Description

Introduction to Biblical Literature promotes the close reading of ancient texts, first on their own terms and then in relation to how they have been interpreted over time (and may be interpreted today). As such, IBL teaches students to think critically about what a text is and how it functions for those who value it. Learning to read texts in context challenges students to question the assumptions they bring to the Bible and discover the Bible, its origins, and its significance over time. Meeting unfamiliar language, cultures, customs, mores, and ideas requires students to set aside what they think they know and to expect the unexpected.

Texts

The New Oxford Annotated Bible (Revised Standard Version)
Phyllis Trible, Texts of Terror: Literary-Feminist Readings of Biblical Narratives

Recommended

Learning goals
1. Define important biblical, exegetical, and theological terms.
2. Acquire and hone skills in the close reading of biblical and other ANE texts.
3. Think critically about the meaning and theologies of these texts.
4. Organize and articulate interpretations and opinions, orally and in writing.
Assessments
Attendance and participation: 20%
Three group projects: 5% each (15% total)
Two essays: 16% each (32% total)
Three exams: 11% each (33% total)

Participation
Phones are not permitted in class. A student who needs to use a laptop for note-taking must speak to the instructor at the beginning of the semester. Religious and athletic absences may be excused by providing a complete list in advance. If you suffer a prolonged illness, contact the Dean’s Office.

Academic Dishonesty
Plagiarism is the deliberate use of another’s ideas, work, or words without properly documenting and crediting the original source. Per university policy, any and all dishonesty will be reported to the Honor Council and always result in automatic failure of the course.

Academic Resource Center
The Academic Resource Center offers an array of academic support services, including study skills workshops, individual consultations, and tutoring in introductory courses. Dr. Jane Holahan, 202-687-9530. holahajf@georgetown.edu, academicsupport.georgetown.edu.

Disability Support Services
Disability Support Services provides accommodations for students with disabilities, based on documentation from a medical professional. Accommodations are provided on a case-by-case basis following review of this documentation and a meeting with either Dr. Holahan or Annie Riordan. A student with a documented disability must present the appropriate information to the instructor in advance to receive accommodations. academicsupport.georgetown.edu/disability
### Week 1: Genesis

**Recommended**
Coogan, 1-21 (cc. 1-2), 33-42 (c. 4), 111-14

**Mon, July 6**
Genesis 1:1–2:3; Psalms 74:12-23; 89:6-19; *Enûma Elish* 4

**Tues, July 7**
Genesis 2–4
Trible, “Eve and Adam: Genesis 2–3 Reread”

**Wed, July 8**
Genesis 6–21; *Gilgamesh* 11
Trible, 8-35 (c. 1)

**Thurs, July 9**
Genesis 22–34; 38
Susan Niditch, *Women’s Bible Commentary*, 21-24

### Week 2: Exodus, Joshua, and Judges

**Recommended**
Coogan, 43-73 (cc. 5-7), 114-16

**Mon, July 13**
Exodus 1–21; *Sargon Legend* 24-29

**Tues, July 14**
Joshua 1–7; Judges 3–5
Gutiérrez, “History Is One”; Warrior, “Canaanites, Cowboys, and Indians”

**Wed, July 15**
Judges 6–16; Trible, 92-116 (c. 4)
Susan Ackerman, “What If Judges Had Been Written by a Philistine?”

**Thurs, July 16**
Judges 19–21; Trible, 64-91 (c. 3); **Exam 1**

### Week 3: Samuel, Amos, Job, and Ruth

**Recommended**
Coogan, 22-32 (c. 3), 74-110 (cc. 8-10), 116-20, 121-24 (c. 12)

**Mon, July 20**
1 Samuel 1–21; 24; 31

**Tues, July 21**
2 Samuel 11–13
Hilary Lipka, “*David and Bathsheba: Affair or Rape?*”; Trible, 36-63 (c. 2)

**Wed, July 22**
Amos; Ruth
Trible, *God and the Rhetoric of Sexuality*, 166-99 (c. 6)

**Thurs, July 23**
Job 1–14; 38–42; **Group Project 1**
Amy Erickson, “Job’s Last Words (Job 42:6)”; **Essay 1**

### Week 4: Afterlife and Synoptic Gospels

**Recommended**
Johnson, 1-15 (cc. 1-2), 21-59 (cc. 4-6)

**Mon, July 27**
Daniel 12; 2 Maccabees 7; Enoch 21-32; 4 Ezra 7; Lk 16:19-31; Mark 1–7
Henning, “Views on the Afterlife in the Time of Jesus”; **Group Project 2**

**Tues, July 28**
Mark 8–16; Matthew 5–7; Luke 1–9

**Wed, July 29**
Luke 10–23; **Group Project 3**

**Thurs, July 30**
Jane Schaberg, “How Mary Magdalene Became a Whore”; **Exam 2**

### Week 5: Paul, James, John, and Revelation

**Recommended**
Johnson, 16-20 (c. 3), 60-83 (c. 7), 89-94, 95-125 (cc. 9-11)

**Mon, August 3**
Acts 1–15

**Tues, August 4**
Galatians 1–2; Romans 1–8; James 2

**Wed, August 5**
John 1–12; 2 Peter 3; Revelation 17–22
Adele Reinhartz, “A Nice Jewish Girl Reads the Gospel of John”

**Thurs, August 6**
**Exam 3**; Watch “Jerusalem” in class; **Essay 2**