

**Chapter 1:** Language and the Biblical World. For the biblical conception of the word, read Genesis 1, Palm 33, and John 1:1-18.

**Chapter 2:** Syntax of Song. For similar formal elements throughout biblical songs, read Psalms 24, 57, and 98; Matthew 6:9-13; Revelation 15:3-4; and Judges 5. The Song of Songs (= Song of Solomon or Canticle of Canicles) offers some especially interesting aspects of form, content, and structure.

**Chapter 3:** Syntax of Story. For biblical stories, read Judges 4 (compare to Judges 5), Judges 3:12-30 (Ehud), Judges 13-16 (Samson), Genesis 22:1-19 (sacrifice of Isaac), and Acts of the Apostles 9:36-43 (healing of Dorcas).

**Chapter 4:** Syntax of Saying. For sayings, read Numbers 22-24 (the story of Balaam and Balak).

**Chapter 5:** The World of the "I" in the Psalms. For off-center settings, read Psalms 38, 88, 69, and 102. For at-center, Psalms 22, 26, 68, and 132. For various kinds of theophanic language, Psalms 57, 18, 29, 105, 136, 77, and 74.

**Chapter 6:** In Illo Tempore: From the Garden to Egypt. For a brief summary narration of the mighty deeds from of old, read Deuteronomy 26:4-10 and Joshua 24:1-13. The whole of Genesis should also be read.

**Chapter 7:** In Illo Tempore: From Egypt to the Land. Narrative and legal sayings combine in the biblical account of the trek from Egypt to the land. For the stories, read Exodus 1-19 (from Egypt to Sinai), Exodus 32-34 (the Golden Calf and covenant renewal), Numbers 10:11-14:45 (departure from Sinai), Numbers 16-17 (two rebellions against Moses), Numbers 20-21 (the trek continues successfully), Deuteronomy 34 (the death of Moses), and Joshua 1-12 (conquest of the land). See Chapter 10 below for the legal sayings.

**Chapter 8:** Kingship: Dynamics in the Land. Some of the most readable stories in the Bible are told in Judges 17-21 ("When there was no king in Israel"), 1 Samuel 1-7 (Samuel and the ark), 1 Samuel 8-15 (Saul as king), 1 Samuel 16-31 (Saul and David), 2 Samuel 1-8 (David as king), 2 Samuel 9-20 and 1 Kings 1-2 (succession from David to Solomon), and 1 Kings 3-11 (Solomon as king).

**Chapter 9:** Land and Exile: Spatial Orientation. In Kings, read 1 Kings 12-14 (dividing the kingdom), 1 Kings 21:1-22:40 (stories about Kings and prophets), and 2 Kings 16-25 (last kings of Israel and Judah). Esther and Ruth should be read in their entirety. For Ezra-Nehemiah, read Ezra 1-6 and Nehemiah 8-9. Chronicles are not very readable, but a comparison of Solomon's reign in 1 Chronicles 23-2 Chronicles 9 with that in 1 Kings 1-11 illustrates different emphases in the two works.

**Chapter 10:** Voice at Sinai: Legal Sayings. Read the following law codes: Exodus 20-23 (declogue and Book of the Covenant), Exodus 34:10-27 (another declogue), Leviticus 17-26 (Holiness Code), and Deuteronomy 16-26 (portion of the Deuteronomic Code).

**Chapter 11:** Voice in Creation: Proverbial Sayings. For proverbs, read the collection attributed to "the wise" (Proverbs 22:17-24:34). For cosmogonic and humanistic perspectives in proverbial lore, read Proverbs 1-9 (wisdom orders creation and is accessible to men), Ecclesiastes and Job 28 (wisdom remains hidden from men). In Job, read Job 1-2 (prologue), Job 3-14 (first cycle of dialogues), Job 38:1-42:6 (the whirlwind), and Job 42:7-17 (the epilogue).

**Chapter 12:** Voice in the Land: Prophetic Sayings. The Book of Amos is a short, representative prophetic work. Read also 1 Kings 17-20 and 2 Kings 2, 4, 5 for narratives about prophets. For other voices in the land, read Hosea 1-3 (marriage of Hosea); Hosea 4 (indictments); Isaiah 1-12 (threats and promises to Judah); Jeremiah 1-3, 7, and 13-20 (against Judah and Jerusalem); and Jeremiah 25:32 (promises of restoration).

**Chapter 13:** Voice in Exile: Toward Apocalyptic Sayings. The differences between the voices in the land and those in exile can be readily seen by comparing the readings in Isaiah above to Isaiah 40-55, 60, and 65. Read also Ezekiel 1 (vision of the throne-chariot), Ezekiel 8-10 (abandonment of the temple), Ezekiel 15, 16, and 23 (extended allegories; cf. also Chapter 16 below), Ezekiel 18 (righteousness and retribution), Ezekiel 31 (oracle against Egypt), Ezekiel 38-39 (victory over evil), and Ezekiel 47-48 (the new center). Read Joel and Daniel in their entirety.

**Chapter 14:** Dynamics in the New Testament. For the centrality of the crucifixion/resurrection, read Acts 2:1-36; 3:1-26; 7; and 1 Corinthians 15:1-11 (brief summaries of the Christian message). First Corinthians 1-4 sets forth the irony in the New Testament point of view, and 2 Corinthians 3:1-6:10 illustrates the various rhetorics of indirection.

**Chapter 15:** The New Center: Stories about Jesus. Matthew 1:1-4:22 draws from the Old Testament in portraying Jesus. The whole of Matthew portrays Jesus from Old Testament resources. Different kinds of stories about Jesus may be read in Luke 4:14-6:11 and 8:40-9:50. For miracle stories, read also Acts 3-4; 8; 16:11-40; and 28:1-6. Mark 14-16 tells the story of the Passion of Jesus.

**Chapter 16:** Vox Jesu: Modulations in Sayings. For various kinds of sayings, read Matthew 5-7, 24-25, and Mark 12:13-17. At least the following parables should be read: Judges 9:8-17; Isaiah 5:1-7; Ezekiel 17; Mark 4; Matthew 13 (some of the same parables as in Mark 4); Luke 10:25-37 and Luke 15.

**Chapter 17:** Mythic Biography: Narrative in the New Testament. Read Mark, John, and Luke-Acts in their entirety.

**Chapter 18:** Reflective Speech: Letters in the New Testament. For Paul's letters, read 1 Corinthians, 1 Thessalonians, Galatians, and Romans 1-11. Among the other letters, read at least Ephesians, Titus, Hebrews, James, 1 Peter, and 1 John.

**Chapter 19:** The Revelation to John. Read the whole of the Revelation.

## BIBLICAL READINGS

A MORE FANTASTIC COUNTRY is the subtitle of this book, which merges the disciplines of biblical study and literary criticism, with my "psyche."