This syllabus has been provided as a reference tool for students considering this course. It has been modified to follow Senate regulations. Current students enrolled in any undergraduate course must obtain the most recent syllabus from their course instructor or from their course website. This is not the latest version.

Western
Arts&Humanities

Department of English & Writing Studies

Literature of the Bible
English 2600G (001)
Winter 2014

Instructor: Stephen Adams

Date/Time: Monday 2:30pm-4:30pm
Wednesday 2:30pm-3:30pm

Location: University College 282 & 384

Prerequisites
At least 60% in 1.0 of English 1020E or 1022E or 1024E or 1035E or 1036E or both English 1027F/G and 1028F/G, or permission of the Department.

Antirequisite(s): English 2035E

Unless you have either the requisites for this course or written special permission from your Dean to enroll in it, you may be removed from this course and it will be deleted from your record. This decision may not be appealed. You will receive no adjustment to your fees in the event that you are dropped from a course for failing to have the necessary prerequisites.

Objectives:
The purpose of the course is to conduct a structured and informed reading of key portions from the Christian Bible according to modern Biblical scholarship in order to introduce its major narratives, and to the different ways the Bible has been read. It does not deal centrally with theology or religious doctrine, except insofar as religious ideas have shaped Judaeo-Christian cultures. It reads the Bible critically, not literally, though literalistic interpretations of the stories may be considered as they affect Western culture. *(Students who insist that the Bible must be read literally are encouraged to leave now. This is not a debate I will enter into.)* The course cannot attempt to deal specifically with works of literature, drama, film, painting, music, or commercial culture based on the Bible.

Course Materials
The specified text is *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, available in the Bookstore. Other editions or translations are allowed, but please let me see which you are principally using.

BIBLE BIBLIOGRAPHY
SOME SUGGESTIONS FOR FURTHER READING

THE CANONICAL CHRISTIAN BIBLE

Robert Alter & Frank Kermode, eds. *The Literary Guide to the Bible*. 1987.
Sacvan Bercovich. *Typology and Early American Literature*. 1972.
Adele Berlin. *Poetics and Interpretation of Biblical Narrative*. 1983.
Edward P. Blair. The Abingdon Bible Handbook. 1975.
Harold Bloom, ed. *The Bible: Modern Essays in Criticism*. 1987.

Benson Bobrick. *Wide as the Waters: The Story of the English Bible and the Revolution lt Inspired*. 2001.
Roland Boer, ed. *Marxist Criticism of the Bible*.
Marcus J. Borg. *Reading the Bible Again for the First Time*. 2001.
Athalya Brenner & Carole Fontaine, eds. *Feminist Companion to Reading the Bible*.1997
Ursula Brumm. *American Thought and Religious Typology*. 1970.
Christina BUchmann & Celina Spiegel, eds. *Out of the Garden: Women Writers on the Bible*. 1994.
Harry Emerson Fosdick. *A Guide to Understanding the Bible*. 1938.
Northrop Frye. The Great Code: *The Bible and Literature*. 1982.
-----. *Words with Power*.
René Girard. *The Scapegoat*. 1986.
K.R.R. Gros Louis, ed. *Literary Interpretations of Biblical Narratives*.
Gerald Hammond. *The Making of the English Bible*. 1941.
T.R. Henn. *The Bible as Literature*. 1970.
David Jasper. *Readings in the Canon of Scripture*. 1995.
David Jobling, Tina Pippin & Ronald Schleifer, eds. *The Postmodern Bible Reader*.
Gabriel Josipovici. *The Book of God: A Response to the Bible*. 1988.
0.8. Lewis. *Mere Christianity*. 1952
Alan Richardson, ed. *A Theological Word Book of the Bible*. 1950.
Herbert Schneidau. *Sacred Discontent: The Bible and Western Tradition*. 1976.
John Shelby Spong. *The Sins of Scripture*. 2005.
Phyllis Trible. *Texts of Terror: Literary-Feminist Readings of Biblical Narratives*. 1984

THE HEBREW SCRIPTURES

Robert Alter. *The Art of Biblical Narrative*. 1981.
---. *The Art of Biblical Poetry*. 1985.
---. *The World of Biblical Literature*. 1992.
Bernhard W. Anderson. *Understanding the Old Testament*. 1957; 5th ed, 2006.
Erich Auerbach. “Odysseus’ Scar," in *Mimesis*. 1953.
Roland Barthes. "The Struggle with the Angel: Textual Analysis of Genesis 32: 22-32." In *Image/Music/Text*. 1978.
E.J. Bickerman. *Four Strange Books of the Bible*. 1967.
Joseph Blenkinsopp. *A History of Prophecy in lsrael*. 1983.
Harold Bloom. *The Book of J*. 1990.
---. *Ruin and Sacred Truths*. 1991.
Athalya Brenner, ed. *A Feminist Companion to Genesis*. 1993.
John Bright. *A History of lsrael*. 1972.
Walter Brueggemann. *David’s Truth in Israel's Imagination and Memory*. 1985
---. *Genesis*.
D.J.A. Clines. *The Theme of the Pentateuch*. 1978.
David Damrosch. *The Narrative Covenant: Transformations of Genre in the Growth of Biblical Literature*. 1987.
Donald Davie, ed. *The Psalms in English*. 1996.
Harold Fisch. *Poetry with a Purpose: Biblical Poetics and Interpretation*. 1988.
Michael Fishban. *Biblical Interpretation of Ancient Israel*. 1985.
Sigmund Freud. *Moses and Monotheism*. 1937.
David M. Gunn. *The Fate of King Saul: An Interpretation of a Biblical Story*. 1980
---. *The Story of David: Genre and interpretation*. 1978. BS1325.2.G86
Geoffrey Hartmann & Sanford Burdick, eds. *Midrash and Literature*. 1986.
Abraham J. Heschel. *The Prophets*. 1962.

Dan Jacobson. *The Story of the Stories: The Chosen People and Its God*.
David Jobling. *The Sense of Biblical Narrative*. 1978.
Carl Jung. *Answer to Job*. BL51/J82
Soren Kierkegaard. *Fear and Trembling*. 1843.
James L. Kugel. *The Idea of Biblical Poetry: Parallelism and Its History*. 1983
CS. Lewis. *Reflections on Psalms*. 1958.
Amihai Mazar. *Archaeology of the Land of the Bible 10,000-586 B.C.E*.
Barry N. Olshen and Yael S. Feldman, eds. *Approaches to Teaching the Hebrew Bible as Literature in Translation*. 1989.
James B. Pritchard. *The Ancient Near East in Pictures Relating to the Old Testament*. 1965
Meir Sternberg. *The Poetics of Biblical Narrative*. 1985.
Gerhard von Rad. *The Message of the Prophets*. 1962.
David Rosenberg, ed. *Genesis, as it is Written: Contemporary Writers on our First Stories*. 1996.
Amos N. Wilder. *The Bible and the literary critic*. 1991.
James G. Williams. *Those Who Ponder Proverbs: Aphoristic Thinking and Biblical Literature*. 1981.
Jan Wojcik & R.-J. Frontaine, eds. *The David Myth in Western Literature*. 1980.
----. eds. *Poetic Prophecy in Western Literature*. 1984.

THE CHRISTIAN NEW TESTAMENT

Robert Banks. *Jesus and the Law in the Synoptic Tradition*. 1975.
Harold Bloom, ed. *The Gospels*. 1988.
Marcus J. Borg. *Jesus*. 2006.
---. & John Dominic Crossan. *The First Christmas*. 2001.
---. & John Dominic Crossan. *The Last Week*. 2006.
Henry Chadwick. *The Early Church*. 1967.
James H. Charlesworth. *Jesus and the Dead Sea Scrolls*. 1992. BT205/C43
John J. Collins. *The Apocalyptic imagination: An Introduction to the Jewish Matrix of Christianity*.1984.
John Dominic Crossan. *Jesus: A Revolutionary Biography*. 1994.
---. & Jonathan Reed. *In Search of Paul*. 2004.
C.H. Dodd. *The Epistle of Paul to the Romans*. 1932.
---. *Historical Tradition in the Fourth Gospel*. 1963.
---. *The Interpretation of the Fourth Gospel*. 1953.
---. *The Parables of the Kingdom*. 1961.
W.G. Doty. *Letters in Primitive Christianity*. 1973.
John Drury. *The Parables in the Gospels*. 1985.
Austin Farrer. *A Rebirth of Images: The Making of St. John's Apocalypse*. 1949.
Jack Finegan. *The Archaeology of the New Testament*. 2nd ed., 1992.
Michael Grant. *Jesus*. 1977.
Robert M. Grant & D.N. Freedman. *The Secret Sayings of Jesus According to the Gospel of Thomas*. 1960.
A.T. Hanson. *Studies in Paul's Technique and Theology*. 1974.
Charles W. Hedrick. *Parables as Poetic Fictions: The Creative Voice of Jesus*. 1994.
Luke T. Johnson. *The Writings of the New Testament*. 1988.
Hans Jonas. *The Gnostic Religion*. 1958.
Howard Clark Kee et al., *Understanding the New Testament*. 1957; 5th ed., 1993.
Kyle Keefer. *The New Testament as Literature: A Very Short Introduction*. 2008.
Frank Kermode. *The Genesis of Secrecy*.
Amy-Jill Levine. *The Misunderstood Jew*. 2006.
Richard Longnecker. *Biblical Exegesis in the Apostolic Period*. 1975.
Burton L. Mack. *The Lost Gospel: The Book of Q and Christian Origins*. 1993.

Marvin Meyer. *The Gnostic Discoveries*. 2005.
Jacob Neusner. *Judaism When Christianity Began*. 2002.
Elaine Pagels. *Adam, Eve and the Serpent*. 1988.
----. *The Gnostic Gospels*. 1979.
----. *The Gnostic Paul*. 1992.
----. *The Johannine Gospel in Gnostic Exegesis*. 1989.
----. *The Origin of Satan*. 1995.
----. *Beyond Belief: The Secret Gospel of Thomas*. 2004.
----. *Revelations: Visions, Prophecy, and Politics in the Book of Revelation*. 2012
John A.T. Robinson. *Reading the New Testament*. 1976.
BR Sanders. Jesus and Judaism. 1985.
Thomas Sheehan. The First Coming: How the Kingdom of God Became Christianity. 1986.
John Selby Spong. Liberating the Gospels: Reading the Bible with Jewish Eyes. 1996.
----. Resurrection: Fact or Myth? 1994.
Charles H. Talbert. What Is a Gospel? The Genre of the Canonical Gospels. 1977.
Geza Vermes. Jesus and the World of Judaism. 1983.
----. Jesus the Jew. 1973.

SELECTED BIBLICAL FICTION of LITERARY QUALITY

Friedrich Buchner. *Son of Laughter*.
Naomi Diamant. *The Red Tent*.
Timothy Findley. *Not Wanted on the Voyage*.
Nikos Kazantzakis. *The Last Temptation of Christ*.
Per Lagerqvist. *Barrabas*.
DH. Lawrence. *The Man Who Died*.
Thomas Mann. *Joseph and His Brothers*.
John Steinbeck. *East of Eden*.

Methods of Evaluation

Mid-term Test	March 5	20%
Essay	March 26 – 12 to 15 pages	20%
6 Response papers	Due the first day of the assigned reading 1 page each, written personally and informally- these are read ***non***-judgmentally and not graded	10%
Participation	A neutral grade, plus or minus	10%
Final Exam	2 hours - time & place tba	40%

A student must receive a passing grade for both term work and the final examination in order to receive a passing grade for the course. This applies to all courses in all programs offered by the department. Students whose term and final exam grades average 50% or above, even though one of the two is a failure, shall receive a default grade of 48%. **Please note**: The department of English & Writing Studies does not release final grades. All undergraduate grade reports will be available online from the Office of the Registrar.

Students are fully responsible for looking at and being familiar with the information posted on the department website at http://www.uwo.ca/english/undergraduate/info%20for%20students.html#grade.

Timetable:

Jan	6	Intro: The Bible as a Whole
	8	**Genesis**, chaps 1 - 11: The Creation - Adam & Eve, Cain & Abel - Noah's Flood Tower of Babel
	13	Genesis (continued)
	15	**Genesis**, chaps 12 - 20: The Abraham story
	20	Genesis (continued) **Genesis**, chaps 21 - 36: The Jacob story [optional 47 - 49, Jacob's death]
	22	Genesis (continued)
	27	**Exodus**, chaps 1- 20, 32 (the golden calf) & Deuteronomy 34 (the death of Moses): The Moses story
	29	Exodus (continued)
Feb	3	I **Samuel**, complete: The call of Samuel - Saul and David - the death of Saul
	5	I Samuel (continued)
	10	**II Samuel** complete through **I Kings**, chap 1: The reign & death of King David
	12	**Wisdom writings**: Proverbs 1 - 2, 8, 31 & Ecclesiastes 1 - 4
		February 17 through 21 - Reading Week
	24	**Isaiah**, chaps 1 - 12, chaps 40 - 53: First Isaiah - Second Isaiah and the Suffering Servant poems
	26	Isaiah (continued)
March	3	**Psalms**: 1, 2, 19, 23, 90, 100, 109, 121, 137, 150; Song of Songs 1 - 5
	5	TEST
	10	**Matthew** complete, plus Luke, chaps 1 - 2: The Nativity - Ministry - Passion of Jesus
	12	Matthew (continued)
	17	**John**, chaps 1, 11 - 21: Prologue - Lazarus - Passion of Jesus [optional, John complete]
	19	Matthew & John (continued)
	24	**Acts**, chaps 1 - 5, chap 17:16-end; chaps 27 - 28: The Pentecost story - Paul's sermon in Athens; Paul's conversion and ministry
	26	**I Corinthians**: Paul's epistle to a troubled church
	31	I Corinthians (continued)
April	2	**Revelation**: The visions of John of Patmos - End times - the Holy City
	8	**Revelation** (concluded)

Assignments:

Late Essay: The Bad News: No essay will be accepted after the last day of classes in April without arrangement in advance. By university regulation, all requests for INC or SPC (Special Exam) must be arranged through the Dean's Office with appropriate documentation. The Good News: You may establish a reasonable alternative due date for the essays by emailing me with your new arrangement - no excuses or explanation necessary.

MAJOR TRANSLATIONS OF THE BIBLE

Septuagint (3d century 8.0.). A translation of Hebrew scriptures into Greek, made by and for the benefit of Jewish communities living in Alexandria and other Greek-speaking areas of the Mediterranean. It is useful as a means to interpret the Hebrew text. Scholars abbreviate it as LXX.

Vulgate (circa 390 ad). The standard Latin translation of the Bible produced by St. Jerome. It remained in use by the Catholic church for centuries. Northrop Frye called it possibly the greatest achievement of scholarship by a single man.

Geneva Bible (1560). This translation was the product of Protestant refugees from Bloody Mary in Switzerland. It was Shakespeare's Bible, and rivalled the King James Version through the seventeenth century.

King James Version (1611). Described as "the noblest monument of the English language, the KJV (or "Authorized Version," AV) has been the most influential version of the Bible for writers of literature. Its phrases and rhythms surface repeatedly in English language writings of all kinds.

Revised Standard Version and **New Revised Standard Version** (RSV 1952, NRSV 1990). These versions are based on the KJV, but brought up to date in terms of changes in the English language, as well as scholarly understanding of the texts.

New English Bible and **Revised English Bible** (NEB 1970, REB 1989). This is a good scholarly version, retranslated from original languages without reference to the KJV.

Jerusalem Bible and **New Jerusalem Bible** (JB 1966, NJB 1985). Like the NEB and REB, this is a good scholarly Roman Catholic version, retranslated from original languages without reference to the KJV, but influenced by its French predecessor. As a translation, it is less elegant than the others, but valuable for its introductions, notes, and cross-reference notes. An excellent study Bible.

The Good News Bible: Today's English Version (TEV 1976). This is an effort to translate the Bible into plain colloquial English. Though it is the best attempt of its kind, it is *not* recommended as a study Bible.

The Living Bible (1971). This version, popular among conservative protestant churches, was prepared not from original languages, but from other English versions. It is not really a translation, but a "paraphrase," and it imposes elements of conservative theological interpretation not present in the original languages. *Avoid it*.

Attendance:
Although I do not take formal attendance, gross absenteeism from classes is not acceptable. Students who persistently fail to appear for classes will be dropped from the course and debarred from the final exam.

Accommodation
Students seeking academic accommodation on medical grounds for any missed tests, exams, participation components and/or assignments worth 10% or more of their final grade must apply to the Academic Counselling office of their home Faculty and provide documentation. Academic accommodation cannot be granted by the instructor or department. Documentation shall be submitted, as soon as possible, to the Office of the Dean of the student's Faculty of registration, together with a request for relief specifying the nature of the accommodation being requested. The UWO Policy on Accommodation for Medical Illness and further information regarding this policy can be found at http://uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_medical.pdf.

Downloadable Student Medical Certificate (SMC):
http://www.uwo.ca/univsec/pdf/academic_policies/appeals/medicalform.pdf

Academic Offences
Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf

Plagiarism:
Students must write their essays and assignments in their own words. Whenever students take an idea or passage from another author, they must acknowledge their debt both by using quotation marks where appropriate and by proper referencing such as footnotes or citations. Plagiarism is a major academic offence.

Plagiarism Checking:
All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com http://www.turnitin.com.

Support Services
Registrarial Services http://www.registrar.uwo.ca
Student Support Services https://student.uwo.ca/psp/heprdweb/?cmd=login
Services provided by the USC http://westernusc.ca/services/
Student Development Centre http://www.sdc.uwo.ca/

Students who are in emotional/mental distress should refer to MentalHealth@Western: http://www.uwo.ca/uwocom/mentalhealth/ for a complete list of options about how to obtain help.