

## BIBL 5150 — INTERPRETING THE NEW TESTAMENT I

Fall Semester 2014—North Park Theological Seminary

Tuesdays and Thursdays 8:00-9:15, August 26-December 12

Instructor: Klyne Snodgrass

### 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.

#### I. OBJECTIVES —First Set: Focused on the discipline of NT studies

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 for studying 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: Focused on spiritual formation

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 we Christians should order our 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: Focused on preparation for ministry

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 understand the gospel and how it should be proclaimed.
5. 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*. The dis-

cipline of New Testament studies has the information needed for understanding and for ministry, but it is difficult to defend on its own apart from issues of faith and ministry.

The main obstacles to achieving the objectives above 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 Moodle 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.** Material posted on Moodle or provided in class is **solely** for the educational purposes of students enrolled in BIBL 5150 at North Park Theological Seminary. This material is subject to U.S. copyright law and is not for further reproduction or transmission. Nothing directly related to this course (printed material, audio and video recordings, etc.) may be posted on any electronic outlet.

Explanation of technical language used in biblical studies is available in Richard Soulen and R. Kendall Soulen, *Handbook of Biblical Criticism* (4th ed; Louisville: Westminster/John Knox, 2011). Online glossaries are also available.

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” (under “Topic List”).

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.**

**Please put your box number on all assignments.**

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

Contact information for instructor: E-mail: [ksnodgrass@northpark.edu](mailto:ksnodgrass@northpark.edu); phone: 773-519-3365.

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>.

### III. REQUIRED TEXTS

1. The New Oxford Annotated Bible with Apocryphal/Deuterocanonical Books. New York: Oxford University Press, 2010, 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 same discount applies to the UBS Greek text, Metzger's textual commentary, 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 text under 3b **or select from a range of possibilities in consultation with the instructor.**
- 3b. **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. Charles Talbert, *Reading the Sermon on the Mount*. Grand Rapids: Baker, 2006.
5. Klyne Snodgrass. *Divorce and Remarriage (An Occasional Paper, Number Three)*. Chicago: Covenant Publications, 1992, updated 2008. This item is available online.

#### IV. REQUIREMENTS

- 1a. **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.* This assignment will count for **10% of the final grade.**

The following should be translated by all who have had Greek:

John 1:1-5 and 14-18 (Due Sept 4)

Luke 1:1-4 and 4:18-21 (Due Sept 11)

Matthew 5:17-20 and 6:7-15 (Due Oct 9)

Mark 4:10-12 (Due Oct 30)

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 BibleWorks or a similar program.

- 1b. **If you who have not had Greek**, you will be expected to invest an equivalent amount of time (about 8 hours) reading in the areas pertaining to origin and transmission of the Bible, inspiration, hermeneutics, and/or NT Apocrypha. 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. 18.**  
**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.*

Michael Graves, *The Inspiration and Interpretation of Scripture: What the Early Church Can Teach Us*

J. Merrick and Stephen M. Garrett, eds., *Five Views of Biblical Inerrancy*

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*

\*Stanley E. Porter, Beth M. Stovell, *Biblical Hermeneutics: Five Views.*

\*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*

Mark Goodacre, *Thomas and the Gospels*

2. **Read all four Gospels between Aug 1 and Sept 25, 2014.**

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 *Jesus and the Victory of God*), *Reading the Sermon on the Mount*, and the other assigned readings 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 4.**
5. Write a five-page paper on **Matthew's attack on self-centeredness. This is not a research assignment, and you are to use no secondary sources—just you, Jesus, and Matthew.** The goal is to show how Jesus in Matthew's Gospel redirects self understanding and prohibits pride and self-centeredness. Take a section or several sections of Matthew to demonstrate how he does this. Presume you are teaching an adult group what Matthew does in assaulting the ego. The concern is Jesus in Matthew, not you, but assignments like this are sometimes personal. No one will read these but the instructor, so if Matthew's attack needs to be described personally, that is fine. **Due Oct 2.**
  6. Provide a one page evaluation of Talbert's *Reading the Sermon on the Mount* with regard to his method and conclusions about ethical decision making and the relevance of his book for your own discipleship. **Due Oct 9.**
  7. Be ready as part of your group to help lead the discussion of handouts as assigned. See below.
  8. 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 issues in 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.**

<b>Group A</b>	<b>John 3:3-8; Due Oct 2</b>
<b>Group B</b>	<b>Mark 1:14-15; Due Oct 2</b>
<b>Group C</b>	<b>Matt. 5:17-20; Due Oct 9</b>
<b>Group D</b>	<b>Matt. 19:16-26; Due Oct 14</b>
<b>Group E</b>	<b>Mark 4:10-12; Due Oct 30</b>
<b>Group F</b>	<b>Matt. 11:25-30; Due Nov 13</b>
<b>Group G</b>	<b>Matt. 16:13-20; Due Nov 13</b>
<b>Group H</b>	<b>Matt. 21:12-17; Due Nov 25</b>

9. Do research 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.) This assignment will be done in three parts with **part 1 being due Oct 23, part 2 due Nov 6 and part 3 due Dec 2 with grace until Dec 5.**

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* both with part 1 and part 3); 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 books on background material: Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* and Darrell L. Bock, *Jesus in Context: Background Readings for Gospel Study*. **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 do you see, 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. Finally, explain what you learned for your own spirituality. **Due Oct 23.**
- 2) **Do research on your text.** Use and take notes on a **minimum** of five **starred commentaries from the bibliography** plus the treatment (if there is one) in *True to Our Native Land: An African American New Testament Commentary* and in *Women's Bible Commentary*, Third Edition, **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 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. If you are doing the Lord's prayer, do not select *epiousios* for a word study (It is a *hapax* with no evidence of any previous occurrence!) 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.** Give page numbers and bibliographical information for ideas drawn from secondary sources 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 6.**
- 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 2 with grace until Dec 5. No quotations of secondary sources!** **Papers are expected to be presented in keeping with standard academic procedures regarding grammar, punctuation, structure, bibliographies, etc. If not, they will be returned ungraded or given an F.**

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

**Aug 26, 28, and Sept 2 Introduction and Hermeneutics**—Groups A and B have primary responsibility for discussion.

**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!

**Read and be ready to discuss the article and video on snake handling.**

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

**Aug 29, 9:00 to noon for BibleWorks training. Location: Library, second floor computer lab.**

**Sept 4, and 9 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.** The intent is to produce a visual representation of the similarities and differences in the accounts down to the smallest detail. If you have had Greek, do the assignment on the Greek synopsis.

Where all three are in verbatim agreement underline with a solid black line.

Where all three are in agreement but differ in word order, underline with a broken black line

Where all three agree but use cognate words or different grammatical construction, underline with a dotted black line.

Follow the same pattern for places where two agree, but use different colors for the places Matthew and Mark agree, where Matthew and Luke agree, and where Luke and Mark agree.

**Provide a one page reflection on your findings. Due Sept 9.**

**Sept 11 Gospels Criticism and Quests for Jesus Continued**

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 11.**

**Sept 16-18 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 23-25 The Use of the OT in the NT**

Hermeneutical Presuppositions and Jewish Methods

John 1:1-18 and Luke 4:18-22

**Sept 24 and 25 Lund Lectures—Class on 25 as usual and attendance at the lectures is required.**

**Sept 30 and Oct 2 Overview of the Gospels and the Kingdom of God**

**Be ready for the second quiz on Oct 2.** 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.

**Oct 2 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 is due Oct 2.**

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 7 and 9 The Kingdom of God continued and the Sermon on the Mount**

**Read** Strauss, 297-343 or Wright, 244-368.

**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 9 The Sermon on the Mount**

**Read** Charles H. Talbert, *Reading the Sermon on the Mount*, pp. 3-146.

**Oct 13-17: FALL BREAK—NO CLASSES**

**Oct 21-23 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.

**First stage of research paper is due Oct 23.**

**Oct 28-30 Law in Matt continued and Parables**

**Oct 28 Divorce and Remarriage—Group F has primary responsibility**

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

**Oct 30 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 4-6 Parables and Mark 4:10-12 and Miracles—Group E assigned Mark 4:10-12 should be ready to discuss this text.**

Those reading Wright, read pp. 443-474.

**Nov 6 Miracles—Group H has primary responsibility**

First Test covering everything from the overview of the Gospels through parables. (This test may be online Nov 6 or 7.) **It will also expect knowledge of the content of Matthew by chapter.**

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

**Second stage of research paper is due on Nov 6.**

**Nov 11-13 Miracles and 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.**

**Nov 18-20 Christology continued, esp. Son of Man**

**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 25 Cleansing of the Temple and Lord’s Supper**

**Read** the handout on discipleship

**Read** the handout on the temple incident and Strauss, 493-509. Those reading Wright, read pp. 612-653.

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

**Lord’s Supper: Do the online tasks answering the questions about the Lord’s Supper and read the handout.**

A handout on Jesus’ Future Expectation is online but will not be included on tests.

**Nov 27 : Thanksgiving**

**Dec 2-4 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 2 with grace until Dec 5.**

**Dec 9 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 10 Study Day**

**Dec 11 or 12 Second Test during the Final Exam period**

**VII. EXTRA CREDIT—Two points will be added to your final average if before Dec 12**

**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*, 1-11 (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 12 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 Richard A. Burridge, *Imitating Jesus*. Read critically!

**or**

4. Read **and** provide a three page reflection on Simon Gathercole, *The Pre-existent Son*. 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. 475 pages), Talbert (143 pages), the pamphlet on Divorce and Remarriage (17 pages), and assigned articles (about 220 pages). (About 1000 pages total.)

4. A five page paper on Luke's assault on the ego
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