

QUEER BIBLE HERMENEUTICS (OT 8317)

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 Division I: The Biblical Witness
 Perkins School of Theology
 Southern Methodist University
 Spring 2019



Course Description from Perkins Course Catalog

Study of the historical, political, cultural, and religious-theological discourses about gender and sexuality in the context of the interpretation of the Hebrew Bible. Grounded in an interdisciplinary approach, the course develops self-critical perspectives about the influence of biblical meanings on hermeneutically dynamic, politically and religiously charged conversations over socio-cultural practices related to LGBTQ communities. Three term hours. Prerequisites: OT 6301 or OT 6302.

Class Meetings

Th 6:30-8:30 pm in 207 Prothro Hall

Office phone 214.768.2460

Email sscholz@smu.edu

Office Hours: By appointment



To learn more about your instructor, please visit <http://www.smu.edu/theology/people/scholz.html>

Please note that this course is eligible for credit toward the **Graduate Certificate in Women's and Gender Studies**. If you are interested in having this course count toward this certificate, please speak with Dr. Evelyn Parker, Associate Dean of Academic Affairs at Perkins School of Theology (eparker@smu.edu; PH 214.768.2349). Also visit the Graduate Certificate website at: <http://www.smu.edu/Dedman/Academics/Programs/WomGenStudies/AreasofStudy/GraduateCertificate>

Goals and Learning Objectives

- Students come to understand the hermeneutical, theological, and cultural-political implications of reading the Bible as a queer text and its effects upon church, religion, and society at large.
- Students gain in-depth knowledge of an increasingly important research area in the academic field of biblical studies.
- Students develop biblical knowledge and understanding about exegetical methods "for proper and effective use of Scripture" (from Perkins' Course Catalog) in light of the academic discourse of queer studies as well as in light of past and present debates on constructions of gender and sexuality.
- Students become "effective biblical interpreters" (from Perkins' Course Catalog) in religious organizations in which LGBTQ issues are often referenced with biblical texts.

- Students come to understand references to Bible content, the range of exegetical methods, and the various genres of knowledge distribution produced in the field of biblical studies as significant contributions to socio-cultural practices and the debates on LGBTQ inclusion or exclusion.
- Students become experts in the critical understanding and appreciation of so-called diversity issues, especially as they relate to gender and sexuality, but also race, ethnicity, and class.
- Students become equipped to make positive contributions to the Protestant denomination to which our School and most of our students belong.
- Students learn to critically reflect on the hermeneutical and theological assumptions pertaining to the relationship of queer identities and biblical interpretation.
- Students learn to relate their notions about Christian ministry to the social contexts of today's world and to engage the social, political, cultural, and theological implications of reading the Bible as part of contemporary debates on marriage-equality and the general mainstreaming of LGBTQ issues in Western societies, including churches.

Assignments

1. Regular and active class attendance and participation (10%).

2. Compose three short blog entries for this course's SMU blog site. Visit the page here: <https://blog.smu.edu/ot8317/>. Each of your entries consists of about 400-500 words. We will work on editing each entry in class so that you will get precise editorial feedback on how to revise each entry before posting them online. You have to decide on the topics of your entries, but all of them ought to come from our course readings. The goal is to write entries that are informative, descriptive, and analytical. Each entry is supposed to "instruct" the online public about the content of "queer Bible hermeneutics." The due dates for each entry are:

1. February 7
2. March 7
3. April 11

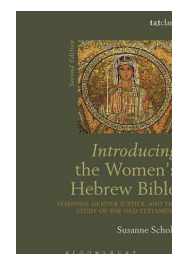
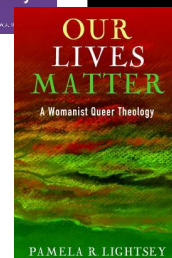
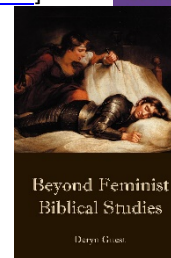
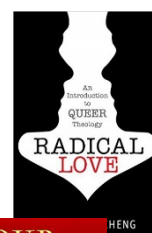
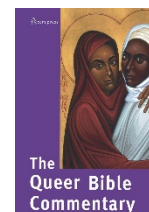
Each implemented posting is 15% of your overall course grade. The total value of this assignment is 45%.

3. One reflection paper (3 full pages: double spaced, Times New Roman 12, one inch margins all around) on one of our class meetings, our readings, and our class work together this semester (no overlap with any other assignment). The due date for this assignment is **April 25**. The value of this assignment is 15%.
4. One essay review on a chapter in the Queer Bible Commentary (*not* read for our class meetings). Length: between 1,200-1,500 words. Your essay choice must be approved by the professor and the review is due on **May 11** during the official examination week. The value of this assignment is 15%.
5. Create a BuzzFeed page as a class. Then each class member is asked to create three (3) postings on our class BuzzFeed page by **February 28** (page and first posting), **March 21** (second posting), and **April 4** (third posting), and share them with all of us. We will commit class time to each student to present your posts and talk about them in class. For more information on how to create such a page, visit: <https://www.buzzfeed.com/community/about>. A sign-up page for your class presentations will be circulated ASAP. The value of this assignment is 15%.



Required Books

1. Patrick S. Chen, *Radical Love: Introduction to Queer Theology*. New York, NY: Seabury Books, 2011.
2. Deryn Guest, Robert E. Goss, Mona West, and Thomas Bohache (eds.), *Queer Bible Commentary*. London: SCM Press, 2015; originally published in 2005.
3. Deryn Guest, *Beyond Feminist Biblical Studies*. Sheffield: Sheffield Academic Press, 2012. [Order from the publisher's website to get a 50% discount on this book and look for the "Scholar's Price" of \$35: <https://www.sheffieldphoenix.com/showbook.asp?bkid=221>]
4. Pamela R. Lightsey, *Our Lives Matter: A Womanist Queer Theology*. Eugene, OR: Pickwick Publications, 2015.
5. Susanne Scholz, *Introducing the Women's Hebrew Bible: Feminism, Gender Justice, and the Study of the Old Testament*. 2nd rev. and exp. edition; London/New York: Bloomsbury T&T Clark, 2017.
6. Any Bible translation, preferably the NRSV. If you own only one other translation, consider buying the NRSV in any edition published by Oxford University Press or a similar academic publisher.
7. Several articles and book chapters in pdf-format that are uploaded onto our Canvas course in "Files." Please make sure you know how to access your Canvas account. Articles and book chapters available on Canvas are marked with this comment: "[on Canvas]".
8. *Chicago Manual of Style*; available online for free here: http://www.chicagomanualofstyle.org/tools_citationguide.html (You are asked to use "Notes and Bibliography" for the research paper assigned in this course!)



Recommended Books

1. Teresa Hornsby and Ken Stone (eds.), *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*. Atlanta: Society of Biblical Literature, 2011.
2. Ken Stone (ed.), *Queer Commentary and the Hebrew Bible*. Cleveland: Pilgrim Press, 2001.
3. Marcella Althaus-Reid, *The Queer God*. London: Routledge, 2003.
4. Robert Everett Shore-Goss et al. (eds.), *Queering Christianity: Finding a Place at the Table for LGBTQI Christians*. Santa Barbara, CA: Praeger, 2013.

Extra-credit Opportunity

Submit ten (10) book titles that you recommend as "Recommended Books" to be added to this syllabus in the future. Your bibliography must be in the exact format of the Chicago Manual of Style, as modeled on this syllabus—see above. Sloppy submissions are unacceptable.

Academic Integrity

The University places high importance on academic honesty. A website explains the details: <http://smu.edu/catalogs/graduate/regulations.asp>. The statement begins with this paragraph:

Intellectual integrity and academic honesty are concepts fundamental to the processes of learning and evaluating academic performance; without them, the process of inquiry is dismantled at its base and further positive educational progress is almost certainly prevented. The maintenance of the highest level of academic integrity is the responsibility of all members of an educational institution. The inculcation of personal standards of honesty and integrity is a goal of education in all disciplines of the University.

In addition, Perkins School of Theology has its own "Academic Regulations" which include a statement on "Academic Responsibility." For the entire statement, please visit http://smu.edu/theology/registrar/academic_regs.pdf.

SMU Disability Accommodations

Southern Methodist University provides reasonable accommodations for students with disabilities. If you need academic accommodations for a disability, you must first contact Ms. Rebecca Marin, Coordinator, Services for Students with Disabilities (214-768-4557) to verify the disability and to establish eligibility for accommodations.

They should then schedule an appointment with the professor to make appropriate arrangements. (See University Policy No. 2.4.)

Minority Concerns and the Perkins Curriculum

In 1975 the Perkins Senate passed resolutions which bear on the relation of the Perkins curriculum to this school's common concern for the status of ethnic minority groups and of women both in education for ministry and in the ministry itself. The following statement summarizes these resolutions with respect to all courses except those in the area of Ministry.

1. Instructors and students alike are urged to use inclusive language, images and metaphors that will give full and positive value to both the past contributions and the future prospects of ethnic minorities and women in the church and in society at large.
2. Instructors and students alike are urged to give sensitive consideration to the role of images from a predominantly white and male culture in shaping both the language and concepts of Christian theology and the models and methods of Christian ministry that are widely current today.
3. Instructors are urged to make every effort to provide--in the syllabi, assignments and formats of their courses--opportunities for women students and students from ethnic minority groups (1) to study the functions of ministry with particular reference to their own status or tradition in the life of the church, (2) to practice the functions of ministry (when practice is an element in a course) in settings which reflect or, if possible, arise from their own status or tradition in the life of the church, (3) to receive evaluation of their practice of the functions of ministry from persons who are not only knowledgeable about and skilled in those functions, but also share their special status or tradition in the life of the church, and (4) to observe the practice of persons who, as women or as members of ethnic minority groups, provide models of effective ministry which are immediately relevant to the special status or tradition of women or members of ethnic minority groups in the church.

Perkins regulations regarding Incompletes

The grade of Incomplete is granted only in rare cases when a student is prevented by extraordinary circumstances of illness or other severe hardship, from completing some major portion of the required course work before the deadline for submission of grades for the term. Requests for a grade of Incomplete must be submitted in writing to the Associate Dean for Academic Affairs no later than *[insert date for submission of all written work from the academic calendar]*. For more information, see the Perkins Catalog, p. [46].

Writing Center

Good writing and clear communication are important for graduate school and for ministry. If you would like help with your writing, contact the writing center at 214-768-4253, visit them on the web at <http://www.smu.edu/alec/wc.html>, or drop by their office (Suite 202) in The Paul B. Loyd Center which is "attached to the northwest corner of Ford Stadium" which is across the street from Highland Park United Methodist Church.

Religious Observance

Religiously observant students wishing to be absent on holidays that require missing class should notify their professors in writing at the beginning of the semester, and should discuss with them, in advance, acceptable ways of making up any work missed because of the absence. (See University Policy No. 1.9.)

Excused Absences for University Extracurricular Activities

Students participating in an officially sanctioned, scheduled University extracurricular activity should be given the opportunity to make up class assignments or other graded assignments missed as a result of their participation. It is the responsibility of the student to make arrangements with the instructor prior to any missed scheduled examination or other missed assignment for making up the work. (University Undergraduate Catalogue)

Grade Computation System

93-100 = A	= 4.0 (no "A+")
90-92 = A-	= 3.7
87-89 = B+	= 3.3
83-86 = B	= 3.0
80-82 = B-	= 2.7
77-79 = C+	= 2.3
73-76 = C	= 2.0
70-72 = C-	= 1.7
67-69 = D+	= 1.3
63-66 = D	= 1.0
60-62 = D-	= 0.7
50-59 = F	= 0.0

For valuable online resources on the Hebrew Bible and biblical studies:

<http://sacred-texts.com/index.htm>
<http://www.codex-sinaiticus.net/en/>
<http://www.codex-sinaiticus.net/en/>
<http://www.sbl-site.org/publications/SBLForum.aspx>
<http://www.sbl-site.org/educational/bibleandcommentary.aspx>
<http://www.devotions.net/bible/00bible.htm>
<http://www.lectio.unibe.ch/e/infos.htm>
<http://www.unboundBible.com>
http://www.mhs.no/article_204.shtml and http://www.mhs.no/article_533.shtml
<http://www.theologyinafrica.com/articles/catagories/bible.php>
<http://unbound.biola.edu/>
<http://www.bibel-in-gerechter-sprache.de/die-bibel/bigs-online/>
https://archive.org/stream/RabbaGenesis/midrashrabbahgen027557mbp_djvu.txt
<https://www.sefaria.org/texts>
<https://www.biblical-hebrew-study.com/bh-resources/hebrew-concordance/>
<https://biblehub.com/hebrew/> (online Hebrew-English concordance)
<http://www.tyndalearchive.com/TABS/Gesenius/> (online biblical Hebrew-English dictionary)

For general online resources on religion and theology:

http://religiondispatches.org/sorrynotsorry-what-u-s-christian-denominations-teach-about-homosexuality/?utm_source=Religion+Dispatches+Newsletter&utm_campaign=47eb0b5232-RD_Daily_Newsletter&utm_medium=email&utm_term=0_742d86f519-47eb0b5232-42404485
<https://whatever.cirque.unipi.it/index.php/journal>

For valuable online resources for “Queer Theory” and related terminologies:

<http://internationalspectrum.umich.edu/life/definitions>

Please note: If you find other links that you think might fit into our course, please let me know so that we can plan on sharing them with the class.

TENTATIVE COURSE OUTLINE

1. WHY QUEER STUDIES? ON THE HISTORY AND POLITICS OF A FIELD

Th/January 24

a. Introduction to the Course and Introduction of Class Members

b. Terminology, History, and Issues of Queer Bible Hermeneutics

Readings

1. Lightsey, *Our Lives Matter*, Introduction and Chapter 1
2. Chen, *Radical Love*, Introduction and Chapter 1

Recommended:

1. Teresa de Lauretis, "Queer Theory: Lesbian and Gay Sexualities (Introduction)," *differences* 3, 2 (1991): iii-xviii. [on Canvas]
2. Laurel C. Schneider, "Queer Theory," in *Handbook of Postmodern Biblical Interpretation*, ed. A.K.M. Adam (St. Louis: Chalice Press, 2000), 206-212. [on Canvas]
3. Sally O'Driscoll, "Outlaw Readings: Beyond Queer Readings," *SIGNS* 22, 1 (Autumn 1996): 30-51. [journal available electronically in Bridwell Catalog]
4. Jay Michaelson, "On the Religious Significance of Homosexuality; or Queering God, Torah, and Israel," in *The Passionate Torah: Sex and Judaism*, ed. Danya Ruttenberg (New York: New York University Press, 2009), 212-224. [on Canvas]
5. James Penney, "Introduction After Queer Theory," chap. in *After Queer Theory: The Limits of Sexual Politics* (London: Pluto Press, 2014). [ebook in Bridwell Catalog]

Film

1. "The New Black" directed by Yoruba Richen (<http://video.pbs.org/video/2365253465/>) (See also <http://www.newblackfilm.com/the-film/>; available on netflix.com)
2. "Stonewall Uprising," American Experience Season 23 Episode 9 on PBS: <https://www.pbs.org/video/american-experience-stonewall-uprising/>



Th/January 31

Queer Theories: Introduction

Readings

1. Scholz, *Introducing the Women's Hebrew Bible*, chapters 1 and 6
2. Lindsey, *Our Lives Matter*, chapters 2 and 3

Recommended:

1. Mimi Marinucci, *Feminism is Queer: The Intimate Connection between Queer and Feminist Theory* (London: Zed Books, 2010), 29-38
2. Cathy Cohen, "Death and Rebirth of a Movement: Queering Critical Ethnic Studies," *Social Justice* 37, 4 (2011/12): 126-132. [on BB]
3. Jonathan Kemp, "A Queer Age: Or, Discourse Has a History," *Graduate Journal of Social Science* 6 (Special Issue), 1 (2009): 3-23. [on BB]
4. Robert McRuer (ed.), "Introduction," chap. in *Crip Theory: Cultural Signs of Queerness and Disability* (New York: New York University Press, 2006), 1-32. [on BB]
5. Erich De Wald, "Theorizing the 'Under-Theorized'," in *Postcolonial and Queer Theories: Intersections and Essays*, ed. John C. Hawley (Westport, CT/London: Greenwood Press, 2001), pp. 173-196 (on BB)

Film

"Outcast," Episode 17 of Season 5 of "Star Trek: The Next Generation" [available on www.Netflix.com].



Th/February 7

Queer Theologies

Readings

1. Lightsey, *Our Lives Matter*, chapter 4 and Conclusion
2. Chen, *Radical Love*, chapters 2 and 3, Conclusion

→Short blog entry #1 is due today!

<https://vimeo.com/23613610> (35 minutes to 55 minutes)



Recommended:

1. Chen, *Radical Love*, chapter 4-5
2. Eve Kosofsky Sedgwick, *Epistemology of the Closet*. (Berkeley, CA: University of California Press, 2008), xiii-xviii, 67-90. [on Canvas]
3. David L. Eng, Judith Halberstam, and Jose Estaban Munoz, "What's Queer About Queer Studies Now? Introduction," *Social Text* 23, no. 3-4 (Fall-Winter 2005): 1-17.
4. Annamarie Jagose, *Queer Theory: An Introduction* (Melbourne: Melbourne University Press, 1996), 72-100. [on Canvas]

**2. FROM "WOMAN" TO "LGBTQ":
INVESTIGATIONS ON THE TURN FROM FEMINIST TO QUEER BIBLICAL STUDIES**

Th/February 14

Gender and Sexuality in Religious Studies and Theological Studies

Readings

1. Guest et al., *Queer Bible Commentary*, Introduction
2. Marcella Althaus-Reid, "From Liberation Theology to Indecent Theology: The Trouble with Normality in Theology," in *Latin American Liberation Theology: The Next Generation*, ed. Ivan Petrella (Maryknoll, NY: Orbis Books), 20-38. [on Canvas]
3. Marcella Althaus-Reid, "On Queer Theology and Liberation Theology: The Irruption of the Sexual Subject in Theology," in *Homosexualities*, ed. Marcella Althaus-Reid, et al (London: SCM Press, 2008). [on Canvas]
4. Teresa J. Hornsby and Ken Stone, "Already Queer: A Preface," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), ix-xx.). [on Canvas]



Recommended:

1. Benjamin Grimwood, "To Be [Queer] or Not to Be [Queer]: The Paradox of 'Constant Revision and the 'Paraphilia' as a Case Study," *Transverse* 11 (2011): 38-47. [on Canvas]
2. Mark D. Jordan, "God's Body," in *Queer Theology: Rethinking the Western Body*, ed. Gerard Loughlin (Malden, MA: Blackwell, 2007), 281-292. [on Canvas]
3. S. Tamar Kamionkowski, "Queer Theory and Historical-Critical Exegesis: Queering Biblicalists—A Response," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 131-136. [on Canvas]
4. Teresa J. Hornsby, "Capitalism, Masochism and Biblical Interpretation," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, GA: Society of Biblical Literature Atlanta, 2011), 137-156. [on Canvas]



Th/February 21 NO CLASS TODAY (Your professor is attending a conference.)

However, my absence means that you are asked to use our class time to work on your BuzzFeed assignment, which will be due next week. Readings

1. Lightsey, *Our Lives Matter*, chapters 5-7

Th/February 28

From Women's to Feminist Bible Studies?

Readings

1. Scholz, Introducing the Women's Hebrew Bible, chapters 2, 3, and 7
2. Guest, *Beyond Feminist Biblical Studies*, Introduction and Chapter 1

→ BuzzFeed page must be established today, including your first post!



Recommended:

1. Esther Fuchs, "Biblical Feminisms: Knowledge, Theory and Politics in the Study of Women in the Hebrew Bible," *Biblical Interpretation* 16, no. 3 (2008): 205-226. [Available on ATLA]
2. Dora R. Mbuwayesango and Susanne Scholz, "Dialogical Beginnings: A Conversation on the Future of Feminist Biblical Studies," *Journal of Feminist Studies in Religion* 25, no. 2 (Fall 2009): 93-143. (Includes 9 responses) [on Canvas]
3. Pamela J. Milne, "Toward Feminist Companionship: The Future of Feminist Biblical Studies and Feminism," in *Feminist Companion To Reading the Bible*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1997), 39-60. [on Canvas]
4. Susanne Scholz, "Feminism: Second-Wave Feminism and the Bible." In *Oxford Encyclopedia of the Bible and Gender Studies (OEBGS)*, ed. Julia O'Brien (New York: Oxford University Press, November 2014). [on Canvas]
5. Susanne Scholz, "'Stirring Up Vital Energies': Feminist Biblical Studies in North America," in *The Bible and Women. An Encyclopedia of Exegesis and Cultural History: The Twentieth Century (Volume 10)*, ed. Elisabeth Schüssler Fiorenza (Atlanta, GA: SBL, November 2014), 53-70. [on Canvas]



Th/March 7

From Feminist and Womanist Biblical Studies to Queer Biblical Studies?

Readings

1. Guest, *Beyond Feminist Biblical Studies*, chapters 2, 3, and 4, Conclusion

→ Short blog entry #2 is due today!

Recommended:

1. Guest, Deryn. "Encountering Beasts: Lesbian Biblical Hermeneutics on the Road," in *Homosexualities*, ed. Althaus-Reid, Marcella et al. (London: SCM Press, 2008), 97-108. [on Canvas]
2. Teresa J. Hornsby, "Capitalism, Masochism, and Biblical Interpretations," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 137-155. [on Canvas]
3. Claudia Schippert, "Implications of Queer Theory for the Study of Religion and Gender: Entering the Third Decade," *Religion and Gender* 1, 1 (2011): 66-84. [on Canvas]
4. Coblentz, Jessica. "Queer Biblical Scholarship in Christian Activism." *Journal of Theta Alpha Kappa* 34, 2 (Fall 2010): 1-17. [on Canvas]
5. Ellen T. Armour, "Queer Bible, Queer Scriptures? An Introductory Response," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 1-8. [on Canvas]



March 11-15, 2019

NO CLASS—SPRING BREAK

3. SPECIFIC BIBLICAL ISSUES AND TEXTS

Th/March 21

Queer-Postcolonial Perspectives on Rahab in Joshua 2

Readings

1. Marcella Althaus-Reid, "Searching for a Queer Sophia-Wisdom: The Post-Colonial Rahab," in *Patriarchs, Prophets and Other Villains*, ed. Lisa Isherwood (London/Oakville, CT: Equinox, 2007), 128-140. [on Canvas]
2. Susanne Scholz, "Convert, Prostitute, or Traitor? Rahab as the Anti-Matriarch in Biblical Interpretations," in *In the Arms of Biblical Women*, ed. Mishael Caspi and John Greene (Biblical Intersections 13; Piscataway, NJ: Gorgias Press, 2013), 153-184. (on Canvas)
3. Scholz, *Introducing the Women's Hebrew Bible*, chapter 5
4. →Your second BuzzFeed post is due today!



Th/March 28

Intersectional Perspectives on Judges 19

Readings

1. Guest, *Queer Bible Commentary*, relevant section in chapter on Judges
2. Patrick S. Cheng "Multiplicity and Judges 19: Constructing a Queer Asian Pacific American Biblical Hermeneutics." *Semeia* 90-91 (2002): 119-133. [on Canvas]
3. Koala Jones-Warsaw, "Toward a Womanist Hermeneutic: A Reading of Judges 19-21," in *Feminist Companion to Judges*, ed. Athalya Brenner (Sheffield, England: JSOT Press, 1993), 172-186. [on Canvas]



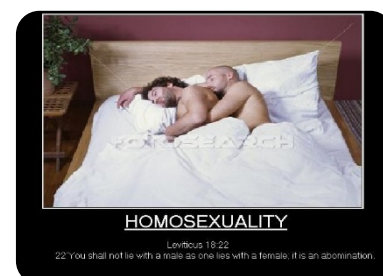
Th/April 4

A Man Lying with a Man? Leviticus 18:22; 20:13

Readings

1. Guest, *Queer Bible Commentary*, relevant section in chapter on Leviticus
2. K. Renato Lings, "The 'Lyings' of a Woman: Male-Male Incest in Leviticus 18:22?" *Theology & Sexuality* 15, 2 (May 2009): 231-250. [available on ATLA]
3. Scholz, *Introducing the Women's Hebrew Bible*, chapter 6 (esp. 139-141; also compare pp. 85-106)

→Your third BuzzFeed post is due today!



Th/April 11

King Eglon of Moab Raped by Ehud, a judge? Judges 3

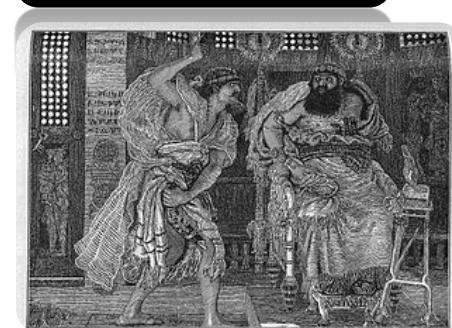
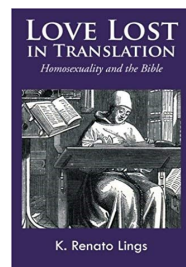
6:30-7:30 pm

7:45-8:50 pm

Readings

1. Guest, *Queer Bible Commentary*, section on Judges 3
2. Timothy R. Koch, "A Homoerotic Approach to Scripture," *Theology & Sexuality* 14 (March 2001): 10-22 [Journal access in Bridwell catalog]
3. Johnny Miles, "'Who are You Calling 'Stupid'? Ethnocentric Humour and Identity Construct in the Colonial Discourse of Judges 3:12-30," *Bible & Critical Theory* 4, 1 (Fall 2008). [Journal access available via Bridwell catalog or here: <http://novaouis.newcastle.edu.au/ojsbct/index.php/bct/article/viewFile/177/161>]

→Short blog entry #3 is due today!



Th/April 18

NO CLASS—EASTER RECESS

Th/April 25

"Marriage" in Ancient Israel

Readings

1. Lesleigh Cushing Stahlberg, "Modern Day Moabites: The Bible and the Debate about Same-Sex Marriage," *Biblical Interpretation* 16, 5 (2008): 442-475. [available on ATLA]
2. Bernard Jackson, "The 'Institutions' of Marriage and Divorce in the Hebrew Bible," *Journal of Semitic Studies* 56, 2 (Autumn 2011): 221-251. [available on ATLA]
3. Wilma Ann Bailey, "Baby Becky, Menarche and Prepubescent Marriage in Ancient Israel," *Journal of the Interdenominational Theological Center* 37, 1-2 (2011): 113-137. [available on ATLA]

→Your reflection paper is due today!



Th/May 2

Toward a Future of Queer Bible Hermeneutics

Readings

1. West, Mona. "Reading the Bible as Queer Americans: Social Location and the Hebrew Scriptures." *Theology & Sexuality* 10 (March 1999): 28-42. [on Canvas]
2. Ken Stone, "Biblical Interpretation as a Technology of the Self: Gay Men and the Ethics of Reading," in *Men and Masculinities in Christianity and Judaism*, ed. Björn Krondorfer (London: SCM Press, 2009), 201-215. [on Canvas]
3. Jay Twomey, "The Pastor and His Fops: Gender Indeterminacy in the Pastor and His Readers," in *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship*, ed. Teresa J. Hornsby and Ken Stone (Atlanta, Ga.: Society of Biblical Literature Atlanta, 2011), 283-300. [on Canvas]



NOTE: Your review essay on a chapter of your choice in the Queer Bible Commentary is due on May 11 during the Final Examination Week. Please plan accordingly!

READING AND EXAM SCHEDULE

- May 6-9: Reading and Writing Period
- May 10-15: Final Examination Week

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