids, MI: Eerdmans, 2000), 326–29.
- Emanuel Tov, “Textual Criticism,” *Jewish Study Bible*, 2149–52.
- Deut 32:8–9.

Friday, November 22: Annual Meeting of the Society of Biblical Literature, No Class

**The thesis for your Final Paper must be submitted for review by this date.**

### **Week 15**

Monday, November 25: Annual Meeting of the Society of Biblical Literature, No Class

Wednesday, November 27: Thanksgiving/Fall Break, No Class

Friday, November 29: Thanksgiving/Fall Break, No Class

### **Week 16**

Monday, December 2: The Canonization of the Hebrew Bible

- Brettler, *How to Read the Jewish Bible*, 273–78.
- Marc Brettler, “The Canonization of the Bible,” *Jewish Study Bible*, 2072–77.

**Course Evaluations:** <https://evaluations.ufl.edu>.

Wednesday, December 4: Final Exam Review

- Bring your questions for the Final Exam!

**Final Paper due.**

Friday, December 6: No Class, Official University Reading Day

### **Week 17**

Wednesday, December 11: Final Exam

**Final Exam from 7:30–9:30 a.m.**