

# **BIBL 5150 — INTERPRETING THE NEW TESTAMENT I**

Fall Semester 2011—North Park Theological Seminary

Tuesdays and Wednesdays 8:00-9:15

August 30-December 16

Instructor: Klyne Snodgrass

*“There was a great teacher, and gathered around him was a small group of faithful followers. They listened to his message and were transformed by it. But the message alienated the power structure of his time, which finally put him to death but did not succeed in eradicating his message, which is stronger now than ever. . . . That description would apply equally to Jesus and Socrates. But nobody’s ever built a cathedral in honor of Socrates.”* Jaroslav Pelikan

## **COURSE DESCRIPTION**

In this introductory treatment of the Gospels attention is given to hermeneutics, critical approaches to the Gospels, historical background, the characteristics and message of each of the Gospels, Jesus’ proclamation of the kingdom, and the major features of his ministry. Three hours credit.

Students with disabilities who believe that they may need accommodations in this class are encouraged to contact the dean of students. Please do so as soon as possible to insure that such accommodations are implemented in a timely manner. If needed, appointments can be relocated. For further information please review the following web site: <http://www.northpark.edu/ada>

## **I. OBJECTIVES**

1. To learn the *content* of the Gospels and understand both their message and, as much as possible, the process that brought them into being.
2. To develop a thorough knowledge of the information known about the life and ministry of Jesus and the historical quests seeking to understand him.
3. To become acquainted with the historical, social, religious, and literary contexts in which the New Testament emerged.
4. To become conversant with the terminology, presuppositions, and conclusions of various modern approaches to the Gospels and to assess these approaches by firsthand study of the Gospels.
5. **To develop sound methods for lifelong study of the New Testament. Attention will be given throughout the course to the subject of hermeneutics.**
6. To gain knowledge of the bibliographic and electronic resources available for study of the Gospels.
7. To provide a better understanding of Christianity, an opportunity for deeper commitment and spiritual development, and a broader basis for ministry. The ultimate objectives for all of us are to increase our integrity and our ability to care.
8. To develop the ability to think theologically, i.e., to see the theological significance of texts and issues.

## **OBJECTIVES—SECOND SET**

1. To know Jesus and his role in God’s kingdom.
2. To determine who we are individually and collectively in God’s purposes. *Identity* is always the subject.

3. To learn from the Gospels how Christians should order their lives.
4. To seek the work of God's Spirit to form our own being. Identity is a process of becoming.
5. To become followers—actually—of Jesus so that our identity is shaped by his.

### **OBJECTIVES—THIRD SET**

1. To develop a christologically driven sensitivity, care, and love that motivate ministry.
2. To develop personal integrity that engenders trust and enables and sustains ministry.
3. To acquire skills that lead to *legitimate* confidence and allow one to be a leader ministering to others.
4. To learn from the Gospels what churches should be and do.

II. **PROCEDURE**—The three sets of objectives are an awareness that this course deals with *three* different areas, the first of them sometimes unrelated to the other two: 1) the *discipline* of New Testament studies; 2) *Christian discipleship*; and 3) *preparation for ministry*. None of these areas may be neglected, even though some people try. The discipline of New Testament studies has the information needed for understanding and for ministry, but it hardly exists in its own right. This discipline is difficult to defend apart from issues of faith and ministry. The main obstacles to achieving the objectives are the immense amount of material important for studying the Gospels and the wide diversity of needs and abilities within the class. Readings, written material, and lectures will provide an introduction to general subjects such as hermeneutics, Gospels criticism, cultural background, and to subjects that arise from the Gospels themselves such as miracles, parables, and the resurrection. **The written material, which is fairly extensive,** will be posted on line and the relevant sections should be read before class. Students are expected to *master* these written materials on their own. **General knowledge is not sufficient.**

The class will be divided into work groups with **each group assigned responsibility for leading the discussion of written material and of specific passages from the Gospels.** Questions about the written material and *any questions not directly pertinent to class* should be posted first to the online discussion board “Qumran Corner.”

One of the problems in theological studies is the technical language used. A helpful book giving definitions of most relevant terms is Richard Soulen and R. Kendall Soulen, *Handbook of Biblical Criticism* (3d ed; Louisville: Westminster/John Knox, 2001). Online glossaries are also available. Google works—usually.

Two quizzes will be given early in the schedule. You are expected to know **in detail** the terms, concepts, and important people in the discussions. *Anyone doing poorly on these quizzes will be advised to drop the course.*

**NOTE: Do not use quotations from secondary sources in any written assignment for this course. Do make every effort to be sensitive to gender and culture issues.**

**Also, phones and caps will both be in the off position during class.**

**Feel free to e-mail questions to the instructor at ksnodgrass@northpark.edu.**

### **III. REQUIRED TEXTS**

1. The New Oxford Annotated Bible with Apocryphal/Deuterocanonical Books. New York: Oxford University Press, 2000, or some other edition of the Bible that includes the OT Apocrypha. Bring it to class!
2. **A synopsis of the Gospels.** For those who have had Greek the standard synopsis used for Gospels study is Kurt Aland's *Synopsis Quattuor Evangeliorum*, 15th edition (which contains the Greek text of the 26th edition of the Nestle-Aland Greek New Testament and

parallels with apocryphal gospels and patristic sources). This synopsis is also available with an English translation on the facing page, but without the evidence from the apocryphal gospels and patristic sources, and it is more expensive.

If you have not had Greek, the choice is Kurt Aland's, *Synopsis of the Four Gospels: English Edition*.

There are Gospels synopses on line, but you need one for class (and your library). After the first few weeks you will be expected to have a synopsis with you in class. Go to [www.Bibles.com/students](http://www.Bibles.com/students) and enter the promotion code SCHOL40 for 40% off the English edition and the Greek-English edition (but unfortunately not on the Greek only edition). The same discount applies to the UBS Greek text, Metzger's textual commentary, and Omanson's textual guide, and a few other works.

- 3a. For those with little previous background in Gospels studies, Mark L. Strauss, *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels*. Grand Rapids: Zondervan, 2007. This book parallels the discussion of the content presented in class, but it is rather basic, too simple for seminarians with any background at all. Readings from Strauss will be included on quizzes and tests. If you have had course work in the Gospels, you will want to use the texts under 3b **or select from a range of possibilities in consultation with the instructor**.
- 3b. **INSTEAD**, if you have had prior academic work in the Gospels, select N. T. Wright, *Jesus and the Victory of God*. Readings from Wright will be included on quizzes and tests. If by chance you have already worked through Wright's book, see the instructor for an alternative.
4. Dietrich Bonhoeffer, *The Cost of Discipleship*. Simon & Schuster, 1995.
5. Klyne Snodgrass. *Divorce and Remarriage (An Occasional Paper, Number Three)*. Chicago: Covenant Publications, 1992, updated 2008. This item should be available online.

#### IV. REQUIREMENTS

1. **If you have had Greek**, you will be expected to translate fifty verses from the Gospels over the fourteen weeks of the course. *Nothing is more important than working with the text itself*. The following should be translated by all who have had Greek:  
John 1:1-5 and 14-18 (Due Sept 7)  
Luke 1:1-4 and 4:18-21 (Due Sept 14)  
Matthew 5:17-20 and 6:7-15 (Due Oct 12)  
Mark 4:10-12 (Due Nov 2)  
Verses of your choice to bring the **total to fifty verses by the end of the term**. As part of this total **you will be expected to translate passages treated in other assignments, especially your research project. Attach Greek worksheets to your major assignments**.  
**DO NOT WRITE OUT THE GREEK TEXT** of the passages **NOR YOUR TRANSLATIONS except** for Matthew 5:17-20. For the others, turn in only your **neat** worksheets on which **all** verb forms (at least first occurrences) are **fully** parsed and any other words not immediately recognized are identified. This assignment is intended to promote facility in working with the Greek text but is tied to other parts of the course and, therefore, must be done on schedule. Do **not** use an analytical lexicon or computer software until you have completed your work. Then check your accuracy after completion with Gramcord or BibleWorks. *This assignment will count for 10% of the final grade*.

**If you who have not had Greek**, you will be expected to invest an equivalent amount of time (about 8 hours) reading in the following areas, and again *this assignment will count for 10% of the final grade*. A statement of completion of the eight hours, what was read, and a one page evaluation of your reading is **due Sept. 21**. Select **one or more readings** from the following list. **Read critically.**

1) **The origin and transmission of the biblical material**

Paul D. Wegner, *The Journey from Texts to Translations*

L. McDonald and S. Porter, *Early Christianity and its Sacred Literature*

Bruce M. Metzger, *The Canon of the New Testament : Its Origin, Development, and Significance*

Bruce M. Metzger, *The Bible in Translation: Ancient and English Versions*

Gordon D. Fee and Mark L. Strauss, *How to Choose a Translation for All Its Worth*

2) **The doctrine of inspiration**

I. H. Marshall, *Biblical Inspiration*

Clark Pinnock, *The Scripture Principle*

Vincent Bacote et al., ed. *Evangelicals and Scripture: Tradition, Authority and Hermeneutics*

N. T. Wright, *Scripture and the Authority of God.*

3) **Hermeneutics**

Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All It is Worth*

Robert H. Stein, *Playing by the Rules: A Basic Guide to Interpreting the Bible*

\*G. B. Caird, *The Language and Imagery of the Bible*

Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics*

*Articles pertaining to the Gospels or hermeneutics* from either David Alan Black and David S. Dockery eds., *Interpreting the New Testament* or I. Howard Marshall, ed., *New Testament Interpretation* or Ellen F. Davis and Richard B. Hays, eds., *The Art of Reading Scripture*

\*Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation*

Peter Silzer and Thomas Finley, *How Biblical Languages Work*

I. Howard Marshall, *Beyond the Bible: Moving from Scripture to Theology*

Anthony Thiselton, *The Two Horizons*

Anthony Thiselton, *New Horizons in Hermeneutics*

\*Kevin J. Vanhoozer, *Is There a Meaning in This Text?*

Khiok-khng Yeo, *What Has Jerusalem to Do with Beijing? Biblical Interpretation from a Chinese Perspective*

R. S. Sugirtharajah, ed., *Voices From the Margin: Interpreting the Bible From the Third World*

Vincent Wimbush, ed. *African Americans and the Bible*

4) **NT Apocrypha**

Craig Evans, *Fabricating Jesus: How Modern Scholars Distort the Gospels*

Philip Jenkins, *Hidden Gospels: How the Search for Jesus Lost Its Way*

2. **Read all four Gospels between Aug. 1 and Dec. 16, 2011.**

3. **Read the handouts**, the paper “The Evangelical Covenant Church and the Bible,” the pamphlet on divorce, select primary sources, *Four Portraits, One Jesus* (or the substitute

texts), the assigned pages from *The Cost of Discipleship*, and the other assigned readings on the schedule below.

4. **Using BibleWorks**, do a word study of *μονογενής* (*monogenēs*: “only,” “unique,” sometimes translated “only begotten”) in both the NT and the LXX. Use Frederick Danker’s *A Greek-English Lexicon of the New Testament and Early Christian Literature* (p. 658), even if you have not had Greek, and use at least one theological dictionary for its treatment of the word. Further instruction will be given in class. **Due Sept. 7.**
  5. Write a five paper on **Matthew’s attack on self-centeredness. Due Oct. 5.**
  - 6a. **Be ready as part of your group to help lead the discussion of handouts as assigned. See below.**
  - 6b. **Prepare a one page overview of the issues in the one text below assigned to your group.** *Each person* is to prepare a one page overview of the text, and the group will present the issues and the resolution of the issues to the class. While each person will survey the issues in the passage, the group should divide the responsibilities for presenting the issues. By default, for every text one person must treat structure, one must treat Gospel parallels, and one must treat background issues, especially OT background, and someone must treat exegetical and theological issues. This is **not** a research assignment. Use **one** good commentary from the bibliography **as specified**: for Matthew use Davies and Allison, Keener, Luz, Nolland, Osborne, or Hagner. For Mark use Edwards, Lane, France, Guelich and Evans, or Collins. For Luke use Fitzmyer, Green, Marshall, Bock, or Nolland. For John use Barrett, Brown, Morris, Carson, or Keener. **Read critically! What you seek is an understanding of the issues and key factual information. Do not be taken in by every comment.**
- Group A John 3:3-8; Due Oct 4**  
**Group B Mark 1:14-15; Due Oct 4**  
**Group C Matt. 5:17-20; Due Oct 12**  
**Group D Matt. 19:16-26; Due Oct 12**  
**Group E Mark 4:10-12; Due Nov 2**  
**Group F Matt. 11:25-30; Due Nov 16**  
**Group G Matt. 16:13-20; Due Nov 16**  
**Group H Matt. 21:12-17; Due Nov 29**
7. Do research as specified below on **one** of the following texts: Matt 6:9-15; 12:1-8; 16:21-28; 17:1-8; Luke 9:51-62; or 10:25-37. (If you want to work on a different text, discuss it with the instructor.) You will be expected to do a thorough analysis of the text and the issues relevant to it. In the final version give attention to the following: a comparison of parallel accounts with a detailed summary and evaluation of similarities and differences (you **must** attach photocopied pages from a synopsis detailing correspondences); historical and cultural factors that shed light on the text; literary factors that provide understanding, **especially** placement of the pericope in the overall structure; identification of genre; exegetical and critical issues; theological issues, especially as they are of **redactional** concern to the evangelist, but also as they are of significance to you; and the **relevance of your text for your own spirituality**. The primary purpose of this assignment is with **method**. Therefore the research will be done in three steps and for all three **use a content outline** (similar to my treatments of topics like the kingdom of God and parables). The three parts to this assignment are:

- 1) **Analyze your text on your own without using commentaries or any other explanatory tools.** I want *your* analysis. You may use *only* a concordance and a synopsis and the two items mentioned below. **Provide photocopied sheets from the synopsis** and mark **in detail** and then **summarize** the similarities and differences in the accounts. What is the **structure** of the text? What is the context before and after? How does the passage fit with the redactional concerns of the evangelist? What exegetical or theological problems are there and how would you resolve them? What can you learn about important words or themes? Are there other kinds of problems? Provide your own explanation of the text and the issues by giving a verse by verse commentary on your passage. Include anything relevant from either Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* or Darrell L. Bock, *Jesus in Context: Background Readings for Gospel Study*. Finally, explain what you learned for your own spirituality. **Due Oct 25.**
- 2) Do research on your text. Use and take notes on a **minimum** of five **starred commentaries from the bibliography**, at least one article on your text from a *biblical periodical* (not a sermon or a general article), and whatever tools you need to do a word study of one word. You may use Metzger's *A Textual Commentary on the Greek New Testament* or Omsanson's *A Textual Guide to the Greek New Testament* or one of the online resources for textual criticism to assist in treating textual variants. Select *one* word from your text that does not occur too frequently in the NT and do a word study. Show frequency of occurrence and location of your word, a brief history of its use (including if possible the use in the LXX and which Hebrew words it translates), its breadth of semantic field, and the meaning of the word in the Gospel(s). You may use dictionaries, concordances, and lexica for your word study. If you are doing the Lord's prayer, do not select *epiousios* for a word study. At this stage you are turning in the results of your research about what *other people* say, doing a word study, and evaluating textual variants. What do these resources add to your understanding of the text, what information do they provide, and what problems do they raise? **Summarize, but do not use quotations of secondary sources at all.** Document page numbers and bibliographical information to assist in preparing the final form. At the end of your effort provide a brief **evaluation** of the resources used and a list of the issues you must treat in the final version. **Due Nov 9.**
- 3) On the basis of parts one and two write your own commentary on your text. This is to be *your* explanation of the text, its issues, and its treatment by others as that helps you explain your passage. The result should provide a basis from which you could teach or preach on your text at the drop of a hat. Imagine that you are preparing material from which you would teach adults what is important about your text. **Include the word study, the treatment of context, the photocopied sheets and analysis of Synoptic relations from the first stage**, and anything else that helps from the first two parts. **Do not turn in parts one and two.** Feel free to "cut and splice" material from the first and second parts and to discuss issues raised from the second, but **the third section** is to be an integrated and comprehensive treatment of your text. Assume that I have not seen parts one and two, for my two student assistants will read those parts. I will grade the third part. **Due Dec 6 with grace until Dec 13. No quotations of secondary sources!**

**VI. CLASS SCHEDULE AND READINGS**—Except for the first week, readings are to be completed by the date under which they are listed.

**Aug 30 Introduction and Hermeneutics**—John 7:37-39 and 1:1-18

**Read** the handout on hermeneutics and **begin** translation work or alternate reading assignment.

**Read and be ready to discuss** “The Evangelical Covenant Church and the Bible” (found on the Covenant website:

<http://www.covchurch.org/resource/covenant-resource-paper-the-covenant-church-and-the-bible>) and “Textual Criticism Insight” (posted on Moodle. Read critically!

**Optional:** Read the article posted on Moodle on a hermeneutics of hearing.

**Aug 31-Sept 6 Hermeneutics**                      **Groups A and B have primary responsibility for discussion.**

Keep translating and doing the alternate reading

**Sept 7 Gospels Criticism and Quests for Jesus**                      **Group C has primary responsibility for Gospels Criticism; Group D has primary responsibility for Quests for Jesus.**

**Read** the handouts on Gospels criticism and on Quests for Jesus; Strauss, 19-89 or Wright, xiii-82. Note that there are web sites on the synoptic problem and on Q—and on most other subjects we will study. Spend at least twenty minutes browsing the NT Gateway website (<http://www.ntgateway.com>) for material pertinent to this course, i.e., material specifically on the Gospels, Gospel criticism, textual criticism, Judaism, the Qumran Scrolls, rabbinic material, etc.

**Read** Martin Kähler, “Against the Life-of-Jesus Movement,” in *The Historical Jesus in Recent Research*, ed. James D. G. Dunn and Scot McKnight, pp. 67-84; and R. Bauckham, “For Whom Were the Gospels Written,” in *The Gospels for All Christians*, ed. Richard Bauckham, pp. 9-48.

**Photocopy from your Synopsis and mark in detail Matt 9:1-8 and parallels according to the procedure described in class.**

**Sept 13-14 Gospels Criticism and Quests for Jesus**

**Read** Strauss, 347-398 or Wright 83-124; Scot McKnight, “Jesus of Nazareth,” in *The Face of New Testament Studies*, ed. Scot McKnight and Grant R. Osborne, pp. 149-176; and N. T. Wright, “Five Gospels but No Gospel: Jesus and the Seminar,” in *Authenticating the Activities of Jesus*, ed. Bruce Chilton and Craig A. Evans, pp. 83-120.

**Be prepared for a quiz on Hermeneutics, Gospels Criticism, and Quests for Jesus on Sept 14.**

**Sept 20-21 The Jewish Background of the NT**

**Read** the handouts, Strauss, 92-167 or Wright, 125-197.

**Read** from the Apocrypha: 1 Maccabees 1-4; Wisdom of Solomon 1-7; and Sirach 1-5.

**Read** Tractate *Pesahim* in Danby’s translation of the *Mishnah*. **Compare** the length of *Pesahim* in the *Babylonian Talmud*.

**Read** *The Manual of Discipline* (1QS) columns 1-5 in F. G. Martínez and E. J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition*, pp. 71-83 or in Vermes, *The Dead Sea Scrolls in English*, pp. 72-80 (he uses the title “The Community Rule”).

**Sept 27-28 The Use of the OT in the NT**

Hermeneutical Presuppositions and Jewish Methods

Luke 4:18-22

**Sept 28 and 29 Lund Lectures—Class will meet on the 28th. Attendance at the lectures is required.**

**Oct 4 Overview of the Gospels**

**Be ready for the second quiz on Oct 4.** The quiz, which may be on line, will cover Judaism and the use of the OT in the NT. You will be expected to know the following:

- a. The major persons and events of the Maccabean War
- b. The major parties in Judaism and their beliefs
- c. The major features of the chronology from 200 B.C. to 30 A.D.
- d. The distinctions between the Herods
- e. The geography of Palestine in the first century.

Read the handout and Strauss, 170-296—this reading may be spread over the next few weeks. Readings from Wright are below.

**Oct 5 The Kingdom of God**

**Group E has primary responsibility for**

**discussion**

**Read** the handout on the kingdom, Strauss, 399-447 or Wright, 244-319, and George Eldon Ladd, *A Theology of the New Testament*, 2d ed., 54-88.

**Short paper on Matthew's attack on self-centeredness. Due Oct. 5.**

Optional: read my article on the gospel of Jesus posted on Moodle and/or Bruce Chilton, *Pure Kingdom: Jesus' Vision of God*, pp. 45-101.

**Oct 11 The Kingdom of God**

**Read** Strauss, 297-343 or Wright, 244-368 and Craig L. Blomberg, "John and Jesus," in *The Face of New Testament Studies*, ed. Scot McKnight and Grant R. Osborne, pp. 209-226.

**John 3:3-8 and Mark 1:14-15.** Groups A and B assigned John 3:3-8 and Mark 1:14-15 respectively should be ready to discuss these texts.

**Oct 12 The Sermon on the Mount**

**Read** pp. 35-154 from Bonhoeffer's *Cost of Discipleship*. If you have read this recently, as an alternative read Charles H. Talbert, *Reading the Sermon on the Mount*, pp. 3-146.

Those not reading Strauss: **Read** .

**Read** Markus Bockmuehl, *This Jesus: Martyr, Lord, Messiah*, pp. 125-144 ("How Did Jesus Pray?").

**Oct 17-21: FALL BREAK—NO CLASSES**

**Oct 25 Discussion and Reflection and Law in Matt, esp. 5:17-20 and 19:16-26.**

Shaking of the Foundations?

**Groups C and D assigned Matt 5:17-20 and 19:16-26** respectively should be ready to discuss these texts.

**Read** the handouts. Those reading Wright, read pp. 369-442.

**Oct 26 Law in Matt continued and Divorce and Remarriage Group F has primary responsibility**

**Read** the pamphlet *Divorce and Remarriage* (on the Covenant's website)

**First stage of research paper is due Oct 25.**

**Nov 1 Introduction to Parables**

**Group G has primary responsibility**

**Read** the handout, Strauss, 447-454 or Wright, 198-243.

Optional: Read my article on "Anaideia and the Friend at Midnight" posted on Moodle.

**Nov 2 Parables and Mark 4:10-12**

**Group E assigned Mark 4:10-12** should be ready to discuss this text.  
Those reading Wright, read pp. 443-474.

**Nov 8-9 Miracles**

**Group H has primary responsibility**

First Test covering everything from the overview of the Gospels through parables (This test may be online)

**Read** the handout, Strauss, 455-468.

**Nov 15-16 Christology, especially in relation to Matt 11:25-30 and 16:13-20**

**Read** the handouts, Strauss, 469-491 or Wright, 477-539.

**Groups F and G assigned Matt 11:25-30 and 16:13-20** respectively should be ready to discuss these texts.

**Second stage of research paper is due on Nov 10.**

**Nov 22 Christology, esp. Son of Man**

**Lord's Supper: Do the online tasks answering the questions about the Lord's Supper (details later) and read the handout.**

Optional: Read Martin Hengel, "Jesus, the Messiah of Israel: The Debate about the 'Messianic Mission' of Jesus," in *Authenticating the Activities of Jesus*, ed. Bruce Chilton and Craig A. Evans, pp. 323-349.

**Nov 23 Discipleship and Cleansing of the Temple and Matt 21:12-17**

**Read** the handout on discipleship

**Read** the handout on the temple incident and Strauss, 493-509.

**Group H assigned Matt 21:12-17** should be ready to discuss this text.

**Nov 29 Jesus' Future Expectation**

**Read** the handout. Those reading Wright, read pp. 320-368 and 612-653.

**Nov 30-Dec 6 The Crucifixion of Jesus and the Significance of his Death** **Groups A, B, C, and D have primary responsibility**

**Read** the handouts. Those reading Wright, read pp. 540-611.

**Research paper is due Dec 6 with grace until Dec 13.**

**Dec 13 Resurrection**

**Groups E, F, G, and H have primary responsibility**

**Read** the handout, Strauss, 511-525 and N. T. Wright, "Jesus Resurrection and Christian Origins," *Gregorianum* 83 (2002): 615-635, mirroring his much larger work *The Resurrection of the Son of God*. Those reading Wright, read pp. 657-662.

**Dec 14 Study Day**

**Dec 15 or 16 Second Test during the Final Exam period**

**VII. EXTRA CREDIT—Two points will be added to your final average if before Dec 16 you:**

1. Read the following primary sources
  - a. Psalms of Solomon 17-18
  - b. Testament of the 12 Patriarchs, Testaments of Levi and Judah (a-b can be found in James H. Charlesworth, ed. *The Old Testament Pseudepigrapha*)
  - c. 1QH (The Thanksgiving Hymns) columns 4-5
  - d. 1QpHab (Peshier on Habakkuk)(For c-d see the translations of the Dead Sea Scrolls by F. G. Martínez and E. J. C. Tigchelaar, *The Dead Sea Scrolls Study Edition* or Vermes or Gaster)
- e. Josephus, *Antiquities of the Jews*, Book XVIII.55-64 and 116-119 (Loeb edition)

- f. Tractate *Aboth* in the *Mishnah* (ed. Danby)
- g. Tractate *Shabbath* in the *Mishnah* (ed. Danby)
- h. Philo, *On the Posterity of Cain and His Exile*, I-II (Loeb vol. 2)
- i. Read the first ten pages of the *Babylonian Talmud* on Tractate *Shabbath* (*bShabbath*)
- j. The Targums on Genesis 1:1 (Onkelos, Fragment, and Pseudo-Jonathan in Etheridge's translation)
- k. The Gospel of Thomas 1-25 (ed. Guillaumont et al.) or the translation at the back of the Greek version of Aland's Synopsis.

or

**EXTRA CREDIT—Three points will be added to your final average if before Dec 16 you**

- 2. Read **and** provide a three page reflection on four hundred pages from *The Historical Jesus in Recent Research* (ed. by James Dunn and Scot McKnight; Winona Lake, Ind.: Eisenbraun's, 2005). Read critically!

or

- 3. Read **and** provide a three page reflection on *The Jesus Legend: A Case for the Historical Reliability of the Synoptic Jesus Tradition* by Paul Rhodes Eddy and Gregory A. Boyd (Grand Rapids: Baker, 2007). Read critically!

**Other options can be arranged with the instructor. The maximum extra credit is three points.**

### VIII. GRADING

Greek translation or alternative reading	10%
Reading, paper on spiritual formation, class involvement	10%
Quizzes One and Two	20%
Tests One and Two	30%
Paper	30%

### Summary of requirements:

- 1. Read the Gospels!
- 2. Greek translation or substitute reading
- 3. Reading of handouts (approximately 100 pages), works from the Apocrypha (27 pages), *Pesahim* in the *Mishnah* (15 pages), *The Manual of Discipline* (7 pages), Strauss or Wright (approx. 600 pages), the section from Bonhoeffer's *Cost of Discipleship* (120 pages), the pamphlet on Divorce and Remarriage (17 pages), and assigned articles (about 240 pages). (About 1000 pages total.)
- 4. A six page paper on identity and the Sermon on the Mount
- 5. A one page analysis of a specific text (Matt 5:17-20; 11:25-30; 16:13-20; 19:16-22; 21:12-17; or Mark 4:10-12)
- 6. The three part research assignment
- 7. Two quizzes and two tests