

Theology 220: New Testament Introduction

Spring 2007

MWF 8:00–9:50 A.M. (THEO 220–01)

MWF 9:00–9:50 a.m. (THEO 220–02)

Instructor: James A. Kelhoffer, Ph.D.

Assistant Professor of Theological Studies:

New Testament and Early Christian Literature

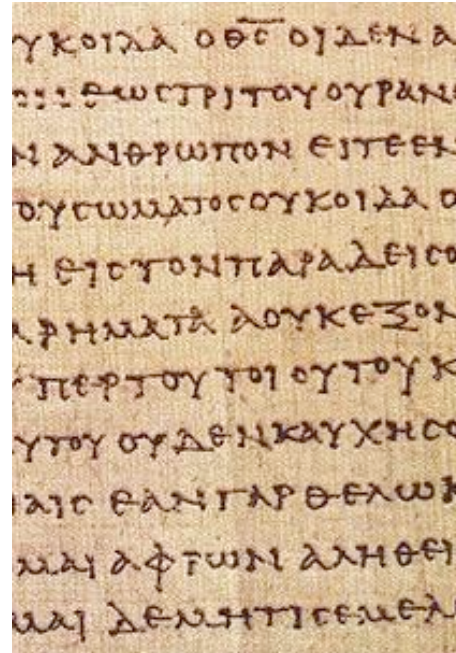
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Office hours: Wednesdays 10:00 a.m.–12:15 p.m.,
3:30–4:30 p.m., and by appointment



New Testament Papyrus 46¹

I. Course Description

Scholars today approach the New Testament (NT) not as single ‘book,’ but as a *library* reflecting different authors, literary genres and theological ideas. This course offers an introduction to the critical study of this assorted literature, and of the Jewish, Hellenistic and Roman cultural environment that shaped its composition. In the context of this environment, we will examine how a small group of Jewish followers of a prophet named Jesus eventually became a distinct religion with its own rituals and literature. To this end, we will analyze the earliest extant Christian documents (the letters of Paul), the production of gospels about Jesus, and developments within the early Christian communities. Our goal is to draw upon a variety of Humanities disciplines in reconstructing the history, society, religion, theology and ethical thinking of the first Christians. We will also explore biblical scholarship as an academic field of the liberal arts, and why every educated person ought to know about its findings of the last 200 years. Our main task is to understand what the New Testament writings meant in their original, historical contexts. Students will read the entire New Testament, the *gospel of Thomas* and several other early extracanonical Christian writings.

Special note: Like all courses offered by the Department of Theological Studies, this introduction to the New Testament 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 in this course.

II. Course Format

This survey course has primarily a lecture format with some discussion. Students interested in a course requiring more student-led discussions and presentations may wish to take a 300- or 400-level course in Theological Studies. You will be given reading assignments in the Bible, the handout packet and the textbook (by Bart Ehrman) to be completed *in advance* of each class session.

¹ Dating to approximately 200 C.E., Papyrus 46 (P⁴⁶) is the earliest surviving copy of portions of the apostle Paul’s letters.

Students are also expected to contribute to class discussions, whether in large or small group formats. Please note: 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 the presence of a physical or learning disability, should also contact the Office of Disabilities Services in DuBourg Hall, room 36 (314.977.8885); confidentiality will be observed in all inquiries. Also, if you have special needs stemming from a disability, *please contact me* as soon as possible and not later than two weeks before the first assignment is due. 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 recognize the responsibility of every person to be considerate of his or her neighbor.² Although these ideals can at times 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 if you have any questions or suggestions for 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. Know the major historical, literary, social, theological and ethical themes of the earliest Christian writings.
 - by surveying these each of the writings of the NT, as well as a number of other early Christian gospels, letters and apocalypses.
 - by pursuing a largely *diachronic* survey of these writings, students will also gain an understanding of “Christian Origins” and certain transitions experienced by the church during the first and early-second centuries:
 - The course will begin with the earliest surviving Christian writings, namely the seven undisputed letters of the apostle Paul, and then compare these letters with six other, and probably later, NT letters attributed to Paul.
 - We will next discuss the earliest, and the three most similar, gospels, namely the ‘Synoptic’ gospels of Matthew, Mark and Luke, as well as the Acts of the Apostles.
 - The third part of the course will consider the gospel of John and certain extracanonical gospels, and then work ‘backwards’ in time from the earliest gospels to the early-first century situation of the deeds, teachings and death of Jesus. The final weeks of the course will consider other NT and extracanonical letters that date to the late-first or early-second centuries, as well as three early Christian apocalypses, including the NT book of Revelation.
 - by posing questions of the relative unity and diversity of expression in this assorted literature.
2. Appreciate the achievements and uncertainties of historical-critical analyses of the Bible.
 - by evaluating a variety of modern approaches to biblical interpretation (methodologies) and different uses of the Bible in contemporary ethical and theological discussions. These methodologies include source, form and redaction criticism, as well as literary-historical, comparative, thematic and socio-historical analyses of biblical texts.
 - by growing in understanding of the different goals of, and the relations between, religion, historical studies and constructive theology.
 - by analyzing the relative strengths and different methodologies displayed in articles of different Bible dictionaries on a topic chosen by the student in conversation with the Instructor.

² Cf. the apostle Paul's admonition in 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.”

3. Apply critical thinking skills to the analysis of biblical texts, through reflecting, speaking and writing clearly and intelligently about theological affirmations made by the authors of the earliest Christian writings.
 - by understanding how information about the author, audience and occasion of a particular writing aids in the interpretation of that writing.
 - by extrapolating what an early Christian writing may reveal about the beliefs or practices of its Jewish, Christian, or polytheist opponents.
 - by identifying biblical passages characteristic of the emphases of a particular NT book or author.
 - by relating particular biblical passages to their larger literary or historical contexts and applying methodologies discussed in class to the interpretation of these passages.
4. Advance in appreciation of their own religious tradition, as well as their liberal arts education at Saint Louis University.
 - by considering the ways the NT, and subsequent reflections upon the NT, may have contributed to their religious tradition.
 - by gaining an awareness of the many ways that the academic study of the NT is deeply rooted in methods of inquiry employed by all scholars in the Humanities (e.g., History, Philosophy, English and other literatures) and, to a certain extent, the Social Sciences.

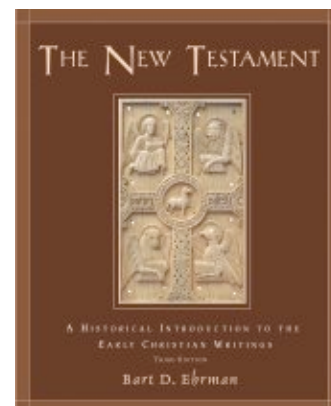
IV. Course Requirements

1. Faithful attendance and enthusiastic participation on the basis of having completed reading assignments in advance of each class. **Attendance** is required for each class session. Excessive absenteeism will result in a lower grade, a grade of “AF,” or your being dropped from the course. Attendance will be graded three times during the semester and is worth 30 points (7.0% total). See further below under “Attendance.”
2. An unspecified number of unannounced **Quizzes** (5–10 points each) and three informal writing assignments (15–25 points each) and totaling around 90–120 points (*ca.* 23.3% total). Quizzes may be take-home assignments or unannounced in-class pop quizzes. Except in rare circumstances, take-home assignments may not be submitted late. In-class Quizzes may not be made up due to late registration, an unexcused absence, or tardiness.
3. Three **Exams**, to be given on **February 23, April 2** and **May 7** (9:00 class) **or May 9** (8:00 class), each worth 100 points (*ca.* 23.3% each). I offer an optional review session before each exam; for dates and times see the course schedule below.
4. An **Extra Credit Paper** (described below and due on **Tuesday, April 24**) is optional and can increase a student’s grade by as much as 20 points (*ca.* 4.7 % of the final average).
5. Regular access to your **SLU email**. On occasion I will contact the class by email, and you are responsible to receive any such communications.

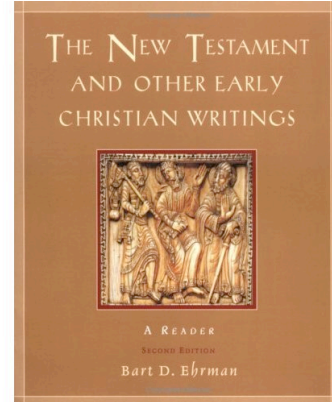
V. Bibliography

Required:

1. Bart D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (Third Edition; New York; Oxford: Oxford University Press, 2003). xxxv + 506 pp. + Plates. ISBN: 0–19–515462–2. Pius: BS2330.3 .E38 2004. It is required that you have the 3rd edition of this text. Highly recommended: the publisher’s online study guide with practice quizzes for each chapter:
<http://www.us.oup.com/us/companion.websites/0195154622/>



2. Bart D. Ehrman, ed., *The New Testament and Other Early Christian Writings: A Reader* (Second Edition; New York; Oxford: Oxford University Press, 2003). xi + 519 pp. ISBN: 0-19-515464-9. Pius: BS2330.2 .E355 2004. Ehrman's *Reader* contains all of the extracanonical Christian writings to be discussed in this course (including the *Gospel of Thomas*, the *Acts of Paul and Thecla*, 'Paul's' *Third Letter to the Corinthians* and the *Apocalypse of Peter*), as well as the twenty-seven writings of the New Testament.



3. James A. Kelhoffer, "Handouts and Supplementary Readings for New Testament Introduction: Spring, 2007," unpublished handout packet reproduced at cost and on sale in the Bookstore. 158 pp. Unless otherwise specified in the Schedule, to each class you should bring your copy of the handout packet, Ehrman's textbook and Ehrman's *Reader*. It is OK to use the edition of the handout packet from Summer or Fall 2006; earlier editions should not be used, however.
4. J. A. Kelhoffer, "The New Testament," forthcoming in: *An Introduction to Theology*. J. J. Mueller, S.J., ed. Winona, MN: St. Mary's Press, 2007. (included in the handout packet)
5. Burton H. Throckmorton, Jr., ed., *Gospel Parallels: A Comparison of the Synoptic Gospels* (5th ed.; Nashville: Thomas Nelson, 1992). xl + 212 pp. ISBN: 0-8407-7484-2. Pius: BS2560 .T48 1992. For the study of parallel passages in the gospels of Matthew, Mark and Luke during the second part of this course.

Recommended:

6. Bart D. Ehrman, *Misquoting Jesus: The Story behind Who Changed the Bible and Why* (New York: HarperSanFrancisco, 2005). Pius BS2325 .E45 2005. ISBN: 0060738170. For the optional extra credit paper, described below.
7. *The HarperCollins Study Bible: Student Edition* (ed. Harold W. Attridge et al.; San Francisco: HarperCollins, 2006). ISBN: 0060786841 (cloth). Pius Reference: BS191.5.A1 2006 S26. This excellent Study Bible offers excellent introductions and notes for each of the biblical writings. Portions of *The HarperCollins Study Bible* from Genesis, Daniel, 1 Maccabees and 2 Maccabees are on Reserve and eReserve.

Additional bibliographies of resources for further study will be handed out in class. See also the end of each chapter in Ehrman, *The New Testament*. The following explanation will hopefully anticipate most questions concerning required and recommended texts for this course:

- Each student *must* have a copy of #1 and #3. Bound copies of the handout packet (#3) are available in the Bookstore.
- For the optional Extra Credit Paper, you may, with my permission, choose to write a summary and critique of most *any* academic book related to early Christianity. Book #6 is this term's suggested reading for this assignment.
- The most frequently asked question concerns translations and editions of the Bible. Students are required to bring a *modern* translation of the Bible to each class—*not*, e.g., the King James Version (KJV) or a paraphrase such as the Living Bible or the Amplified Bible—and preferably the New Revised Standard Version (NRSV). Other acceptable translations include the New American Bible (NAB) and the New International Version (NIV). Since biblical passages cited on quizzes and exams will be from the NRSV translation, it is to your advantage to use this translation for this course. I thus highly recommend that you make use of the NRSV translation of the NT, which is included in Ehrman's *Reader* (#2) along with helpful introductions to each writing. If you choose not to buy Ehrman's *Reader* (#2), you will need to obtain these extracanonical Christian writings from Reserve or eReserve.

Feel free to contact me with any additional questions about textbooks or translations of the Bible.

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

The three (3) three-ring binders on Reserve (Pius Library, 2nd floor) for this course contain the materials listed below. You will also find these materials on electronic Reserve (<http://eres.slu.edu/>). To locate items on eReserve for this course, you may search under the department (“Theological Studies”), name of the Instructor (“Kelhoffer, James”) or course name (“New Testament”). The password is: **NewTestament** (one word, without a space; 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.

- R1. Wayne Meeks, “Introduction to the HarperCollins Study Bible,” in: *HarperCollins Study Bible*, pp. xvii–xxiv (recommended: pp. xxv–xxx).
- R2. 1 Maccabees 1–4, 7, in: *HarperCollins Study Bible*, 1645–68.
- R3. 2 Maccabees 8–11, 15; in: *HarperCollins Study Bible*, 1691–1722.
- R4. Daniel 7–12, in: *HarperCollins Study Bible*, 1317–28.
- R5. Genesis 12, 15, 17, 22, in: *HarperCollins Study Bible*, 3–34.
- R6. *The Sayings of Jesus: The Sayings Gospel Q in English* (ed. James M. Robinson; Facets; Minneapolis, MN: Fortress, 2002). Pius BS2555.52 .S39 2002. ISBN: 0–8006–3451–9.
- R7. *The Third Letter to the Corinthians* (or: *3 Corinthians*) (in: Ehrman, *Reader*, 266–7).
- R8. *The Acts of Paul and Thecla* (*Reader*, 177–82).
- R9. *The Coptic Gospel of Thomas* (*Reader*, 116–23).
- R10. *The Gospel of Peter* (*Reader*, 124–6).
- R11. *The Infancy Gospel of Thomas* (*Reader*, 127–31).
- R12. Papyrus Egerton 2 (*The Unknown Gospel*) (*Reader*, 134–5).
- R13. *The Gospel of the Ebionites* (*Reader*, 136–7).
- R14. *The Gospel of the Nazareans* (*Reader*, 138–40).
- R15. *The Gospel according to the Hebrews* (*Reader*, 141–2).
- R16. *The Letter of Barnabas* (*Reader*, 352–64).
- R17. The seven letters of Ignatius, Bishop of Antioch (*Reader*, 325–47).
- R18. *The Didache* (or: *The Teaching of the Twelve Apostles*) (*Reader*, 320–4).
- R19. The letter of Polycarp to the *Philippians* (or: Polycarp, *Philippians*) (*Reader*, 348–51).
- R20. *The Letter of 1 Clement* (*Reader*, 302–19).
- R21. *The Shepherd of Hermas* (*Reader*, 392–413).

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 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:

A	94.0% or higher	4.0 GPA
A-	92.0 – 93.9%	3.7 GPA
B+	90.0 – 91.9%	3.3 GPA
B	85.0 – 89.9%	3.0 GPA
B-	83.0 – 84.9%	2.7 GPA
C+	81.0 – 82.9%	2.3 GPA
C	78.0 – 80.9%	2.0 GPA
C-	76.0 – 77.9%	1.7 GPA
D	70.0 – 75.9%	1.0 GPA
F	below 70.0%	0.0 GPA

It is not my policy to “round up” grades (e.g., to call 93.5% an “A” or 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. I am on your side and here to help you. Students concerned about their final grade are also encouraged to write the optional **Extra Credit Paper** (described below).

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. Conversely, excessive absenteeism will result in a lower final grade for the course. For each of the three parts of the course, attendance is worth ten points (30 points

total). Perfect attendance will be rewarded with a grade of 11/10 points. Each unexcused absence lowers the attendance grade by one point. Lateness, defined as arriving at class between one (1) and twenty (20) minutes late, counts as half (1/2) an absence and is unexcused unless you provide a valid reason for your tardiness. Those who come to class more than twenty (20) minutes late will be marked absent. Leaving class early may also be counted as half (1/2) an absence. In addition, a failing grade (“AF”) will be assigned to any student who misses **twelve (12)** 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.*

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) If appropriate, 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. This policy includes and is governed by both the Policy on Academic Honesty of the College of Arts & Sciences (online: http://www.slu.edu/colleges/AS/academic_honesty.html) and the Theology Department’s Academic Integrity Statement.³

³ Department of Theological Studies Academic Integrity Statement: “Students are expected to be honest in their academic work. The University reserves the right to penalize any student whose academic work is, in its judgment, detrimental to the University. Such conduct shall include cases of plagiarism, collusion, cheating, giving or receiving or offering or soliciting information on examinations, or the use of previously prepared material in examinations of quizzes. Violations should be reported to your course instructor, who will investigate and adjudicate them according to the Policy on Academic Honesty of the College of Arts & Sciences. If the charges are found to be true, the student may be liable for academic or disciplinary probation, suspension or expulsion from the University.”

VII. Extra Credit

The optional **Extra Credit Paper** involves writing a summary and critique of an academic book related to early Christianity and suited to the student's interests. One possibility for this assignment is Bart D. Ehrman, *Misquoting Jesus*. Numerous other possibilities are listed at the end of each chapter in Ehrman's text. If you wish to read a book other than *Misquoting Jesus*, the alternate book must be approved by me not later than **Friday, March 23** (the second class meeting after Fall Break). Papers are to be typed (typically on a Mac or PC word processor), meticulously proofread and approximately 5–6 pages in length. Excellent papers will include the following:

- 1) A summary of the book's purposes, contents and main themes (2–2.5 pages);
- 2) A critique of the book's strengths and weaknesses (1.5–2 pages);
- 3) Your thoughtful reflections on the implications of the book for your understanding of the New Testament and the early Christian movement (1.5–2 pages).

Excellent extra credit papers—that is, those of “A” quality—can earn up to twenty (20) points (ca. 4.5 % of the final average). This optional assignment is due on **Tuesday, April 24**. Email is not an acceptable medium for submitting papers or any other work for this class. *No late Extra Credit Papers will be accepted*. Papers turned in early are always welcome.

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. In addition to preparing the assigned readings in advance of each class, students are expected to have read the relevant materials from the Handout Packet.

Part One: New Testament ‘World,’ Paul and the Pauline Tradition

Week 1: January 15–19

--	M	No class meeting: MLK Day – University Holiday
1	W	Introduction to the Course: What is the ‘New Testament’? Read: Handout Packet, 1–5 (read), 6–13 (skim).
2	F	New Testament World (I): Greco-Roman Backgrounds Read: Course syllabus; Wayne Meeks, “Introduction to the HarperCollins Study Bible,” in: <i>HarperCollins Study Bible</i> , pp. xvii–xxiv (recommended: pp. xxv–xxx); familiarize yourself with the abbreviations of biblical books on p. xxxi (R1 ⁴); read also Ehrman, <i>The New Testament</i> , 1–35; Handout Packet, 14–16.

⁴ R1 designates Reserve (and eReserve) reading #1. See pp. 4–5 for the list of Reserve readings.

Week 2: January 22–26

- 3 M New Testament World (II): Judaism during the Hellenistic Period
Read the following passages from 1 and 2 Maccabees in comparison with one another: 1 Maccabees, chaps. 1–4, 7; 2 Maccabees, chaps. 8–11, 15. 1 and 2 Maccabees are in the *HarperCollins Study Bible*, 1645–1722 (R2 and R3). Read also Kelhoffer, “The New Testament” (essay in Handout Packet); Ehrman, pp. xxxi–xxxv; Handout Packet, 17–21.
- 4 W New Testament World (III): Jewish Apocalypticism
Read: Daniel 7–12 (R4); Ehrman, 35–47; Handout Packet, 22–25.
- 5 F Life of Paul; Philemon: The Apostle Paul Mediates a Dispute
Read: Philemon (= Handout Packet, 29; also in the *Reader*, 264–65); Ehrman, 285–301, 344–47; Handout Packet, 26–30.
- Last day to drop without a “W”*

Week 3: January 29–February 2

- 6 M Perplexity in Thessalonica: Paul on the Resurrection and ‘the End’
Read: 1 Thessalonians (= *Reader*, 246–49); Ehrman, 302–15; Handout Packet, 31–32.
- 7 W An Appeal to Unity: Philippians
Read: Philippians (= *Reader*, 238–41); Ehrman, 340–47; Handout Packet, 33–34.
- 8 F Crises in Corinth (I): 1 Corinthians
Read: 1 Corinthians (= *Reader*, 205–17); Ehrman, 316–26; Handout Packet, 35–36.

Week 4: February 5–9

- 9 M Crises in Corinth (II): 2 Corinthians
Read: 2 Corinthians (= *Reader*, 218–26); Ehrman, 326–31; Handout Packet, 37–40.
- 10 W Galatians: Ethnic Identity or ‘Justification’?
Read: Genesis 12, 15, 17; R5); Galatians (= *Reader*, 227–32); Ehrman, 331–39; Handout Packet, 41–42.
- 11 F Romans (I): Paul’s Understanding of Salvation
Read: Romans 1–8 (= *Reader*, 191–98); Ehrman, 348–57; Handout Packet, 43–45.

Week 5: February 12–16

- 12 M Romans (II): Paul’s Responses to Critics’ Potential Objections
Read: Romans 9–16 (= *Reader*, 198–204); Ehrman, 358–61; Handout Packet, 46–51.
- T *Last day to choose Audit or P/NP options*

13 W The Pauline Legacy (I): Pseudonymity and Colossians
Read: 'Paul's' *Third Letter to the Corinthians* (= *3 Corinthians*; in Ehrman, *Reader*, 266–67; R7), *Colossians* (= *Reader*, 242–45); Ehrman, *The New Testament*, 372–76, 378–81; Handout Packet, 52–54.

14 F The Pauline Legacy (II): Ephesians, 2 Thessalonians and Eschatology
Read: Ephesians (= *Reader*, 233–37), 2 Thessalonians (= *Reader*, 250–52); Ehrman, 376–78, 381–85; Handout Packet, 55–59.

Last day to receive partial refund of tuition

Week 6: February 19–23

15 M The Pauline Legacy (III): 'Pastoral Epistles' and Church Structure
Read: 1 Timothy, 2 Timothy, Titus (= *Reader*, 253–63); Ehrman, 385–94; Recommended: Genesis 1–3 (R5) for 1 Tim 2:8–15; Handout Packet, 60–62, 67.

4:00–5:00 p.m.: Optional review session for Exam 1. Location TBA.

16 W The Oppression of Women in Early Christianity
Read: Ehrman, 395–407; re-read key passages on women in the Pauline churches, including Romans 16, 1 Cor 11:4–6, Phil 4:2–3, 1 Tim 2:11–15, 1 Cor 14:34–35; Handout Packet, 63–66.

17 F **Exam 1: NT Backgrounds, Paul and the Pauline Tradition (Classes 1–16)**

Part Two: Synoptic Gospels and Acts

Week 7: February 26–March 2

18 M Early Christian Gospels: Introduction
Read: Ehrman, 48–66; Handout Packet, 68–73.

19 W The 'Synoptic Problem'
Read: Ehrman, 83–91. Recommended: the translation of "Q" materials in *The Sayings of Jesus: The Sayings Gospel Q in English* (ed. James M. Robinson; Facets; Minneapolis, MN: Fortress, 2002), 3–31 (R6); Handout Packet, 74–75.

20 F The Markan Jesus: Suffering Servant
Read: the gospel of Mark (in one sitting, but stop at Mark 16:8; (= *Reader*, 40–58); Ehrman, 67–82 on the Literary-Historical Method; Handout Packet, 76–79.

Week 8: March 5–9

21 M The Matthean Jesus and First-Century Judaism
Read: the gospel of Matthew (in one sitting; = *Reader*, 9–39); Ehrman, 92–100, 104–111, on the Redactional Method; Handout Packet, 80–83.

- 22 W Gospel Parallels (I): Sermons on the Mount and Plain
Read: Matthew 5–7, Luke 6:17–49. Since much of this material is from “Q” and “M,” read these passages in Burton Throckmorton, *Gospel Parallels* §§18–44 (pp. 24–38); §§73–78 (pp. 63–67). Read also Ehrman, 100–04 and *Didache* 8.1–2 (*Reader*, 322); Handout Packet, 84–85. Bring Throckmorton to class on this day.
- 23 F Gospel Parallels (II): Birth Narratives and the Comparative Method
Read: Matthew 1–2 as compared with Luke 1–3 and Mark 1:1–11 in Throckmorton, *Gospel Parallels* §§A–L and §§1–7 (pp. 1–15). You will note that Matthew 1–2 and Luke 1–2 are, respectively, special “M” and “L” material (not “Q”); Handout Packet, 86–87. Read also Ehrman, 117–19. Bring Throckmorton to class.

Spring Break: March 12–16

Week 9: March 19–23

- 24 M Gospel Parallels (III): The Parables of Jesus
Read: Throckmorton, *Gospel Parallels* §§65, 88, 90, 91, 93, 94, 97, 98, 99, 133 & 172, 158, 172, 199 + 201 + 220, 204, 170 & 205, 222 & 195 & 228, 225 (pp. 55–6, 73–9, 109 & 134–35, 126, 132–34, 151–52, 155 + 156–57 + 174, 157–61, 174–77, respectively); Handout Packet, 88–91. Bring Throckmorton to class.
- 25 W Gospel Parallels (IV): Jesus as Miracle-Worker
Read: Throckmorton, *Gospel Parallels* §§13, 14, 45, 46, 52, 56, 70, 71, 107, 116, 117 (on pp. 21–22, 38–40, 42–43, 46, 59–61, 83–85, 94–95, respectively); Handout Packet, 92–95. Review Ehrman, 19–23. Bring Throckmorton to class.
- 26 F Gospel Parallels (V): Passion and Post-Resurrection Narratives
Read: Throckmorton, *Gospel Parallels* §§231–253, §§AA–EE (pp. 181–209) and compare Paul’s witness to post-resurrection appearances in 1 Cor 15:3–8; Handout Packet, 96–101. Review Ehrman, 107–08. Bring Throckmorton to class.

Deadline for approval of an alternate book for Extra Credit Paper

Week 10: March 26–30

- 27 M The Lukan Jesus: Eschatology and ‘Salvation History’
Read: the gospel of Luke (in one sitting; = *Reader*, 60–91); Ehrman, 112–17, 119–31 on the Comparative Method; Handout Packet, 102–04.
- 28 W Luke’s Second Volume: The Acts of the Apostles
Read: Acts 1–15 (= *Reader*, 145–62); Ehrman, 132–45; Handout Packet, 105–06.
4:00–5:00 p.m.: Optional review session for Exam 2. Location TBA
- 29 F A Thematic Approach to ‘Paulinism’ in Acts
Read: Acts 16–28 (= *Reader*, 162–76); Ehrman, 145–53 on the Thematic Method; recommended: the *Acts of Paul and Thecla* (= *Reader*, 177–82; R8); Handout Packet, 107–12.

Week 11: April 2–6
30 M

Exam 2: Synoptic Gospels and Acts (Classes 18–29)⁵

**Part Three: Historical Jesus, Johannine Literature,
'Catholic' Epistles, Early Christian Apocalypses**

- 31 W Gospels in the Second Century: Portraits of Jesus in Other Early Christian Gospels
Read: the Coptic *Gospel of Thomas*, the *Gospel of Peter*, the *Infancy Gospel of Thomas*, Papyrus Egerton 2 (*The Unknown Gospel*), the *Gospel of the Ebionites*, the *Gospel of the Nazareans* and the *Gospel according to the Hebrews* (= *Reader*, 116–31 and 134–42; R9, R10, R11, R12, R13, R14, R15); Ehrman, *The New Testament*, 195–209; Throckmorton, *Gospel Parallels*, xxii–xxvi; Handout Packet, 120–24.
- R Holy Thursday
- F **No class meeting:** Good Friday – University Holiday

Week 12: April 9–12
-- M

No class meeting: Easter Monday – No classes prior to 12:00 p.m.

- 32 W Fourth Gospel: The Johannine Jesus (I)
Read: the gospel of John 1–12 (= *Reader*, 92–107); Ehrman, 154–68; Handout Packet, 125–27.
- 33 F Fourth Gospel: The Johannine Jesus (II)
Read: the gospel of John 13–20 (but not chapter 21; = *Reader*, 107–114); Ehrman, 168–75, on the Socio-Historical Method.

Week 13: April 16–20
34 M

Johannine Epistles: Community Unity and Christology
Read: 1 John, 2 John and 3 John (= *Reader*, 294–99); Ehrman, 176–94 on the Contextual Method; Handout Packet, 128–32.

- 35 W Imagining “Judaism” in Hebrews and *Barnabas*
Read: Hebrews (= *Reader*, 271–81) and *Barnabas* (= *Reader*, 352–64; R16); Ehrman, *The New Testament*, 408–25; Handout Packet, 133–37.

⁵ “Are exams for this course cumulative?” Yes and No. Objective questions (true-false, multiple choice, and identification of biblical passages) for Exam 2 will come only from Part II of the course. Shorter and longer essay questions can be cumulative, for example, asking you to relate a portion of the gospels to the Pauline tradition.

- 36 F Jesus within Judaism: Apocalyptic Prophet
On this day we will watch part one (on the historical Jesus) of the four-hour video entitled, “From Jesus to Christ: The First Christians,” and produced for the PBS series Frontline. This documentary cites many leading scholars of ancient Judaism and Christianity and offers an opportunity to tie together many of the important writings, persons, places and events we are discussing this semester. In preparation for this class, take a look at the many resources available online for this video series:
<http://www.pbs.org/wgbh/pages/frontline/shows/religion/>
Read: Ehrman, 250–74; Handout Packet, 113–17.

Week 14: April 23–27

- 37 M Christians within the Greco-Roman World: Persecution
Read: 1 Peter (= *Reader*, 286–90) and Ignatius of Antioch’s letter to the *Romans* (= *Reader*, 336–38; R17); Ehrman, 426–44; Handout Packet, 138–41. Recommended: Ignatius’s other six letters (= *Reader*, 325–35, 339–47); see what themes are present in Ignatius’s seven letters.

-- T **Optional Extra Credit Paper Due**

- 38 W What Happened After Jesus and Paul?
On this day we will watch part three (on the NT gospels) of the PBS Frontline series, “From Jesus to Christ: The First Christians.”
Read: Ehrman, 275–84, 362–71; Handout Packet, 118–19.

- 39 F Wisdom Christology: James, “Q” and the *Didache*
Read: James; the translation of “Q” materials collected in *The Sayings of Jesus: The Sayings Gospel Q in English*, 3–31 (R6); the *Didache* (= *Reader*, 320–24; R18); in connection with Jas 2:18–26, review Genesis 15 and read Genesis 22 (R5); Ehrman, 445–50; Handout Packet, 142–47.

Week 15: April 30–May 4

- 40 M Christianity ‘after’ the New Testament
On this day, we will watch part four of the video produced for the PBS series Frontline (see further under class #31). This last part of the video chronicles the emergence of Christianity ‘after’ the New Testament until the ‘conversion’ of the Emperor Constantine in the early-fourth century. Read: Ehrman, 479–89; Throckmorton, *Gospel Parallels*, x–xxii, on the text of the New Testament in the early church; Handout Packet, 157.

- 41 W Diversity or ‘Heresy’ in Early Christianity?
Read: Polycarp, *Philippians* (= *Reader*, 348–51; R19), Jude and 2 Peter (= *Reader*, 291–93); Ehrman, 450–60; Handout Packet, 148–52. Recommended: *1 Clement* (= *Reader*, 302–19; R20).

4:00–5:00 p.m.: Optional review session for Exam 3.

- 42 F The End of the World: Early Christian Apocalypses
Read: Revelation (= *Reader*, 375–91); Ehrman, 461–78.
Recommended: the *Shepherd* of Hermas (= *Reader*, 392–419; R21);
Handout Packet, 153–56, 158.

Week 16: May 7–11

43^a M **Final Exam for 9:00 class:** Monday, May 7, 8:00–9:50 a.m.
(Classes 31–35, 37, 39, 41–42)⁶

43^b W **Final Exam for 8:00 class:** Wednesday, May 9, 8:00–9:50 a.m.
(Classes 31–35, 37, 39, 41–42)⁷

Please *do not ask me to amend the exam schedule or to give an earlier (or later) exam*. The Registrar has set the exam schedule, which aims to be fair to the demands placed upon students completing their work in various schools and majors at the University. I am not allowed to make arbitrary exceptions to this policy.⁸ If you have already purchased earlier tickets for returning home prior to your exam date, you should make alternate arrangements now.

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 14.

⁶ Objective questions (true-false, multiple choice, and identification of biblical passages) on the final exam will come only from Part III of the course. Shorter and longer essay questions can be cumulative, however. Assigned readings and the videos for Classes 36, 38, and 40 will be assessed on the third writing assignment.

⁷ Objective questions (true-false, multiple choice, and identification of biblical passages) on the final exam will come only from Part III of the course. Shorter and longer essay questions can be cumulative, however. Assigned readings and the videos for Classes 36, 38, and 40 will be assessed on the third writing assignment.

⁸ See further: http://www.slu.edu/services/registrar/academic_calendar.html. The only exception to this policy is if a student has three (3) exams scheduled for the same day, she or he may reschedule one (1) of the three exams. If this situation applies to you, I will work with you if you choose to reschedule this course's final exam. Please contact me in writing not later than three (3) weeks before the scheduled date of the exam and include in your note the names of the courses (with professors' names and contact information) that you are not rescheduling.