

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

Online, Spring Semester, 2012/13

January 14-May 10

North Park Theological Seminary

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When: Tuesday and Friday will be the principal days on which Professor Phelan will engage with this class on Moodle, answer e-mails etc.

*“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 studies, historical background, the characteristics and message of each of the Gospels, Jesus’ proclamation of the kingdom, and the major features of his ministry. Being an introductory course there are no Seminary prerequisites for this course. Three hours.

### **I. OBJECTIVES**

1. To appreciate and assess the distinctive content and theological perspectives of each of the Gospels 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 become aware of and be able to access the bibliographic and electronic resources available for study of the Gospels.
7. To develop 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.

### **OBJECTIVES—SECOND SET**

1. To allow critical insights gained from the class to deepen and develop our devotional appreciation of 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 develop insights based on the Gospels as to 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 leading to legitimate confidence and allowing one to be a leader ministering to others
4. To develop critical insights from the Gospels into 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. Students are expected to *master* the written materials posted for each topic. **General knowledge is not sufficient.** If you are to be a leader in the church, you need to be thoroughly knowledgeable about Scripture and issues related to its study. This course is only a beginning to help you develop such knowledge. In addition to the posted material and readings, analysis of specific Gospels texts will take place in online tasks, discussions, and research projects. Questions specifically to the instructor can be placed in the “Solomon’s Portico.” In all your writing, **do make every effort to be sensitive to gender and culture issues.**

### **III. ACCOMMODATIONS**

North Park Theological Seminary provides services for students with documented disabilities to ensure equal access to programs, services, facilities, and activities. Students with a disability who believe that they may need accommodations in this class are encouraged to contact Seminary Academic Services at 773-244-5619 as soon as possible. If desired or necessary, discussion pertaining to documentation and accommodation can take place at another suitable location or by telephone. Further information about the American Disabilities Act Services is found in the Student Academic Handbook or by visiting the following website: <http://www.northpark.edu/ada>.

### **IV. ACADEMIC HONESTY**

**Students are reminded of the regulations concerning Plagiarism and Cheating, which can be found in the Student Academic Handbook. Do not be tempted to**

**plagiarize as a way out of difficulties in completing your assignments. If in difficulty, please contact the instructor.**

## **V. TECHNICAL ABILITIES**

In order to complete this class, students need to have basic computer skills. Proficiency is required in word processing and in the use of the internet and e-mail.

## **VI. 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.
2. **A synopsis of the Gospels.** For either Greek or English, the synopsis may be ordered from the American Bible Society, a non-profit organization. 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 much more expensive. If you have not had Greek, the English version 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).
3. Graham Stanton, *The Gospels and Jesus*, Second Edition, Oxford, 2002.
4. Richard A. Burridge, *Imitating Jesus*, Eerdmans, 2007.
5. Joel B. Green, et. al. eds. *Dictionary of Jesus and the Gospels*, IVP, 1992.

**VII. HELPFUL RESOURCES**—a more complete bibliography will follow, but these are basic resources that will provide significant help:

1. Everett Ferguson. *Backgrounds of Early Christianity*. 2d ed. Grand Rapids: Eerdmans, 1993.
2. Richard Soulen and R. Kendall Soulen. *Handbook of Biblical Criticism*. 3d ed; Louisville: Westminster/John Knox, 2001. (One of the problems in theological studies is the technical language used. This book gives definitions of most relevant terms. Online glossaries are also available.)
3. Scot McKnight and Grant R. Osborne, eds. *The Face of New Testament Studies*. Grand Rapids: Baker, 2004.
- \*4. James Dunn and Scot McKnight, eds. *The Historical Jesus in Recent Research*. Winona Lake, Ind.: Eisenbraun's, 2005.

5. Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature*. Peabody, Mass.: Hendrickson, 2005.
6. Darrell L. Bock, *Jesus in Context: Background Readings for Gospel Study*. Grand Rapids: Baker, 2005.
7. Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*
8. Roger Omanson, ed., *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger's Textual Commentary for the Needs of Translators*, American Bible Society, 2006.
- 9.. Paul Copan and Craig A. Evans, eds. *Who Was Jesus? A Jewish-Christian Dialogue*. Louisville: Westminster John Knox, 2001.
10. NT Gateway, a portal for a significant amount of information:  
<http://www.ntgateway.com>.
11. Google Scholar and Google Books
12. Hermeneutical issues loom large in the interpretation of the Gospels. Below is a list of works on the hermeneutical task.

A.K.M. Adam, S.E. Fowl, K.J. Vanhoozer and F. Watson, *Reading Scripture with the Church* (Grand Rapids: Baker, 2006)

J. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* (Grand Rapids: Baker, 2007)

Ellen F. Davis and Richard B. Hays, eds., *The Art of Reading Scripture* (Grand Rapids: Eerdmans, 2006)

J. Goldingay, *Models for the Interpretation of Scripture* (Grand Rapids: Eerdmans, 1995)

J.B. Green (ed.), *Hearing the New Testament: Strategies for Interpretation* (Grand Rapids: Eerdmans, 1995)

D. Jasper, *A Short Introduction to Hermeneutics* (Louisville: WJKP, 2004)

Y. Khiok-khng, *What has Jerusalem to do with Beijing? Biblical Interpretation from a Chinese Perspective* (Harrisburg: TPI, 1998)

R. Lundin (ed.), *Disciplining Hermeneutics: Interpretation in Christian Perspective* (Grand Rapids: Eerdmans, 1997)

I.H. Marshall, *Beyond the Bible: Moving from Scripture to Theology* (Grand Rapids: Baker, 2004)

Eugene H. Peterson, *Eat this book: A Conversation in the Art of Spiritual Reading* (His comments on *epiousios* are incorrect!)

S. Schneiders, *The Revelatory Text: Interpreting the New Testament as Sacred Scripture* (San Francisco: Harper Collins, 1991)

R.S. Sugirtharajah (ed.), *Voices from the Margin: Interpreting the Bible from the Third World* (London: SPCK, 1991)

A. Thiselton, *New Horizons in Hermeneutics* (Grand Rapids: Zondervan, 1992)

K. Vanhoozer, *Is there a meaning in this text?* (Grand Rapids: Zondervan, 1998)

V. Wimbush (ed.), *African-Americans and the Bible* (New York: Continuum, 2000)

## VIII. REQUIREMENTS

1. **Read all the required readings and prepare a report at the end of the term on the percentage read. The instructor will ask you to email the log to him at the end of the term. The log should include percentages of assignments pages read.**
2. Involvement in all online discussions (which will not require class members to be online at the same time) and completion of all online tasks. Each week you will have material to read and tasks to do. In addition, each week you are to post questions and enter into dialogue with at least one other class members. It is essential that discussion board entries are posted on time.
3. Submission of assignments on time. Requests for extensions due to illness or genuinely unforeseen circumstances will be considered sympathetically (being generally busy does not count) but late submission without good reason will result in reduced Marks.
4. Do research as specified below on **one** of the following texts:  
**Matt 6:9-15; 16:21-28; 17:1-8**  
**Mark 3:1-6**  
**Luke 9:51-62; 10:25-37.**  
**John 1:1-18**

(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: differences between parallel accounts; 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 method** (similar to the posted treatments of topics like the kingdom of God and parables). **Those who have Greek MUST use it in each part of this assignment.** 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. 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? Those with Greek should provide their own translation of the passage and neatly parse all the verbs. Those without Greek should compare at least three English translations and describe any significant differences between them. Provide your own explanation of the text and the issues by giving a verse by verse commentary on your passage. Finally, explain what you learned for your own spirituality. You are encouraged to share your work with your group for their feedback.  
**Due March 25.**

2) Do research on your text. Use and take notes on a **minimum** of five **starred commentaries from the bibliography**, at least one periodical article on your text, 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 Omanson'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. 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 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 April 8.**

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. Include the word study and the photocopied sheets from the first stage. Feel free to "cut and splice" material from the first and second parts and to discuss issues raised from the second, but do not merely staple parts one and two to the third section. This is to be an integrated and comprehensive treatment of your text. Due **May 10.**

## **IX. EXPECTATIONS OF INSTRUCTOR**

Apart from urgent messages, Professor Phelan will aspire to answer all e-mail or telephone enquiries related to the class on the next Tuesday or Friday. He will also use those days to give feedback on Discussion Board material, which will mean that posts made in any particular week (Monday-Sunday) should receive any necessary feedback by the following Tuesday. If this is not possible for any reason he will notify the class in advance. He will also aspire to grade the tests and the first two parts of the three stage final paper within one week. This is because the test results allow students to assess their acquisition of knowledge essential to success in the class while feedback on the first two parts of the research paper is necessary to help in the completion of the final part. For all other assessments (except the final paper) he will try to meet the same standard but may take a little longer.

## **X. GRADING**

Posts and Responses on Moodle 20%  
Mid-Term Exam 20%  
Final Exam 20%  
Reading Log 20%

Project 20%

94-100 A

90-93 A-

88-89 B+

83-87 B

80-82 B-

78-79 C+

73-77 C

70-72 C-

### **Weekly Assignments and Projects**

Each week will require reading from the texts books and other posted materials. You will also be required to write short papers of response or explanation that will be posted for other members of the class to read and respond to. You will be divided into groups of three or four to facilitate this process. Once you have done your reading and posted the required responses, you are to read what at least one other member of your group has written. You will make one comment and raise one question regarding the initial posted response. This will, I hope, produce a conversation. The instructor will also be reading and responding to each posting and entering the conversation with your group. One of the most important parts of the class will be listening to and learning from your peers. Each week your posts are required by midnight on Saturday to give your colleagues time to respond by Tuesday. The instructor will read and respond to the conversations on Tuesday or shortly thereafter.

### **January 14-20: Reading the Gospels**

Read through the Gospels in English. Keep a pen beside you to note differences and similarities, raise questions, and make observations. Post some of your observations and questions for the entire class. Read the observations of others.

Explore the online resources available for study. Websites are noted in the syllabus. Check with local public libraries, college or seminary libraries, and church libraries to see what additional resources are available for you in your area. The Seminary librarian can help you get access to books and resources you need.

Texts: *Stanton*: 3-18, 122-139; *Dictionary*: Gospel (Genre), Gospel (Good News)

Posted Papers: Klyne R. Snodgrass: "Character and Nature of the Bible," "The Bible and Hermeneutics", "Hermeneutics Continued".

Optional: "Reading Like a Pietist," John E. Phelan, Jr.

Posts

1. How would you explain to the Senior High youth group what a gospel was? (500 words)

2. What is the study of hermeneutics? Why is it important? (300 words)
3. Remember to read the posts of your team members and make one comment and ask one question.

### **January 21-27: Studying Jesus**

This week we will explore how Jesus has been studied, especially over the last 200 years. There have been many “quests” for the historical Jesus which continue to this day. Thousands of books have poured off the presses attempting to present the “real” Jesus. But have they?

Texts: *Stanton*: 18-36, 143-177; *Dictionary*: “Historical Jesus, Quest of”, “Literary Criticism”, “Form Criticism”, “Redaction Criticism”, “Tradition Criticism”, “Literary Criticism”, “Source Criticism.”

Posted Papers: KRS: “Quests for Jesus”, “Gospel Criticism”

Read Matthew 4:1-11 and post one question that each of the forms of gospel criticism would ask about it.

Post: Why is the “Quest of the Historical Jesus” important? What is helpful about it? What is troubling about it? (500 words)

Post: One comment, one question to each post from your group.

### **January 28-February 3: The Context of the Gospels**

The Gospels arose in a particular historical and cultural context. This week we will explore the Jewish, Greco-Roman, and pagan context for the life of Jesus and the composition of the Gospels.

*Dictionary*: “Rabbinic Traditions and Writings”, “Dead Sea Scrolls”, “Judaism”, “Rome”, “Hellenism”, “Archeology and Geography”, “Languages of Palestine.”

KRS: “Jewish Setting”, Slide shows on Qumran and the Temple.

Read posted passages from: 1QS col. 1-5, 10; Mishnah, Community Rule.

Post: Do additional reading on one of the following figures and post a 500 word description of their importance for understanding Jesus’ world.

Philo  
Herod the Great  
Caesar Augustus  
Pontius Pilate

Hillel  
Gamaliel  
Josephus

Post: Describe in a brief post (300 words) the most important thing you learned this week about the context of Jesus and the Gospels.

Respond to each post of your group with one comment and one question.

## **February 4-8 Covenant Midwinter Conference**

### **February 11-17: The Gospel of Matthew**

Matthew's gospel is most famous for its teaching. The Gospel organizes Jesus' words in several discourses which were highly prized in the early church. The most famous, of course, was the Sermon on the Mount. Matthew also demonstrated a sensitivity to Judaism and the law. At the same time the gospel was very critical of Israel's leaders.

Reread the Gospel of Matthew

*Stanton: 58-78; Dictionary: "Matthew, Gospel of", "M' Tradition", "Sermon on the Mount/Sermon on the Plain", "Law".*

KRS: "Overview of the Gospels: "Matthew and Law", "Matthew's View of the Law", "History of the Sermon on the Mount."

In three of the marked critical commentaries read what the scholars say about Jesus and the law in Matthew. Post three significant points from your reading.

Post: You are leading a Bible study on the Sermon on the Mount. What would you say about Matthew 5:20: "unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the Kingdom of Heaven"? (500 words).

Post one comment and one question for your group.

### **February 18-24: The Gospel of Mark**

For years Mark was the neglected gospel until it became a key battleground in the quest for the historical Jesus. Mark is a gospel of action that demonstrates Jesus' power and calls his disciples to follow him without reservation to the cross.

Reread the Gospel of Mark.

*Stanton: 37-57; Burrige: 155-185; Dictionary: "Mark, Gospel of", "Disciples", "Discipleship", "Sabbath", "Sabbath", "Passion Narrative", "People, Crowd".*

KRS: Discipleship

Covenant Quarterly Article

Post: You are teaching an adult Sunday School class on the Gospel of Mark and someone asks you why the disciples are so dense in the Gospel of Mark. What do you say? (500 words)

Read what the commentators say about the ending of Mark. In 300 words post your thoughts on the ending of Mark. What does it all mean?

Post one question and one comment on the posts of your group.

### **February 25-March 3: The Gospel of Luke**

Luke is known for his vivid parables, the prominence of women and Gentiles in his account and his claims as a historian. His two volume account of the life and ministry of Jesus and the beginnings of the church (the books of Acts) are critical for our understanding of both.

Reread the Gospel of Luke

*Stanton: 79-96, 218-231; Burrige: 227-283*

*Dictionary: "Luke, Gospel of", "Parables", "Women", "Gentiles"*

KRS: Parables, Mark 4:12-18.

Post: Select one of the following Lukan parables and do some additional reading in commentaries or other resources and post a 500 word reflection on the parable.

Good Samaritan, 10:25-27

Lost Sheep, Coin, 15:1-10

Prodigal Son, 15:11-32

Rich Man and Lazarus, 16:19-31

Pharisee and Tax Collector, 18:9-14

Post one question and one comment to each member of your group.

### **March 4-10: The Gospel of John**

John's account of the life and ministry of Jesus is substantially different from the Synoptic accounts. John begins not in Bethlehem, but in eternity with God (John 1). Jesus has memorable encounters with individuals as varied as Nicodemus and the Woman at the Well. He speaks of himself in powerful declarative statements such as "I

am the light of the world.” John has been called a pool so shallow a baby can bathe in it and so deep an elephant can swim in it.

*Stanton:* 97-121, 232-239

*Burridge:* 285-346

*Dictionary:* “John, Gospel of”, “Synoptics and John”, “Miracles and Miracle Stories”, “I am’ Savings”, “Logos”

KRS: Six Approaches to Miracles

Post: Describe in 300 words how Jesus miracles and teachings differ from those in the Synoptics.

Post: Do further reading in commentaries, Bible dictionaries or other resources on one of the following important word or phrase in John. (500 words)

Love

Light

Water

Word

Lamb of God

Born again/from above

Post one comment and one question on the posts of the members of your group.

### **March 11-17 NPTS Spring Break**

#### **March 18-24: Jesus and the Kingdom of God**

*Stanton:* 203-217

*Dictionary:* “Kingdom of God/Heaven”, “Eschatology”

KRS: “Kingdom of God”

Post: Read three critical commentaries on Mark 1:14, 15 and write 500 words on Jesus teaching on the Kingdom. Post one question and one comment on the posts of your group.

#### **Mid-Term Exam**

The exam will contain 10 short answer/identification questions and two essay questions. A week before the exam I will send you about 30 potential short answer/identification questions and six essays to aid in your preparation. For the exam you may:

1. Use an unmarked English Bible—not a study Bible.
2. Use no notes!
3. Take as much time as your need.

4. Turn it in by Midnight Sunday.

### **March 25-31: Christology of the Gospels**

*Stanton:* 190-202, 240-254

*Dictionary:* “Son of David”, “Son of God”, “Son of Man”, “Lord”, “Christ”, “Logos”

KRS: Christological Development, Peter’s Confession, Son of Man, Messiah

Post: Choose one of the titles of Jesus in the Gospels to do some additional reading in commentaries, Bible dictionaries or other materials and post 500 words for your colleagues to read and comment on.

Turn in the first part of your project: *Your own observations and analysis as described in the syllabus.*

Post: You have been asked to speak at a college group about the question “Who was Jesus Christ?” In 500 words describe how you would respond.

Post one comment and one question on your group’s posts.

### **April 1-7: Jesus and his Opponents**

*Stanton:* 255-268

*Dictionary:* “Pharisees”, “Sanhedrin”, “Revolutionary Movements”, “Clean and Unclean”, “Herodian Dynasty”, “Scribes”, “Temple Cleansing”, “Taxes”, “Anti-Semitism”

Post: Read in three critical commentaries on one of the following texts and in 500 words attempt to answer the following question: Why did the opponents oppose Jesus?

Mark 12:1-40

Mathew 23 (and parallels)

John 8:12-58

Post: Jesus as a Jew and lived and worked in Judaism as a faithful Jew. How can we acknowledge the conflict between Jesus and the Jewish leaders of his day without succumbing to anti-Semitism? Remember that when we study these conflicts we are, as a friend put it, “reading someone else’s mail”, we are listening in on a family feud. (500 words)

Post one comment and one question to the posts of your group.

### **April 8-14: Last Supper**

*Dictionary:* “Feasts”, “Last Supper”, “Table Fellowship”

KRS: Lord's Supper, Analysis Lord's Supper

Post: Select one of the Gospel accounts of the Last Supper to do additional reading in commentaries or encyclopedias. Note the similarities and differences between the accounts and post 500 words on Jesus understanding of the Last Supper in your selected passage.

Post: Share in 300 words your own understanding and experience of the Last Supper.

Turn the second part of your project: *Research on your text as described in the syllabus.*

Post a comment and question on your group's posts.

### **April 15-21: The Passion of Jesus**

*Stanton:* 269-299

*Dictionary:* "Death of Jesus", "Burial of Jesus", "Passion Narrative", "Predictions of Jesus Passion and Resurrection", "Ransom Sayings", "Trial of Jesus", "Gethsemane", "Triumphal Entry"

KRS: Crucifixion, Death of Jesus

Post: Select one account of the passion of Jesus to do additional reading on and post 500 words on how Jesus understood his own death.

Post: In 300 words indicate what Jesus' death means to you.

Post one comment and one question on your group's posts.

### **April 22-28: The Resurrection of Jesus**

*Dictionary:* Resurrection

KRS: Resurrection and Christian Origins

Post: Select one of the resurrection accounts for additional reading in three critical commentaries and post 500 words on how your account interpreted and understood the resurrection of Jesus.

Post: You have been asked to speak to a college group on the question, "Why was it necessary for Jesus to be raised from the grave?" In 500 words outline what you would say to the group.

Post one comment and one question to your group's posts.

## **April 29-May 5: Jesus and the Church**

*Dictionary:* Church, Israel, Witness, Rich and Poor, Service, Worship

Post: Explore in commentaries and encyclopedias the key terms, passages and images of the church in the teaching of Jesus. Record your key findings in 500 words for your colleagues.

Post: In 500 words describe how your experience of the church reflects the teachings of Jesus on the community of disciples. Explore what can be done to make it a better reflection of the teaching of its Lord.

Turn in the final part of your project: *Your own commentary on the text based on your reading and research.*

Post one question and one comment on your group's post.

## **May 6-10: Following Jesus**

*Dictionary:* "Ethics of Jesus", "Discipleship", "Fasting", "Forgiveness of Sins", Oaths and Swearing"

*Burridge:* 33-79

Post: Select one aspect of Jesus' ethical teaching to explore further: Poverty/Riches, Divorce, Violence, Forgiveness, Love, Sacrifice, Obedience, or another aspect that interests you. Post 500 words on your observations.

Post: 300 words on what it means for you to be a follower of Jesus.

Prepare for final: It will cover the material since the midterm and will be like the midterm—10 short answer identifications and two essays. A week before you will receive preparatory material as before.

