

UCBP 101: Biblical Perspectives -Fellows

Samford University, Department of Religion, spring 2010

Mon., Wed., Fri., 8:00 a.m. to 9:05 a.m. 105 Brooks Hall

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Office Hours: 9:20 a.m. to 10:20 a.m. MWF, 3 p.m. to 4 p.m. TR and by appointment

Course Description & Objectives:

This Course examines the historical context and religious teachings of the Hebrew and Christian Scriptures. It seeks to cultivate the critical competencies necessary for the academic study of traditional religious texts.

Students will:

- develop an understanding of the historical context in which the Bible took shape
- appreciate the development of religious thought within the biblical period
- examine how biblical teachings have been and are interpreted and applied
- use a variety of modern critical methods for studying the Bible, including Historical Criticism, Social-Scientific Criticism, and Cultural Criticism (such as Feminist, African-American or Post-Colonial Criticism).

Required Textbooks:

Chance, J. Bradley, and Milton P. Horne. *Rereading the Bible: An Introduction to the Biblical Story*. Upper Saddle River, N.J.: Prentice Hall, 2000.

Coogan, Michael D., ed. *The New Oxford Annotated Bible with the Apocrypha*, Augmented Third Edition, New Revised Standard Version. College Edition. New York: Oxford University Press, 2007.

Aland, Kurt, ed. *Synopsis of the Four Gospels*: Minneapolis: Fortress Press, 1983.

Powell, Mark Allan. *Fortress Introduction to the Gospels*. Fortress Press, 1998.

Readings on Blackboard

Course Requirements:

Textual Study Paper 15% (Due April 23, see attached assignment.)

Tests 30% (15% each) (Objective and essay. Additional information provided one week in advance.)

Final exam 35%

Class participation 20%

Class participation will be based on your preparation for class and your thoughtful participation in discussion. You must come to class everyday having done the readings and with questions you would like to discuss.

Someday there may be a quiz

Included in your class participation grade are 10 response papers. On 10 days (any 10 days except the introductory day on the New Testament) you should turn in a written reflection on the reading of 250 to 500 words. You must complete these prior to the beginning of class. They may be emailed, but you should have them with you to refer to in class.

The response paper may include a summary of what you have learned. (Some of the material is difficult and a concise summary would be very useful.) At least half of your reflection, however, should move to higher-order issues considering the implications of the day's reading, its relation to broader themes of the course, or offering your own hypotheses or reflections on the major interpretive issues being discussed.

On days we were are using Chance and Horne, there are guiding study questions at the beginning of each unit. Generally the latter questions in each set address higher order issues. You do not have to respond to these questions, however.

You will also see guiding questions on some days on this syllabus.

Each response paper must have the day's date and its number in the series you have submitted (1, 2, etc.).

The responses will be graded out of 10 pts. In the event you do not get full credit on any assignment you may submit additional assignments until you earn 100 pts. Consult the gradebook on blackboard to know where you stand.

Policies to Note:

Academic Integrity – *Don't Cheat!* See *Samford University Catalog*, p. 24.

However, I encourage group study and peer review of out-of-class assignments prior to submission.

Electronic Devices in Classroom -- *Don't use them except for note taking*

Computers may be used for note taking in the classroom, but not for email, texting, or other forms of communication. Also, generally you should not browse the internet during class discussion.

Cell phones may not be used and must be turned off. Violations of this policy will lower your final grade.

Official Communication via Email – *Check your Samford email!*: You are responsible for checking your Samford University email account daily for course information. Also consult Blackboard.

Accommodation of Disabilities – *If you have a learning or physical disability see them!*: Samford University complies with Section 504 of the Rehabilitation Act and the Americans with Disabilities Act. Students with disabilities who seek accommodations must make their request by contacting Disability Support Services, located in Counseling Services on the lower level of Pittman Hall (telephone number: 726-4078 or 726-2105). A faculty member will grant reasonable accommodations *only* upon written notification from Disability Support Services.

Emergency Closings: -- *Check your Samford email and Blackboard!* Inclement weather or other events beyond the control of the University that might cause risk or danger to students, faculty, and staff may occasionally result in changes to normal University operations, including cancellation of classes or events; the calendar schedule may be adjusted. *It is the responsibility of students to check email and the course Blackboard site for additional information if the University's operations are altered in any way.*

Inclusive Language: -- *Use it!* "Language—how it is used and what it implies—plays a crucial role in Samford University's mission to "nurture persons." Because verbal constructions create realities, inclusive language can uphold or affirm those whom we seek to nurture, while exclusive language can damage or defeat them. We therefore actively seek a discourse in our university community that supports the equal dignity and participation of men and women; we seek to avoid verbal constructions that diminish the equal dignity of all persons. It is an affirmative—and affirming—part of our mission to educate students, staff and faculty in the creation of a community of equality and respect through language." *Samford University Catalog 2007-2008*, p. 2.

Attendance and Grading / Department of Religion:

Roll will be taken each day. In a MWF class, after the seventh absence a student's final grade will be reduced one letter grade. After the ninth absence the student will receive an FA for the course. Three tardies count as one absence. If you come in after your name is called, you will need to notify your professor at the end of the class period, or else the tardy will become an absence. The Department of Religion grading scale is:

A = 93-100	A- = 90-92	(When letter grades are given on assignments an A+ =98-100, A=93-97)
B+ = 87-89	B = 83-86	B- = 80-82
C+ = 77-79	C = 73-76	C- = 70-72
D+ = 67-69	D=63-66	D- = 60-62
F = below 60		

Students entering the class after it has begun disrupt the flow of lecture and conversation. The professor reserves the right to prohibit late arrivals from entering the classroom.

Schedule

When substantial portions of biblical books are assigned be sure to read the introduction to the book in the *NOAB*, also you should generally consult the commentary at the bottom of the page, but it is often best to do this after you read the text itself.

1	Mon., Jan. 25	Introduction to Biblical Studies: the Process of the Bible Conversion of St. Paul comparison (BB), Psalm 23 comparison (BB); Luke 1:1-4 Key terms: "rereading," hermeneutics, hermeneutical triangle, intertextuality, scripture, tradition, reason, experience
2	Wed., Jan. 27	From Event to Text Accounts of the death of Jesus: John 19:16-37, Mark 15:20-39, Luke 23:26-49, Matthew 27:32-56. You will find these passages in parallel columns in <i>Synopsis of the Four Gospels</i> , pp. 314-322 (i.e., §§ 341-349). Pay special attention to § 347. 2 Samuel 24 and 1 Chronicles 21:1-22:1 (a comparison chart is on BB). Luke 1:1-4 Taking your point of departure from Luke 1:1-4, chart out <i>all</i> the probably stages in the transmission of an event (such as the crucifixion) to your English Bible. Compare the different accounts of Jesus' death. How are they similar? different? What do you think accounts for this? What seems to be the overall points of Mark's account? Of John's? Compare the stories of David's census of Israel in Samuel and Chronicles. What differences do you note? Why do you think they occur? How do they affect the point of the story?
3	Fri., Jan. 29	Canonization, or "What's in your Bible?" "The Canons of the Bible," <i>NOAB</i> , 453-460 ES. Readings and Questions on the Canon (BB) (This includes selections from Irenaeus, Luther, and assigns Matt 5:17, Luke 4:17, Luke 24:27, Luke 24:44-45, 2 Macc. 12 and both versions of Esther (Hebrew in the Old Testament, and Greek in the Apocrypha). Key terms: chain of tradition, canon, Torah, Pentateuch, Neviim, Kethuvim. TaNaK, Old Testament, New Testament, Martin Luther, Judas Maccabeus, Marcion, Septuagint (LXX), Apocrypha, Deuterocanon, Purim
4	Mon., Feb. 1	Textual Criticism and Translation "Textual Criticism," and "Translation of the Bible into English," <i>NOAB</i> , 460-471ES Translation exercise (BB) Key terms: textual criticism, Masoretic Text, Dead Sea Scrolls, Vulgate, formal equivalence, dynamic equivalence, inclusive language, NIV, NRSV, ESV.
5	Wed., Feb. 3	Rereading and Intertextuality Hosea 11:1-11; Matthew 2:13-15; I Corinthians 10:1-16 Chance and Horne, 12-25 Selection from Augustine on literal and allegorical reading of scripture (BB) Martin Luther King, Jr., "I Have a Dream" (BB) Martin Luther King, Jr. <i>I Have a Dream</i> http://www.youtube.com/watch?v=PbUtl_0vAJk Key terms: literary text, social text, micro-level intertextuality, macro-level intertextuality, typology, allegory In the margins of your copy of King's speech, note places where you recognize an intertextual reference to the Bible, to American political documents, or to American culture.
6	Fri., Feb. 5	Israel's Developing Story Chance and Horne, 26-39, chart on 48-49 Nehemiah 9:6-37; Deuteronomy 10:12-22, 12:2-7, 13-14, 18:9-22; II Kings 17:1-22, <i>NOAB</i> , "Cultural Contexts" [through Hellenistic] 507-519 HB Key terms: Deuteronomistic History, Deuteronomic Theology, Hellenistic, Tetrach, Chronicler's History, Mesopotamia, Fertile Crescent, Palestine, Canaan
7	Mon., Feb. 8	Retelling the Story: Old Testament outlines Chance and Horne, 40-47

Nehemiah 9:6-37; Sirach 44-50; Psalm 78; [Acts 13]
 Eucharistic Prayer C, Book of Common Prayer, (1979) (BB)
 NOAB, 471-474ES

Key terms: Deuteronomistic Pattern, Sirach, Priestly Theology, Patriarchs, Exodus (event), Exile

8	Wed., Feb. 10	Return of the Babylonian Exiles Chance and Horne, 52-60 Ezra and Nehemiah (all of both books. Just skim genealogies and other lists) NOAB, Introduction to Historical Books, 309-313 HB Key terms: Ezra, Nehemiah, Persia, Cyrus, Artaxerxes I Discussion agenda: Questions 1-4 on p. 53 of Chance and Horne 5. How does the very last section (Nehemiah 13:4-31) shape the “take-home” message of the book? 6. Why is the separation of foreign wives and their children so important within Ezra – Nehemiah? In the broader context of biblical writings, how do you think Christians and Jews should interpret this action? 7. What, if any, tensions do you see within the text? (Different attitudes toward the Persians expressed through different passages, different understandings of who belongs to the people, etc.?) 8. What can you conclude about the self text / social text of the author?
9	Fri., Feb. 12	Theology and History in Ezra-Nehemiah Chance and Horne, 61-74 Guide to Ezra and Nehemiah (BB)
10	Mon., Feb. 15	Biblical Law Codes Chance and Horne, 75-96 The following passages and others should be read when you find them referred to while reading through Chance and Horne: Exodus 21:1-23:33, 34:11-16; Leviticus 23:4-43, Deut. 5:1-7:6, 16:1-17, 31:10-13 A comparison chart for the passages on intermarriage is on BB. A comparison chart for the passages on festivals is on BB. Erratum: p. 95, first paragraph, 3 rd line from end, should be “the Decalogue in 34:11-26” not “11-16.” Key terms: Covenant Code, Holiness Code, Deuteronomic Code, Priestly Code, form criticism, casuistic law, apodictic law, redaction criticism
11	Ash Wed., Feb. 17	Promise, Land, and People Chance and Horne, 97-102, 195-202 Genesis 12-23; Deuteronomy 6:10-25 Key words: Abraham, Land as Promise, Land as Contingency, Covenant
12	Fri., Feb. 19	Test
13	Mon., Feb. 22	Creation in the Ancient Near East "Creation in Ancient Near East" worksheets, including Enuma Elish (BB) Reading on Canaanite Religion (BB) Key words: Tiamat, Marduk, Baal, Asherah, Anat, Yamm, Combat Myth, Gilgamesh, Babylonian religion
14	Wed., Feb. 24 St. Matthais	Creation and Flood: Different & Common Perspectives Genesis 1-3; 6-8 "The Genesis Creation and Flood Narrative(s)" (BB) Flood story with different sources marked from Richard E. Friedman, <i>Who Wrote the Bible?</i> (New York: Harper and Row, 1987), 54-59. (BB) Gilgamesh Scrivner, Myth and Genesis 1-11 (BB) What literary and theological characteristics distinguish the P source from the J source? (See Friedman for identifying the sources in Genesis 6-8. Assume that Genesis 1:1-2:3 is P, and Genesis 2:4-3:24 is J.)

What do we gain by classifying Genesis 1-11 as myth as Scrivner and others do?
Key terms: Source Criticism, Documentary Hypothesis, J, E, P, D, Julius Wellhausen

- 15 Fri.,
Feb. 26 **Biblical Interpretation and Ecological Concerns**
Genesis 1-3 and other passages referred to in essays
Carol A. Newsom, "Common Ground: An Ecological Reading of Genesis 2-3," in *The Earth Story in Genesis*, ed. Norman C. Habel and Shirley Wurst (Sheffield: Sheffield Academic, 2000), 60-72. (BB)
Ellen Bernstein, "Creation Theology: A Jewish Perspective," in *The Green Bible: New Revised Standard Version* (San Francisco, Calif.: HarperOne, 2008), I-51 - I- 57. (BB)
Ellen F. Davis, "Knowing Our Place on Earth: Learning Environmental Responsibility from the Old Testament," in *The Green Bible: New Revised Standard Version* (San Francisco, Calif.: HarperOne, 2008), I-58 - I-64. (BB)
Key questions:
1.) What do we gain by classifying Genesis 1-11 as myth as Scrivner and others do? (from last time).
2.) In what ways if any do you think the ideas expressed by Genesis 1-3, 6-8 etc. have contributed to environmental problems?
3.) Are their alternative readings of the text that seem more useful and appropriate to you?
More specific questions:
4.) In what ways Genesis 1 and Genesis 2-3 present similar or dissimilar relationships between humans and the rest of creation? What do you think have been or should be their ecological implications
5.) What does Newsom argue are the key transformations in humans' lives that occur in Genesis 3?
6.) Why does Newsom claim that Yahwist creation story is about the origin of anthropocentrism itself?
7.) How does reading Biblical passages from the vantage point of an agricultural society change the meaning of a passage?
Key terms: anthropocentrism, sabbath, myth
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- 16 Mon.,
Mar. 1 **Prophets and the Temple**
St. David Haggai, Zechariah 1:3, 6-8; Isaiah 1:1 2:4, 66:1-5; (Jeremiah 7; Ezekiel 44:9-14)
~~Chance and Home 103-107, 112-121~~
Key terms: oracle, Joshua (in Haggai), Zerubbabel,
Stories of the Tetrateuch
Genesis 12-25.11, Exodus 1-20, 31:12-32:35
Exodus 22:29-30, Exodus 34:19-20, Numbers 3 (also similar to Num. 3, Num. 8, 2 Kings 3.26-27)
Among the key issues we may wish to focus on are:
1.) God changing his mind (esp. Exodus 31-32)
2.) Ancient Israelites and the offering of the first born (Genesis 22 and the various passages in the second line above).
3.) Source critical issues (3 accounts of the exodus, at least 2 of the plagues, use of the divine name, doublets on Hagar, Abimelech, wife-sister)
4.) Abraham: faith and works
5.) Who reckons it righteousness to whom in Genesis 15:6
6.) Others ?
Handouts online
Key terms: "feet," Hagar, binding of Isaac, offering of the first born
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- 17 Wed.,
Mar. 3 **Amos & Hosea: Eighth Century Prophets**
Introduction to the Prophetical Books, *NOAB*, 969-973HB
Amos, Hosea 1-4, 11-14
What is a prophet?
What theological and ethical themes do Amos and Hosea emphasize?
What literary forms do they use?

What "texts" do they "reread"?

Key terms: oracle, prophet, symbolic names

	Thurs. Mar. 4	10 a.m. Reid Chapel – Lecture by Marie Griffith
18	Fri., Mar. 5	King and Temple: The Davidic Covenant 2 Samuel 6-7:4-17; I Chronicles. 17:3-15 Chance and Horne, 159-167 Powerpoint on Deuteronomic history and Chronicler's History (BB) Handout showing redactional stages of 2 Samuel 7 (BB) Key terms: Davidic Covenant, Zion Theology, Chronicler's History
19	Mon., Mar. 8	Sacred Kingship 1 Samuel 4-8; Ps. 2, 110, 45; Deuteronomic law of Kings Chance and Horne, 168-175 Key terms: Philistines, royal psalm, sacred kingship, adoption, "ways of king"
20	Wed., Mar. 10	King and Messiah Isaiah 1-12, Isaiah 59-67 <i>NOAB</i> introduction to Isaiah. Follow the notes in the <i>NISB</i> carefully for the assigned passages. Handout on Isaiah (BB) Chance and Horne, 176-184 Key terms: Aram, Israel, Ephraim, Son of Man, Immanuel, Qumran, Dead Sea Scrolls, messianism, messiah of Aaron, messiah of Israel, pseudonymous authorship, First Isaiah, Second Isaiah, Third Isaiah What is the historical context of Isaiah 7:1-17? What was the immediate significance of the sign of Immanuel?
21	Fri., Mar. 12	Daniel and Introduction to Apocalypticism I Macc. 1-4, Daniel 7-12, Chance and Horne, 122-129 Introduction to Daniel, <i>NOAB</i> "Daniel and the Apocalyptic View" (BB) Key terms: Apocalypticism, apocalyptic eschatology, apocalypse (as genre), Hellenism, <i>ex eventu</i> , "abomination that desolates" or "abomination of desolation," Antiochus IV Epiphanes, Selucid Empire,
Spring Break – No Class		
22	Mon., Mar. 22	Rereading Daniel Introduction to 2 Esdras, <i>NOAB</i> 320-21 AP Outline of 4 Ezra (BB) 2 Esdras 11-14 How does 2 Esdras reinterpret Daniel's visions? What features of an apocalypse does this text display? What social text does 2 Esdras appear to reflect? Key terms: 4 Ezra
23	Wed., Mar. 24	Test
24	Fri., Mar. 26	The World of Jesus and His Followers Chance and Horne, 214-240 Key Terms: Pharisees, Sanhedrin, Herod the Great, Pontius Pilate, Sadducees, Palestine, Judea, Galilee, Stoicism, Mystery Religions Note: You are responsible for reading these chapters carefully. It is very important that you read the information carefully and come with any questions you may have. Class lecture / discussion will also discuss the varieties of Early Christian Literature Key terms: Jews, Gentiles, proto-orthodox, Nag Hammadi, Gnostic, Jewish Christian
25	Mon.,	Jesus' Kingdom and the Synoptic Problem

Mar. 29	Matt 13, Mark 4, Luke 13 (<i>Synopsis</i> , §§ 122-134 on pp. 113-122 for Matthew and Luke, § 207-213 for Luke), Gospel of Thomas 15-26 http://www.gnosis.org/naghamm/gthlamb.html Chance and Horne, 278-288 Powell, pp. 1-37; [Chance and Horne, 242-246] Key terms: kingdom, parable, Gospel of Thomas, Pentecost, gentiles, the circumcised, kingdom of heaven, kingdom of God double tradition, triple tradition, Q, two-source hypothesis = four-source hypothesis, two-gospel hypothesis Question: p. 279 #4, #5 (note for these questions assume that Jesus' parable is that on p. 284, and that Matthew, Luke, et al. are the later interpreters). or Compare the literary context of the parable of the mustard seed in the three synoptic Gospels and Thomas For Further Reading: Entire Gospel of Thomas http://www.gnosis.org/naghamm/gthlamb.html other translations available at http://www.earlychristianwritings.com/thomas.html
26 Wed., Mar. 31	Mark Mark (entire book) Powell, chapter 2, 38-60, [Chance and Horne, 288-297] 1.) Carefully note all the times where Jesus is called "son of God" and what the situation is. Based on this, and this alone, what does it mean for him to be the "son of God" or "God's son"? 2.) According to the best manuscripts, the Gospel originally ended at 16:8. Why do you think this is an appropriate point for Mark as a storyteller to end the book? Key terms: "reign of God," "kingdom of God," son of man, son of God, messianic secret (=motif of secrecy), cross centered discipleship, intercalation Passage for Textual Study Paper Due (by email)
27 Good Fri., Apr. 2	Intro to Paul and the Pauline Tradition: Eschatology and Christ as New Adam <i>Please bring Synopsis, though no readings are assigned from it.</i> Chance and Horne, 298-307, 315-320 I Corinthians. 1-4, 15, Ephesians 2 Families of Books in the NT (BB) Eschatology in the NT pp. 1-2 (BB) Key terms: initiated eschatology, realized eschatology, spectrum of authorship, Second Adam, recapitulation
Mon., Apr. 5	Easter Monday - No Class
28 Wed., Apr. 7	Eschatologies of the Gospels <i>Synopsis</i> §§287-300 (pp. 255-269); §§ 177-181, (pp. 164-168); §§ 234-235 (pp. 202-204) John 5:19-29, 14:15-31 Powell, 70-71, 75-78, 104-110, 128-130 Eschatology in the NT pp. 3-end (BB) How do the various gospels respond to the delay of the parousia? Key terms: consistent eschatology
29 Fri., Apr. 9	Eschatology & NT Apocalyptic: Revelation to John Revelation, read all, study commentary on 4-14, 18-22 Chance and Horne, 329-337
30 Mon., Apr. 12	Paul and the Law Galatians 1:1-5:12; James 2; Acts 15 Intro to James in <i>NOAB</i> Chance and Horne, 339-347 Bibliography for Textual Study Paper Due (by email)
31 Wed., Apr. 14	Matthew and the Law Matthew 5-7, 23 Chance and Horne, 348-362
32 Fri., Apr. 16	Matthew Continued Read the assigned passages from the gospel of Matthew in the assigned sections of the synopsis, comparing them as you read to those in the same sections from the other gospels,

especially Mark.

Matt 1:1-2:11 (The parallels are in §§ 1-11; however, since Mark has no infancy narrative and Luke's is completely different, they are not relevant);

Matt 5:17-26 §§54-55 (excerpt from sermon on the mount);

Matt 9:9-13 § 93 (the call of Levi (Matthew));

Matt 14: 22-33 §147 (walking on the Water);

Matt 16:13-18:35 §§ 158-173 (Peter's confession through community discourse);

Matt 20:17-20:34 §§262-264 (from third passion prediction through healing of blind men in Jericho);

Matt. 21:1-9 §269 (Triumphal entry);

Matt 23:1-36 §284 (Woe to Scribes and Pharisees);

Matt 25:31-46 §300 (Last Judgment);

Matt 28 §§ 352-354, 359 (Resurrection)

Chance and Horne, 364-372

Powell, chapter 3, 61-84

Key terms: fulfillment citations, five discourses, Jewishness of Matthew, Jesus as Rabbi, Petrine emphasis, gospel of the church, "little faith"

- 33 Mon., **Luke**
Apr. 19 Powell, chapter, 4, 85-111
Luke selections:
1-2 (§§ 1-5, 7-12) (infancy narrative)
4:14-30 (§§ 30-33) (rejection at Nazareth)
Luke 9:22-9:27 (§§ 159-160) (First prediction of passion)
Luke 9:51-19:44 (§§ 174-237, 253-255, 262, 264-267, 269-270) (Journey to Jerusalem)
What major unique themes in the gospel of Luke appear to be introduced in the first two chapters? Explain how they are introduced. **or** In what ways does Luke emphasize the present nature of salvation?
Key terms/themes: present nature of salvation; first to the Jew, then to the Gentile; Holy Spirit; ministry to the oppressed
Recommended: Chance and Horne, 242-271
Omitted in revision: Acts and the continuation of Luke's Argument
Acts
Powell, 88, 108-109
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- 34 Wed., **John**
Apr. 21 John 1-4, 13-17, 18:1-19:42, 20:30-21:25 (Since there are few parallels for Johannine material, I will work from the Bible, not the synopsis.)
Chance and Horne, 232-236
Powell, 100-104, 112-138
Key Terms: Signs, beloved disciple, *logos*, knowledge / Truth, Savior
How does Jesus' early teaching in John's Gospel (John 1-4) differ from his initial encounters with the disciples and others in the synoptics. Be sure to explain how these differences in detail convey significant differences in the gospels' depiction of Jesus.
What is the relationship between Jesus, the disciples, and "the world." Be sure to consider chapters 13-17.
Recommended: Consult parallels for John 18:1-19:42
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- 35 St. George **Hebrews**
Fri., Chance and Horne, 321-329
Apr. 23 Hebrews
Textual Study Paper Due
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- 36 Mon., **Paul and the Jews**
Apr. 26 Romans 9-11, 15
Chance and Horne, 388-399
Wright, "Jesus is Coming—Plant a Tree!," in *Green Bible*, I-72-I-85 (BB)
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Tuesday< Reconceiving Church-State Issues with New Assists from the Founders
April 27 Martin E. Marty
10 a.m. Reid Chapel

4 p.m. Moot Court Room

37	Wed., Apr. 28	Discussion with BJC officials. Marty's concluding lecture 10:30 a.m. Hodges.
38	Fri., Apr. 30	John and the Jews John 8, 14-17, Acts 13:1-14:7 Chance and Horne, 399-409 On Acts: How do the passages from Acts play out the theme of the "rising and falling of many in Israel" and light for "revelation to the Gentiles" introduced in Luke 2. How does the reception of Paul and Barnabas in the synagogue compare to the reception of Jesus in the synagogues, esp. in Luke 4? Questions in Chance and Horne on p. 399, esp. 2-5. In answering question #5 consider also the interpretation of the Christian theology of the Jews in Luke-Acts. Which is it more similar to John or Paul?
39	Mon., May 3	Prophecy and Order among Early Christians I Corinthians. 11-14; I Tim 2:8-15; Titus 1:5-9; Galatians 3:28 Chance and Horne, 372-385 Key terms: pastoral epistles, speaking in tongues, prophecy (in Corinthian church), charismatic authority, routinization of charisma, apostolic succession, instituted authority, bishops, elders
40	Wed., May 5	Prophecy and Order among Later Christians "The Life and Religious Experience of Janera Lee" in William L. Andrews, <i>Sisters of the Spirit: Three Black Women's Autobiographies of the Nineteenth Century</i> (Bloomington: Indiana University Press, 1986), 22-41 (BB) Is Janera Lee opposed to the teachings of I Corinthians, I Timothy, and Titus on the role of women in the church? If so, explain the authority upon which she justifies her views. If not, explain how her views do not contradict <i>these</i> biblical books.
41	Fri., May 7	Conclusion: Bible and its Interpretation Richard J. Mouw, "The Bible in Twentieth-Century Protestantism: A Preliminary Taxonomy," in <i>The Bible in America: Essays in Cultural History</i> , ed. Nathan O. Hatch and Mark A. Noll (New York: Oxford University Press, 1982), 139-62. (BB) Based on Mouw's categories, how would you describe your reading of the Bible?
	Mon., May 10	8 a.m to 10:00 a.m.. Final Exam

Textual Study Paper

This paper should present a commentary on a passage of scripture such as one appointed in the *Revised Common Lectionary* <http://lectionary.library.vanderbilt.edu/>

This is a repeating three-year cycle of readings used in many churches. It is a revised form of the very similar three-year cycle used in Roman Catholic churches. For each Sunday or other major observance there are 3 or 4 readings appointed. In some cases the lectionary skips over certain verses, including only part of a Psalm, for example. In these cases you should probably include these verses in your study.

If there is another short passage (roughly 10 to 20 verses) that you want write on ask me and I will likely approve it. If you have no idea what to do, choose a reading from the Sunday nearest your 19th birthday.

The paper should be approximately 10-12 pages. It should be a unified, focused essay that explains interesting historical-critical, intertextual, and other hermeneutical issues raised by this text. You might think of it as a briefing paper for interpreters of this text. Typically this will usually include discussing such things as

- 1.) textual variances
- 2.) key words, phrases, and their various possible translations
- 3.) the role of the passage in its larger literary context
- 4.) the genre of the passage
- 5.) the history of the interpretation of the passage
- 6.) the interpretation and application of the passage in the present day.

Your paper must synthesize what you learn from various sources. It should not be dependent on only one or two sources, or merely paraphrase sources serially.

Your paper should properly cite all sources. I recommend consulting *A Manual for Writers* (7th ed. University of Chicago Press) on all issues of style, but if you are familiar with *MLA* or some other style manual you may use it. The major style manual in biblical studies is Patrick H. Alexander *et al.*, eds., *The SBL Handbook of Style : For Ancient near Eastern, Biblical, and Early Christian Studies*, 5. print. ed. (Peabody, Mass.: Hendrickson, 2006). All of these may be found in the reference section of the University Library.

Regardless of the style of citation you use, include with your paper a bibliography of all works consulted, not merely works cited.

In addition to books assigned for this class and other translations and paraphrases, you should consult **at least 10 other commentaries, Bible dictionaries, and other print resources**. These must include the appropriate volume of at least two of these series:

Anchor Bible
New Interpreters' Study Bible
Hermenia
Interepretation

I define "print resource" to mean a source that is type-set and which you access via page images. It does not matter if you access this via a paper document or an electronic form (such as PDF). You may use additional electronic sources of any kind, but they may not substitute for your 10 print resources.

To identify journal articles and other sources consult the databases selected on the Religious Studies and Theology library page: <http://samford.libguides.com/content.php?pid=46441&sid=0> Particularly, the ATLA Religion Database, New Testament Abstracts, and Old Testament Abstracts. Also note several electronic reference works are available via the "books" tab on this page, including *Encyclopedia Judaica*, and various highly reliable Oxford University Press reference works.

Of the many Bible dictionaries available, the *Anchor Bible Dictionary* is probably the most scholarly and widely respected.