

Saint Louis University

SPRING 2005

Early Christian Apocalypses

MONDAYS AND WEDNESDAYS, 2:15–3:30 P.M. (TH A-421-01 and 519-01)

Instructor: **James A. Kelhoffer, Ph.D.**

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Office hours: Mondays, 3:45–5:00 p.m., Wednesdays, 10:00 a.m.–12:00 p.m.,
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*“The schools teach reading, writing and arithmetic, but they don’t teach the subjects that will really matter after the coming apocalypse, namely etiquette and social dancing.”**

I. Course Description

Survey and analysis of early Christian apocalypses and their literary precedents in Jewish apocalypses and apocalypticism. Exegesis of the New Testament book of Revelation as an early example of early Christian apocalyptic literature.

Special note: Like all courses offered by the Department of Theological Studies, this seminar on ancient apocalypses and apocalypticism is open to students of all faith traditions and is a serious and rigorous academic course. You are expected to attend and prepare diligently for each class. Having a background in Scripture through your church or religious high school does not in any way constitute a substitute for studying for this class. Similarly, if you have never read the New Testament before, you will have every opportunity to learn and excel if you apply yourself.

II. Course Format

This seminar is designed primarily for advanced undergraduate students pursuing a major or minor in Theological Studies and Master’s level students in Theological Studies, Historical Theology or Religious Education. As such, the seminar will have a mixture of lectures, student-led discussions and student presentations. Any other motivated students, especially those in the Honors program, are welcome to register for this seminar with permission of the Instructor. Please note: *if you have special needs stemming from a physical or learning disability, please contact me as soon as possible and not later than two weeks before the first exam or assignment is due.* Any student who feels that he/she may need academic accommodations in order to meet the requirements of this course—as outlined in the syllabus—due to presence of a disability, should contact the Office of Disabilities Services in DuBourg Hall, room 36 (977.8885); confidentiality will be observed in all inquiries. I will always do my best to make this course a positive learning experience for every student. Additionally, I expect that every student will conduct him or herself in such a way as not to be a distraction to other students or myself. The ethics of participating in a community of learners governs, but is not limited to, reading or studying anything during class that is not directly related to this course, as well as refraining from any clothing, cell phone, pager, internet use, food or drink that causes disruption. I hold in the highest regard the religious, academic and personal freedom of every individual but also

* Dale, the anti-government theorist on the popular TV show, “King of the Hill.”

recognize the responsibility of every person to be considerate of his or her neighbor.¹ Although these dual ideals can sometimes be in tension with one another, both are deeply rooted in SLU's Jesuit, Catholic mission and should thus guide our approach to this (and every) course. Please contact me outside of class if you have any questions or feedback about making this class a more positive learning experience for all. ☺

III. Learning Objectives

As a result of pursuing diligently the learning objectives for this course, students will:

1. Understand the nature and purpose of ancient apocalyptic literature—what it is *and* is not:
 - by defining “apocalypse,” “apocalypticism” and terms related to this literary genre (apocalypse) and ancient worldview (apocalypticism).
 - by reading widely in this ancient genre of revelatory literature and considering how these ancient works are similar to and/or different from contemporary notions of ‘the apocalyptic’ and approaches to this literature.
2. Study the Book of Revelation critically in light of its social, historical, literary and religious contexts:
 - by reading a variety of other ancient Jewish and Christian apocalypses and related writings.
 - by learning the relevant highlights of Judeo-Christian history (2nd c. B.C.E. to 2nd c. C.E.).
 - by comparing and contrasting contemporary approaches to the New Testament book of Revelation proffered within certain Christian traditions and by certain millennial groups with the ways that ancient Jews and the early Christians would most likely have interpreted this writing.
3. Improve academic skills, including critical reading, research, writing, and presentation skills:
 - by attempting not only to find answers, but to question presuppositions and raise new questions.
 - by sharing our insights with one another in written assignments, class discussions, and oral presentations.
 - by acquiring the research skill of assembling bibliographies of scholarly articles and books through searching the American Theological Library Association (ATLA) Religion Database (online: <http://www.slu.edu/libraries/pius/databases/dbdesc/atlasiv.html>; on 9 Jan 2005).
4. Learn about and practice doing theology as an essentially inter-disciplinary enterprise:
 - by incorporating insights from the fields of history, literature, language, philosophy, sociology, art, etc., as well as understanding how an inter-disciplinary approach to theological studies complements one's liberal arts education.
 - by exploring the internet for some web-based sources of apocalyptic resources and materials.
5. Acquire experience in using the resources for on-going study of the Bible
 - by analyzing the relative strengths of one or more Bible Dictionaries as resources for the study of apocalyptic literature and for Biblical Studies in general.
 - by developing two research papers on a theme or topic in or related to the book of Revelation which shows an understanding of the methods of modern biblical study and relates Revelation to some other ancient Jewish or early Christian apocalypse.

IV. Course Requirements

1. Faithful attendance and enthusiastic participation on the basis of having completed reading assignments in advance of each class. **Class presentations** accompanied by a handout on the primary and/or secondary sources being covered will also be required (25 points each; two for undergraduates or three for graduate students; 50 or 75 points total). Of course, **attendance** is required for each class session. As is discussed below, excessive absenteeism will result in a lower grade or your being dropped from this course. Additionally, every four weeks (on **February 7, March 14, April 15** and **May 4**) each student will submit a one- to

¹ Cf. Phil 2:3-4: “Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.”

two-page **self-evaluation** of his or her class preparation, participation and learning. Each evaluation is worth 25 points (100 points total).

2. Completion of the **Course Evaluation Form**. This will be administered through WebCT toward the end of the term. I will provide details well in advance when I receive them from the Theology Department.
3. Two **Papers** (described below and due on **March 25** and **April 29**), worth 100 points each.
4. Final **Exam**, worth 100 points. I anticipate giving a take-home essay final, which will be due **May 4**.

V. Bibliography

Required Texts:

- Greg Carey, *Ultimate Things: Introduction to Jewish and Christian Apocalyptic Literature* (St. Louis: Chalice Press, forthcoming July, 2005). ISBN: 0-8272-3803-7. Copy ordered for Pius. The publisher has graciously allowed our class to read the (uncorrected) page proofs free of charge. Photocopies of the page proofs are on sale in the SLU Bookstore.
- John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature* (The Biblical Resource Series; 2nd ed.; Grand Rapids, MI: Eerdmans, 1998). ISBN: 0-8028-4371-9. Pius BS646 .C65 1998
- Charles H. Giblin, S.J., *The Book of Revelation: The Open Book of Prophecy* (Good News Studies 34; Collegetown, MN: Liturgical Press, 1991). ISBN: 0-8146-5005-8. Pius: BS2825.3 .G53 1991
- Scott M. Lewis, S.J., *What Are They Saying about New Testament Apocalyptic?* (New York: Paulist Press, 2004). ISBN: 0-8091-4228-7. Pius BS646 .L49 2004
- Mitchell G. Reddish, ed., *Apocalyptic Literature: A Reader* (2nd ed.; Peabody, MA: Hendrickson, 1998). ISBN: 1-56563-210-9. Pius: BS646 .A635 1990

Recommended Texts:

- James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, Vol. 1: *Apocalyptic Literature and Testaments* (Garden City, NY: Doubleday, 1983). ISBN: 0-385-09630-5 (vol. 1). Pius: BS1830 .A3 1983 v.1.
- Wilhelm Schneemelcher, ed., *New Testament Apocrypha*, Vol. 2: *Writings Relating to the Apostles, Apocalypses and Related Subjects* (Revised Edition; Cambridge: J. Clarke & Co./Louisville, KY: Westminster John Knox, 2003 [2nd 1993]). ISBN: 0-664-22722-8 (vol. 2: paperback) or 0-664-54879-2 (vol. 2: cloth). Pius: BS2832 .S3 1991 v.2. Two selections from volume 1 are on Reserve (see below).

Reserve and Electronic Reserve Readings (required, unless otherwise indicated):

You will find the following materials on both regular Reserve (2nd floor, Pius Library) and electronic Reserve (<http://eres.slu.edu/>). To locate items on eReserve for this course, you can search under the department ("Theological Studies"), name of the Instructor ("Kelhoffer, James") or course name ("Early Christian Apocalypses"). The password is: **Apocalypse** (one word, not case sensitive). If there are any problems with materials on Reserve or eReserve, please notify both me and the Librarian on duty as soon as possible.

1. Daniel C. Olson, "1 Enoch," art. in: *Eerdmans Commentary on the Bible* (ed. James D. G. Dunn and John W. Rogerson; Grand Rapids: Eerdmans, 2003), 904-41. Pius Reference BS491.3 .E37 2003
2. Iain Provan, "Daniel," art. in: *Eerdmans Commentary on the Bible*, 665-75.
3. *Sibylline Oracle 3* in: Charlesworth, *Old Testament Pseudepigrapha*, 1.355-83.
4. *Testament of Levi* in: Charlesworth, *Old Testament Pseudepigrapha*, 1.788-95.
5. James H. Charlesworth, "Baruch, Book of 2 (Syriac)," art. in: *The Anchor Bible Dictionary* (gen. ed. David Noel Freedman; 6 Vols.; New York: Doubleday, 1992), 1.620-21. Pius Reference: BS440 .A54 1992. The Pius Library also owns the CD-ROM version, which is much easier to use.
6. Michael E. Stone, "Esdras, Second Book of" [=4 Ezra/Apocalypse of Ezra], art. in: *The Anchor Bible Dictionary*, 2.611-14.
7. [No author listed] "The End of the World: A Brief History of an Enduring Belief," *The Economist* (Dec. 18-31, 2004): 34-36.

8. Loren T. Stuckenbruck, "Revelation," art. in: *Eerdmans Commentary on the Bible*, 1535-72.
9. Joseph L. Trafton, "Isaiah, Martyrdom and Ascension of," art. in: *The Anchor Bible Dictionary*, 3.507-09.
10. Excerpts from the Christian *Sibylline Oracles* in: Schneemelcher, *New Testament Apocrypha*, 2.652-85.
11. J. K. Elliott on the Christian *Sibylline Oracles* in: idem, ed., *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation* (Oxford: Clarendon Press/New York: Oxford University Press, 1993), 613-15. Pius BS2832 .A2 1993
12. 5 Ezra and 6 Ezra in: Schneemelcher, *New Testament Apocrypha*, 2.639-52.
13. The *Book of Elchasai* in: Schneemelcher, *New Testament Apocrypha*, 2.685-90.
14. Frederik Wisse, "Peter, Apocalypse of," art. in: *The Anchor Bible Dictionary*, 5.268-69.
- 15A. The *Shepherd of Hermas: Visions*, in: Michael W. Holmes, *The Apostolic Fathers: Greek Texts and English Translations* (Grand Rapids: Baker, ²1999), 328-75. Pius BR60 .A62 1999
- 15B. The *Shepherd of Hermas: Mandates*, in: Holmes, *Apostolic Fathers*, 375-417.
- 15C. The *Shepherd of Hermas: Similitudes*, in: Holmes, *Apostolic Fathers*, 419-527.
16. Clayton N. Jefford's introduction to the *Shepherd of Hermas* in: idem, *Reading the Apostolic Fathers: An Introduction* (Peabody, MA: Hendrickson, 1996), 134-58. Pius BR60.A65 J44 1996
17. PHEME Perikins, "Paul, Apocalypse of," art. in: *The Anchor Bible Dictionary*, 5.203-04.
18. Dana Andrew Thomason, "Thomas, Apocalypse of," art. in: *The Anchor Bible Dictionary*, 6.534.
19. *Questions of Bartholomew; The Book of the Resurrection of Jesus Christ by Bartholomew the Apostle* in: Schneemelcher, *New Testament Apocrypha*, 1.537-53, 553-57.²
20. Elliott on the *Questions of Bartholomew* in: idem, *Apocryphal New Testament*, 652-72.
21. Jon B. Daniels, "Bartholomew, Gospel (Questions) of," art. in: *The Anchor Bible Dictionary*, 1.615-16.
22. The *Apocryphon of James* in: Schneemelcher, *New Testament Apocrypha*, 1.285-99.
23. Elliott on the *Apocryphon of James* in: idem, *Apocryphal New Testament*, 652-72.
24. Ron Cameron, "James, The Apocryphon of," art. in: *The Anchor Bible Dictionary*, 3.619-20.
25. Later Christian Apocalypses: Schneemelcher, *New Testament Apocrypha*, 2.691-94.
26. Elliott on later apocryphal apocalypses in: idem, *Apocryphal New Testament*, Elliott, 682-87.

VI. Grading, Attendance and Non-tolerance of Academic Dishonesty

Grading: I do not give grades; students earn them. Without apology, I oppose the rather common trend of grade inflation and, moreover, do not grade on a "curve." Accordingly, students never compete with one another for grades, and working together in study groups is encouraged. Furthermore, only students who produce above average work should expect to earn a grade higher than "C." Those who attend faithfully, participate fully and complete all requirements with sincere effort are usually pleased with the grade they earn. All this is to say that grades are not included with the price of admission to this course. Nor are grades an appropriate way of offering emotional validation or an effective means of evaluating a person's general intelligence or level of "spirituality." Simply put, grades offer an assessment of a student's work and learning for *this course*. For the qualitative assessment of written work (e.g., papers and essay questions on exams), the Department of Theological Studies has adopted the following criteria:

A range = *Superior, exceptional, outstanding* with evidence of critical, informed and creative theological inquiry that deepens a student's understanding of theological concepts and the human condition. The student demonstrates depth of insight beyond what is normally expected. Carefully

² The recommended volume of the *New Testament Apocrypha* for this course is Volume 2. This and the following Reserve readings 19 and 22 appear in Volume 1, however.

nuanced reasoning and writing, free from material, structural and grammatical error are presupposed in this grade.

B range = *Good*, ready command of full range of concepts and shows some critical, informed, and creative inquiry that deepens the student's understanding of theological concepts and the human condition. This also means the student has produced an assignment that is free from material, structural and grammatical errors.

C range = *Acceptable*, satisfactory ability to describe overall picture and essential concepts. This means the student has completed the assignment in a manner involving no significant errors. Material may not be free from structural and grammatical errors; nor is nuanced reasoning demonstrated.

D range = *Poor*, below normal expectation. Reasoning is neither carefully nuanced nor coherently presented; writing is insufficient in depth of insight and/or use of texts; presentation is not free from material error in structure, spelling and grammar. This means that the student failed to respond adequately to the assignment and its intentions.

F = *Unsatisfactory*. The student failed to respond to the assignment: 1) failed to turn in the assignment; 2) did not respond to the assignment as given; 3) submitted work so thoroughly flawed as to indicate that the student did not make a serious effort, 4) plagiarism or cheating involved.

The student's average corresponds to letter grades as follows:³

A	91.0% and higher	4.0 GPA
B+	89.0—90.9%	3.5 GPA
B	82.0—88.9%	3.0 GPA
C+	80.0—81.9%	2.5 GPA
C	75.0—79.9%	2.0 GPA
D	70.0—74.9%	1.0 GPA
F	below 70.0%	0.0 GPA

It is not my policy to “round up” grades (e.g., to call 90.5% an “A” or to allow 69.8% to pass with a “D”). An Incomplete grade (“I”) will be assigned temporarily only in special circumstances and is highly discouraged. Because no person can be omniscient or completely objective, I invite each student at the end of the term to write a one-page self-evaluation of his or her work and learning in this class answering the questions: If you were the Instructor, what grade you would assign to yourself for this course, and why? Any student concerned about his or her grade is strongly encouraged to contact me before, or shortly after, the first exam, and certainly well in advance of the end of the term.

Attendance: *On-time* attendance is required. If at all possible, please email me *in advance* if you must miss a class, and try to obtain from a student in the class all announcements, handouts or other material you missed. Consistent attendance, when accompanied by active and thoughtful participation, will be rewarded. A failing grade (“AF”) will be assigned to any student who misses **eight (8)** or more class sessions for any reason. Students who come in late after attendance is recorded will be considered absent unless they inform me of their tardiness immediately after class. Absences due to late registration will typically be regarded as unexcused. Excused absences due to travel for a recognized University activity (debate, sports, etc.) must be confirmed with an email reminder to me within three (3) business days of each absence, so that I can mark any such absences as excused. Students are responsible, moreover, for all quizzes given and handouts distributed in class, as well as for everything discussed in the lectures and group discussions. Above all, please bear in mind that *it is extremely difficult to do well in this class without faithful class preparation and attendance.*

³ The College of Arts and Sciences recognizes the following letter grades: A, B+, B, C+, C, D, F, AF, I, S/U, P/NP. Grades are not awarded with a “minus” (e.g., A-).

Make-up policy: Except for extraordinary circumstances, there will be no make-ups for exams and quizzes or extensions given for any other late assignments. Upon returning to class, students who miss an exam or another due date because of a legitimate emergency will turn in:

- 1) A brief written statement explaining the reason for the absence;
- 2) A note from the appropriate person (e.g., your doctor) concerning your absence.

Out of fairness to students who take an exam or quiz on time, make-up assignments will typically be more difficult.

No form of **academic dishonesty** (i.e., cheating) will be tolerated. Cheating includes the giving of information about or for a quiz, exam or paper to someone in another section of this course during this, or any future, academic term. Academic dishonesty can also involve the receiving of information from someone in another section of this course from the current, or any previous, semester. Cheating can also include inappropriate borrowing from materials in print or on the Web without adequate citation and credit (including the use of quotation marks) for words or ideas not your own. At the Instructor's discretion, students caught cheating will receive a zero for the specific assignment, and may also be given a grade of "F" for the course or be dropped from the course.

VII. Papers

Two papers are required for this course. Each is to be 5-7 pages in length (graduate students: 10-12 pages). For the first paper you will discuss a passage of the NT book of Revelation in relation to some aspect of Jewish apocalypses or apocalypticism. In the second paper you will discuss a portion or a theme of an early Christian apocalypse (other than Revelation) in relation to some aspect of the NT book of Revelation. The parameters for the papers are intentionally defined broadly, so students can pursue a topic of particular interest to them. I invite you to speak with me individually early in the semester about your interests and developing a bibliography appropriate to the topic you choose. If you have never used the ATLA Religion Database, I will be happy to help you with this. Please note the following deadlines for the papers:

Friday, March 4	Topic and Annotated Bibliography for Paper 1 Due (10%)
Monday, March 21	Student Presentations on Paper 1 (10%)
Friday, March 25	Paper 1 Due (80%)
Friday, April 8	Topic and Annotated Bibliography for Paper 2 Due (10%)
Monday, April 25	Student Presentations on Paper 2 (10%)
Friday, April 29	Paper 2 Due (80%)

VIII. Class and Assignment Schedule

Legal Disclaimer: Any part of this "syllabus," including the following schedule, is subject to modifications. Any changes will be announced in class or through an email addressed to your SLU account. Students are to come to class prepared to discuss the assigned readings.

Part One: Jewish Apocalypses and Revelation

Week 1: January 10–14

- 1 M Introduction to the Course: Apocalypses and Apocalypticism
Read: Collins, *Apocalyptic Imagination*, chapter 1; Carey, *Ultimate Things*, 9-30.
- 2 W *1 Enoch* 1-36: The Book of the Watchers
Read: Reddish, *Reader*, 143-62; Collins, *Apocalyptic Imagination*, chapter 2 (pp. 43-62); Carey, 31-39; graduate students: Daniel C. Olson, "1 Enoch," art. in: *Eerdmans Commentary on the Bible*, 904-15 (eReserve #1; see above under "Reserve and Electronic Reserve Readings").

Week 2: January 17–21

- M **No class meeting:** MLK Day – University Holiday

- 3 W The 'OT' Book of Daniel
Read: Daniel 7-12 (the NRSV translation is recommended, but any modern translation of the Bible will suffice); Collins, *Apocalyptic Imagination*, chapter 3; Carey, 50-62; graduate students: Carey, 63-82; Iain Provan, "Daniel," art. in: *Eerdmans Commentary on the Bible*, 665-75 (eReserve #2).

-- F Last day to drop without a "W"

Week 3: January 24–28

- 4 M Other Jewish Apocalypses (I): Additional Enochic Literature
Read: The Similitudes of Enoch (*I Enoch* 37-71 = Reddish, 163-87); The Animal Apocalypse (*I Enoch* 85-90 = Reddish, 41-53); The Apocalypse of Weeks (*I Enoch* 93:1-10, 91:11-17; = Reddish, 54-57); Collins, *Apocalyptic Imagination*, chapter 2 (pp. 62-84) and chapter 6 (all); Carey, 39-50; graduate students: Daniel C. Olson, "1 Enoch," 915-41 (eReserve #1).
- 5 W Other Jewish Apocalypses (II): Oracles and Testaments
Read: *Sibylline Oracle* 3 (Charlesworth, 1.355-80; eReserve #3); *Testament of Levi* (Reddish, 188-90; the translation in Charlesworth, 1.788-95 = eReserve #4); *Testament of Abraham* (Reddish, 193-213); *Testament of Moses* (Reddish, 214-23); Collins, *Apocalyptic Imagination*, chapter 4; Carey, 90-96, 106-117; graduate students: Carey, 83-90, 96-106; Charlesworth, 1.317-29.

Week 4: January 31–February 4

- 6 M Other Jewish Apocalypses (III): After the First Roman-Jewish War
Read: The Fourth Book of Ezra (= 2 Esdras 3-14; Reddish, 58-96); 2 Baruch (Reddish, 97-142); Collins, *Apocalyptic Imagination*, chapter 7; Carey, 165-87; graduate students: Carey, 187-97; James H. Charlesworth, "Baruch, Book of 2 (Syriac)," art. in: *The Anchor Bible Dictionary*, 1.620-21 (eReserve #5); Michael E. Stone, "Esdras, Second Book of" [=4 Ezra/Apocalypse of Ezra], art. in: *The Anchor Bible Dictionary*, 2.611-14 (eReserve #6).
- 7 W Introduction to Early Christian Apocalypses: The Multivalence of "Apocalyptic" in Early Christianity
Read: Lewis, *What Are They Saying about NT Apocalyptic?* Graduate students: Carey, 118-64.

Week 5: February 7–11

- 8 M Part 1 of the PBS Video: Apocalypse Now!
Read: [No author listed] "The End of the World: A Brief History of an Enduring Belief," *The Economist* (Dec. 18-31, 2004): 34-36 (eReserve #7); Collins, *Apocalyptic Imagination*, chapter 9; see: <http://www.pbs.org/wgbh/pages/frontline/shows/apocalypse>
Self-evaluation #1 Due
- 9 W The NT Book of Revelation (I)
Read: Revelation 1-3; Carey, 198-203; Giblin, *The Book of Revelation*, 7-67; graduate students: Loren T. Stuckenbruck, "Revelation," art. in: *Eerdmans Commentary on the Bible*, 1535-44 (eReserve #8).

Week 6: February 14–18

- 10 M The NT Book of Revelation (II)
Read: Rev 4:1-8:5; Giblin, *Revelation*, 68-95; graduate students: Stuckenbruck, "Revelation," 1544-50 (eReserve #8).

- 11 W The NT Book of Revelation (III)
Read: Rev 8:5-13:18; Carey, 203-12; Giblin, *Revelation*, 95-136; graduate students: Stuckenbruck, "Revelation," 1550-57 (eReserve #8).

-- F *Last day to receive partial refund of tuition*

Week 7: February 21–25

- 12 M The NT Book of Revelation (IV)
Read: Rev 14:1-19:10; Giblin, *Revelation*, 136-77; graduate students: Stuckenbruck, "Revelation," 1557-65 (eReserve #8).
- 13 W The NT Book of Revelation (V)
Read: Rev 19:11-22:21; Giblin, *Revelation*, 177-221; graduate students: Stuckenbruck, "Revelation," 1565-72 (eReserve #8).

Week 8: February 28–March 4

- 14 M Part 2 of the PBS Video: *Apocalypse Now!*
Read: Carey, 249-65; Giblin, *Revelation*, 222-31.

Part Two: Other Early Christian Apocalypses

- 15 W *Ascension of Isaiah* 6-11
Read: Reddish, 277-90; Carey, 227-37; Joseph L. Trafton, "Isaiah, Martyrdom and Ascension of," art. in: *The Anchor Bible Dictionary*, 3.507-09 (eReserve #9); Leslie Baynes, "What Isaiah Saw: Heavenly Books and the Urge to Anti-Semitism in the *Martyrdom and Ascension of Isaiah*." R. G. Hall, "The *Ascension of Isaiah: Community Situation, Date, and Place in Early Christianity*," *JBL* 109 (1990): 289-306.

F **Topic and Annotated Bibliography for Paper 1 Due**

Spring Break: March 7–11

Week 9: March 14–18

- 16 M Excerpts from the Christian *Sibylline Oracles* I, II, VI, VII, VIII; The Latin Sibyl
Read: Schneemelcher, *New Testament Apocrypha*, 2. 639-40, 652-85 (eReserve #10); Elliott, *Apocryphal New Testament*, 613 (pp. 614-15 = Schneemelcher, 2.659-63; eReserve #11); Reddish, 334-36 (pp. 336-42 = Schneemelcher, 2.658-63).

Self-evaluation #2 Due

- 17 W 5 Ezra and 6 Ezra; The *Book of Elchasai*
Read: Schneemelcher, 2.641-52 (eReserve #12, on 5 Ezra + translation; review pp. 639-40); Schneemelcher, 2.685-90 (eReserve #13, on *Elchasai* + translation); Reddish, 266-67 (on 5 Ezra; pp. 267-68 offer a translation); Reddish, 343-44 (on 6 Ezra; pp. 344-50 offer a translation). Undergraduates will read one (1) of the following and graduate students two (2) of the following:
- Graham N. Stanton, "5 Ezra and Matthean Christianity in the Second Century," *Journal of Theological Studies* 28 (1977): 67-83.
 - Theodore A. Bergren, "Prophetic Rhetoric in 6 Ezra," in: *For a Later Generation: The Transformation of Tradition in Israel, Early Judaism, and Early Christianity* (ed. R. A. Argall, B. A. Bow, and R. A. Werline: Harrisburg, PA: TPI, 2000), 25-32. Pius BS1700 .F67 2000
 - A. F. J. Klijn and G. J. Reinink, "Elchasai and Mani," *Vigiliae Christianae* 28 (1974): 277-89.

Week 10: March 21–25

18 M Student Presentations of Papers

19 W *Apocalypse of Peter*

Read: Reddish, 243-54; Carey, 237-42; Frederik Wisse, “Peter, Apocalypse of,” art. in: *The Anchor Bible Dictionary*, 5.268-69 (eReserve #14); István Czachesz, “The Grotesque Body in the Apocalypse of Peter,” in: *The Apocalypse of Peter* (ed. Jan N. Bremmer and István Czachesz; Studies on Early Christian Apocrypha 7; Leuven: Peeters, 2003), 108-26. Pius BS2920.P6 A66 2003 Graduate students: Kirsti B. Copeland, “Sinners and Post-mortem ‘Baptism’ in the Acherusian Lake, in: *The Apocalypse of Peter*, 91-107.

F Paper 1 Due

Week 11: March 28–April 1

20 M The *Shepherd* of Hermas (I): Visions

Read: Holmes, *Apostolic Fathers*, 328-75 (eReserve #15A); Reddish, 255-57; Jefford, *Reading the Apostolic Fathers*, 134-58 (eReserve #16); Carey, 212-17.

21 W The *Shepherd* of Hermas (II): Mandates and Similitudes 1-4

Read: Holmes, *Apostolic Fathers*, 375-427 (eReserve #15B); Carey, 217-18; Schneemelcher, 2.592-602.

Week 12: April 4–8

-- M **No class meeting:** Work on Papers

22 W The *Shepherd* of Hermas (III): Similitudes 5-10

Read: Holmes, *Apostolic Fathers*, 429-527 (eReserve #15C); Carey, 218-26.

F Topic and Annotated Bibliography for Paper 2 Due

Week 13: April 11–15

23 M Two apocalypses of Paul: the *Apocalypse of Paul* (*Visio Pauli*); the (Gnostic) *Apocalypse of Paul*

Read: Reddish, 291-325; 326-329; Carey, 242-48; PHEME Perikins, “Paul, Apocalypse of,” art. in: *The Anchor Bible Dictionary*, 5.203-04 (eReserve #17).
Self-evaluation #3 Due

24 W The *Apocalypse of Thomas*

Read: Reddish, 330-33; Schneemelcher, 2.748-52; Dana Andrew Thomason, “Thomas, Apocalypse of,” art. in: *The Anchor Bible Dictionary*, 6.534 (eReserve #18).

Week 14: April 18–22

25 M *Questions of Bartholomew; The Book of the Resurrection of Jesus Christ by Bartholomew the Apostle*

Read: Schneemelcher, 1.537-53, 553-57 (eReserve #19); Elliott, 652-55, 668-72 (eReserve #20); Jon B. Daniels, “Bartholomew, Gospel (Questions) of,” art. in: *The Anchor Bible Dictionary*, 1.615-16 (eReserve #21).

26 W The *Apocryphon of James*

Read: Schneemelcher, 1.285-99 (eReserve #22); Elliott, 673-81 (eReserve #23); Ron Cameron, “James, The Apocryphon of,” art. in: *The Anchor Bible Dictionary*, 3.619-20 (eReserve #24); David Brakke, “Parables and Plain Speech

in the Fourth Gospel and the Apocryphon of James,” *Journal of Early Christian Studies* 7 (1999): 187-218.

Week 15: April 25–29

27 M Student Presentations of Papers

28 W Medieval Apocalypses

Read: Schneemelcher, 2.691-94 (eReserve #25); Elliott, 682-87 (eReserve #26).

F Paper 2 Due

Week 16: May 2–6

W Final Exam Due

Self-evaluation #4 Due

Requests to receive your graded final exam and papers must be made in person or in writing and accompanied by a self-addressed envelope. Exams and papers will be kept for one (1) month after the date of your final exam; after one month any remaining papers and exams will be recycled.

Grades will be submitted to the Registrar by 5:00 p.m. on Monday, May 9.