It is not so very important for a person to learn facts. For that he does not really need a college. He can learn them from books. The value of an education in a liberal arts college is not the learning of many facts but the training of the mind to think something that cannot be learned from textbooks. (Albert Einstein, 1921, in response to Thomas Edison’s opinion that a college education is useless)

The growing precision of our understanding should enhance, and not diminish our sense of wonder. (Alfred Brendel)

In much wisdom is much vexation, and those who increase knowledge increase in sorrow. (Ecclesiastes 1.18)

Education is not the filling of a pail, but the lighting of a fire. (William Butler Yeats)

You must unlearn what you have learned. (Yoda, Star Wars V: Empire Strikes Back)

The unexamined life is not worth living. (Socrates [Plato, Apology, 38a])

EN ΟΙΔΑ ΟΤΙ ΟΥΔΕΝ ΟΙΔΑ. (= ἔν οἶδα ὅτι οὐδὲν οἶδα. — Socrates)

ΓΝΩΘΙ ΣΕΑΥΤΟΝ. (= Γνῶθι σεαυτόν. — Temple of Apollo at Delphi)

Welcome to REL 100: Understanding the Bible. This course is a general introduction to and an exploration of the Bible. If you do the required work, by the end of the semester you will be able to:

- identify and explain what the Bible is as well as its significance for Western culture, for the world, and for us
- identify and explain the main contents of the Bible, e.g., major themes and issues
- read carefully and critically passages from a variety of Bible books as well as from extra-canonical sources
- explain the meaning(s) of Bible passages in their historical contexts (e.g., cultural, geographical, literary, political contexts) as well as in relation to other areas of knowledge and to contemporary thought
- define terms relevant to understanding Bible texts as well as to understanding the study of the Bible
- identify and explain methodological issues involved in biblical interpretation
- demonstrate exegetical skills using modern methods of interpretation, especially historical-critical and literary approaches
- demonstrate an appreciation of biblical texts that is both critical and creative

Achieving these goals will require hard work on your part, which will bring many challenging, enlightening, exciting, frustrating, and rewarding experiences.

Caveat

This course is designed so that anyone, religious or not, who does the required work can attain the goals mentioned above. This course is not designed to persuade you to a particular faith or religious point of view. Nor is it intended to build up or disparage existing faith, although an informed understanding of the Bible can lead to a deeper appreciation of Judaism and Christianity. Students who consider themselves to be followers of any religion, or of no religion at all, are welcome on this semester journey to become better acquainted with the Bible, to learn to appreciate it better, and to become informed and responsible interpreters of it.
Requirements and evaluation for the course

• evaluation
For my criteria for evaluation go to my Evaluation page and read the information carefully.
  • If you have any questions about any assignment, ask in class or make an appointment to see me.
  • If you have any questions about any evaluation or how you are doing in the course, make an appointment to see me.
  • If you miss an assignment or exam, call or make an appointment to discuss any makeup work.

Due dates for submitting assignments are on D2L (click on the “Dropbox”).

• assigned readings
Assigned readings should be completed before the class for which they are assigned—use your best judgment to divide the readings evenly for each week. You must come to class with written questions or comments in response to the readings (see Participation):
  • at least one that relates to what you have read or learned earlier in or for this class (e.g., Bible passages, textbook)
  • at least one that relates to things you have read or learned outside this class (e.g., other courses, news)

The primary focus throughout the course will be on the biblical texts and on cultivating the ability to ask informed questions about all the assigned readings based on the knowledge you gain along the way; the demonstration of your ability to formulate questions will affect the evaluation of your semester grade. Keeping notes on the readings is highly recommended. I would encourage you to use this form for the reading assignments (also on D2L).

Not all assigned readings may be covered in class or on exams, but they are assigned for your edification in achieving the goals of the course. The more you refer to them in class and in your work, the better your mastery of the readings will be. Your use of them in class discussion and in your work will affect the evaluation of your semester grade.

Occasionally I may assign additional readings, but these will ordinarily be short.

• presentation
You will give a 5-minute presentation of your reflections on the assigned text(s) by expounding your written questions or comments.
  • Avoid mere summaries or paraphrases of the assigned reading(s); focus on your critique of and response to them.
  • E.g., include critical questions, challenges, discoveries, insights, etc. that relate to something in recent history or news.

You are expected to have read the text(s) thoroughly and be able to share the penetrating questions or issues you dealt with in your reading, preparation, and further research. You do not have to understand everything before class, but you should demonstrate that you prepared and that you can discern and are familiar with at least the major issues in the text(s). Remember that questions are more valuable than answers.

If you switch presentation dates with someone else, be sure to inform the instructor as soon as possible.

See my Evaluation page under Presentations for evaluation criteria (do not be concerned about the “Communication Skills” section of the presentation evaluation page). If you wish to use a PowerPoint presentation or any AV equipment, let me know in advance.

• map paper
You will submit on D2L a map and a paper on one of the places on the map. Choose from the following two options and submit the assignment in the appropriate “Dropbox” folder on D2L.

For each paper:

The paper is the main part of this assignment and should consist of 500–800 words. If you wish to improve the quality of your paper, you are strongly encouraged to make appointments for feedback on your drafts (bring a hard copy).
  • Follow all the instructions given on my Evaluation page under Written assignments.
  • Use footnotes or endnotes to document your sources following the Chicago Manual of Style. Learn the automatic footnote (and endnote) function of your word processor. No bibliography or works cited.
  • Besides the textbook and study Bibles, the Oxford Bible Atlas is a good place to start.

Draw (or trace) a map by hand (on a letter-size paper). How colorful or artistic the map is will not affect the grade.
  • Scan and insert the map at the end of your paper file.
  • As soon as you submit your paper, make an appointment to review your graded paper with me.

• map paper option #1: David’s conquests
Draw a map of the United Monarchy at the height of Solomon’s reign.

- The map must show important boundaries, territories, and cities of the United Monarchy.

Write a paper on David’s conquests.

- It should identify and explain reasons for David’s conquest of the territories that made up his empire.
- Avoid mere summaries or paraphrases of biblical narratives. Avoid mere theological reasons (e.g., “because God told David to do so”). Consider what advantages David’s conquests and accomplishments brought for his kingdom, or consider what a non-religious historian might see as reasons for what David accomplished.

**map paper option #2: the Roman Empire**

Draw a map of the Roman Empire at the end of the second century.

- The map must show important boundaries, territories, and cities of the Roman Empire, as well as the most significant places in Palestine, including the main areas of Jesus’ ministry
- Include at least the following: Alexandria, Antioch, Athens, Jerusalem, Rome.

Write a paper on one of the places on the map (e.g., area, body of water, city, province, etc.).

- Include basic or notable facts about the place and reasons for its significance for the Roman Empire or for understanding the New Testament, or for both.
- Avoid mere summaries or paraphrases of biblical narratives. Do not report merely where or how many times in the NT the place is mentioned.

**exegesis paper option**

You may choose to write an exegesis paper instead of the final exam (written or oral—see below). You must meet with me as soon as possible before March 15 to discuss this option. If you decide to write the paper, follow the directions below:

You will submit on D2L an exegesis paper on one of the Bible passages assigned in the schedule below. If you wish to work on a different passage, make an appointment to discuss your passage of choice. In choosing a specific part or theme within the passage of your choice, consult critical commentaries and academic journals, i.e., scholarly books and articles with lots of (foot)notes. For help with exegesis, see my Exegesis guidelines page. You may also find the Tips for writing papers helpful.

Make an appointment as early as you can in the semester to discuss (1) your paper idea and (2) your preliminary bibliography (bring a hard copy). The narrower and more specific your thesis—i.e., the argument you plan to make in your paper—the better.

- The paper should consist of 1,000–1,300 words.
- Include at least a historical-critical understanding of the text(s) and present possible meanings in it (them).
- If possible (or appropriate) include an analysis of the structure of the text(s).
- The paper should represent original work (i.e., your own thoughts), not a mere digest of other people’s opinions. Your own reading and re-reading of the relevant texts, as well as review of other materials, are fundamental to the task. I want to know what you discover in your engagement with the biblical text, whether or not you agree with the assigned readings, commentaries, or opinions presented in class, including mine.
- Focus on honing your ability to argue for your opinions and conclusions by supporting them with evidence from texts (especially primary texts) and other relevant sources.
- Your final bibliography (not just “works cited”) must contain at least 8 sources used in your paper, including at least 4 academic journal articles (articles in newspapers or magazines are acceptable if appropriate for your paper).
- Electronic sources count only if you provide evidence that they are scholarly sources (usually in print).
- Use footnotes or endnotes to document your sources following the Chicago Manual of Style—for help: NoodleTools. Learn the automatic footnote (and endnote) function of your word processor.
- Follow all the instructions given on my Evaluation page under Written assignments.

**terms**

Throughout the semester, you will be responsible for learning significant terms used in our texts or in class (see the “terms” file on D2L). See the end of each chapter in the Ehrman textbook for the terms; see also the book’s glossary. Your knowledge of significant terms may constitute a part of a quiz or exam.

**exams**
The midterm exam will cover all the materials in the course we will have covered by the time of the exam (e.g., the reading assignments and terms). The final exam will cover the entire sweep of the course. There may be pop quizzes, the results of which will affect the evaluation of your participation. See my Evaluation page under Quizzes and examinations.

In lieu of the final exam (or the exegesis paper), you may take an oral exam (30–45 minutes). You must meet with me as soon as possible before March 15 to discuss this option.

**grades**

Grades will be determined as fairly as possible. See my Evaluation page under Grades for more information. The final grade for the course will consist of the following:

- final exam / exegesis paper — 35%
- midterm exam — 25%
- map paper — 20%
- presentation — 10%
- participation (including pop quizzes) — 10%

Participation is a significant part of this course. See my Evaluation page under Participation for more information and instructions.

**extra credit**

You may earn extra credit any time during the semester.

- Submit a paper consisting of 700–1,000 words relating something from popular culture (e.g., movie, play, TV show, book, any performance) to a biblical text or theme (consult the instructor).
- The paper should be mostly critique, i.e., critical reflection, not mere description or summary).

The instructor reserves the right to make the final determination concerning any extra credit. You can earn a maximum of 5% toward the final grade. You may write more than one, if you wish, but you will not receive more than 5% total in extra credit.

**Required books**

A Bible of your choice, preferably a study Bible.

- highly recommended: the *New Oxford Annotated Bible with the Apocrypha* (NOAB) or the *HarperCollins Study Bible* using the New Revised Standard Version (NRSV)
  - The table of contents, introductions, essays, tables, glossary, maps, etc. are all very helpful.
- also recommended: other English translations, e.g., NIV, and Bibles in other languages
- The NRSV and other Bibles in English are available free online (also under “Resources to consider” below or via D2L).


**Recommended books** (* = highly recommended)


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### Resources to consider

- **Online resource** for the Ehrman textbook (self-quizzes, flash cards for terms)
- My Resources page, e.g., esp. The NT Gateway, online Bibles, parallel translations
- Course materials on D2L: online resources, e.g., study guides
- Bible concordances (McGill library: online)

### Keeping in touch

During the semester check your e-mail regularly for messages regarding course matters (e.g., changes in the syllabus). Visit D2L regularly to see updates to the syllabus; see also my home page for other information and resources related to the course. Please feel free to make an appointment any time about any course matters.

### Tips from former students

For some practical advice from former students, see the tips page.

### One last word . . .

Regardless of how demanding all of this is, I promise to be as fair as possible. I recognize that you will be very busy this semester pursuing various obligations and passions. I understand. I have my passions too, e.g., my family, music, philosophy, nature, mountain biking, fixing things, food. But I am also very passionate about education, both yours and mine—I mean not just the business of acquiring knowledge but more importantly the total development of honorable human beings. I do not require you to share my excitement about all the things we will cover, but I do expect you to do your best to complete the requirements for the course. To help you do that, I will make myself available outside the class time and the office hours. I will be glad to help you when you are struggling with an assignment. Or if you have any questions, concerns, complaints, and even compliments, I will do my best to take the time to listen and offer my response. Keep in mind that I am here to help you learn. Welcome to REL 100: Understanding the Bible.

### Schedule

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<thead>
<tr>
<th>Schedule</th>
<th>MWF 10:30–11:30</th>
<th>PH 106</th>
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<tr>
<td>•       = required</td>
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<tr>
<td>+       = in the library (Please do not check them out of the library.)</td>
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<tr>
<td><strong>bold</strong> = primary text(s) for presentation or class (discussion)</td>
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<td>&gt;       = recommended / suggested</td>
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**Week 1**  
Jan 14 M, 16, 18

- **General orientation:** terms, concepts, approaches  
  - What is the Bible?  
  - (How) can or should Christians read the Jewish scriptures?

- Course syllabus (including Evaluation link; review requirements, expectations, and criteria for grading—ask Qs, if you have any)
  - Westminster College: Mission statement
  - R. Fisher: Effective Learning (on p. 3)
  - University of Chicago: letter to the class of 2020 (2016)
- **Gen 7.1–5: 6.11–22**
- **Gen 1.1–3.24** (cf. Ps 8, 136, 148; Prov 8.22–31; Job 38; Dt 32.8–9)
• Ehrman: Preface; Introduction; chs. 1–3 (n.b. “Questions for Review” & “Questions for Discussion and Reflection”)

> Ehrman: ch. 15
> Translation comparison
> Remember: bring your written Qs & Cs to each class (see Participation).
> notes in class
> Copy all relevant Web pages and resources to your hard disk or flash drive, etc. for easy access. Keep the copies updated.
> Memorize the books of the [Protestant canon](#) in order (learn correct spelling). [also: [comparison chart](#); [canons](#); [some early NT canons](#)]

++ Brooks & Collins: “Introduction” to [Hebrew Bible or Old Testament](#)
++ R. Brown, Responses, Q1–4: Translations of the Bible
++ NOAB: introductory notes
++ Christmas Quiz
++ Christmas Carol Quiz
++ Hebrew Bible: 1st page
++ Greek NT: 1st page
++ Manuscript
++ Interpreting Ancient Manuscripts (very helpful)
++ Transmission errors
++ Bible Contradiction & Responses
++ Calendar
++ Do you know how to think? (a self-exam)
++ maps and world(view)s; maps again; maps once more

Week 2  Jan 23 W, 25, 28

The Ancient Near East  •  The God of Israel  •  Torah (Pentateuch)  •  stories and histories  •  anachronism

• Ehrman: ch. 3
• Gen 1–36 (skim; cf. Rom 9.10–21)
  • [Gen 1.1–3.24](#) (cf. *Enuma Elish*; also cf. Job 26.8–14; Ps 74.13-17; 89.5–10; Isa 27.1; 51.9–10); ethical & scientific relevance?
  • Gen 1.26–27: Is God alone? (cf. Ps 82; Ex 15.11; 1 Kgs 22.19–23)
  • [Gen 22.1–19](#): sons & sacrifices (cf. Judg 11.29–40); ethical relevance?
  • Gen 9.1–17: new start, new laws, new covenant
++ Pritchard: vol.1: 31–39 & vol.2:1–5 (also “read” the pictures); cf. Job 26.12; Ps 74.14, 89.10; Isa 27.1, 51.9
++ Hazony: “The God of Independent Minds”
++ Brooks & Collins: “Introduction” to Hebrew Bible or Old Testament?
++ 7-day week? Sabbath?
++ Flood?
+ M. Brown: Prolegomena; ch. 1
++ R. Brown, Responses, Q5–10: Genuine and apocryphal books of the Bible
++ R. Brown, Responses, Q11–14: How to read the Bible
++ Transmission errors
++ The Greeks (interactive site): read about Socrates, Plato, etc.
++ Hazony: “The God of Independent Minds”
++ What we think we know: the (hi)story of the thumb.
++ Myth
++ Blogging the Bible (an interesting viewpoint that might resonate with your life)
++ What we think we know: the (hi)story of the thumb.

Week 3  Jan 30 W,  Feb 1, 4

Feb ???: movie night at the Nas’ 7:46 pm-ish
Feel free to bring DVDs of movies you think your classmates should see. For directions [click here](#).

Torah (Pentateuch)

• Ehrman: chs. 3–5
• Gen 37–50
  • [Gen 37.18–36](#) (discern J & E)
  • [Gen 38](#) (Judah & Tamar)
• Ex 1–15; 19–24; 32–34 (skim)
  • Ex 15.1–19: creation motif (cf. Gen 1)
  • Ex 2.11–14: Moses “woke”? [Deut 18.15-19](#)
  • [Ex 20.1–17](#): ten (?) words of YHWH (cf. Dt 5.6–21)
  • Ex 23.1–13
  • Ex 34; ritual decalogue
• Lev 19 (esp. vv. 15, 33–34): egalitarian ethos (cf. Ex 23.1–3)
• Num 10.11–14.45
• Num 22 (humor? meaning?)
• Dt 1–6, 26–29 (skim)

• **Dt 17.14–20:** YHWH’s egalitarianism
  + Yahweh & Jehovah
    > M. Brown: Rule of Thumb 1–10
    >> R. Brown, *Responses*, Q15–17: Church guidance; Q18–22: Why read the Bible
    > Redaction & hermeneutics (funny, interesting & instructive)

Feb 5: 설 (Suhl, lunar new year in Korea)

### Week 4  Feb 6 W, 8, 11

#### Deuteronomistic History & Theology

- Ehrman: chs. 6–8
- Josh 1–6, 24
  + **Josh 2, 6** (cf. 2 Sam 6.17–19): conquest (?) of Canaan
  + **Josh 24** (birth of Israel)
- Judg 1.1–16.31
  + Judg 2.6–3.6: Dtr’s theory of history
  + **Judg 8.22–23:** theocracy & monarchy
- 1 Sam 1–12
  + 1 Sam 9.1–10.16; 11: Saul tradition (monarchic)
- 2 Sam 2–12
  + **2 Sam 7:** YHWH’s deal with David
  + **2 Sam 11.1–12.23** (cf. 1Kgs 15.4–5): monarchical & theocratic issues? David falls?
  > M. Brown: Rule of Thumb 11–19
- **2 Kgs 16–17:** Will the real Manasseh please stand?
  + **2 Kgs 21–23** & 2 Chr 33–35: Will the real Manasseh please stand?
- **Dt 12–26** (skim)
  + Dt 12.1–32: centralization of YHWH cult
  + 1 Sam 10.5–13; 16.13–23; 19.18–24; 2 Kgs 9.11: ecstasy & madness?
  + 1 Sam 18.10–12
  + 1 Kgs 13, 22
  + **1 Kgs 22.1–28:** Can prophets lie or be deceived? (cf. 1Kgs 13; Ezek 14.1–11; Am 7.10–17)
  + 2 Kgs 2 (cf. Ex 15; Josh 3): Moses? Elisha, the mean baldy?
  > M. Brown: Rule of Thumb 20–24
- **2 Kgs 23:** YHWH’s will & grace
  + 1 Kgs 11.1–13 (cf. Dt 17.14–20): Who or what’s to blame?
  + 2 Kgs 16–17
  + 2 Kgs 21–23 & 2 Chr 33–35: Will the real Manasseh please stand?
- **Dt 12–26** (skim)
  + Dt 12.1–32: centralization of YHWH cult
  + 1 Sam 10.5–13; 16.13–23; 19.18–24; 2 Kgs 9.11: ecstasy & madness?
  + 1 Sam 18.10–12
  + 1 Kgs 13, 22
  + **1 Kgs 22.1–28:** Can prophets lie or be deceived? (cf. 1Kgs 13; Ezek 14.1–11; Am 7.10–17)
  + 2 Kgs 2 (cf. Ex 15; Josh 3): Moses? Elisha, the mean baldy?
  > M. Brown: Rule of Thumb 20–24

### Week 5  Feb 13 W, 15, 18

#### The divided kingdom & Israelite prophecy

- Ehrman: chs. 7–8
- 1 Kgs 1–11, 12–22
  + **1 Kgs 11.1–13** (cf. Dt 17.14–20): Who or what’s to blame?
- 2 Kgs 16–17
- 2 Kgs 21–23 & 2 Chr 33–35: Will the real Manasseh please stand?
- **Dt 12–26** (skim)
  + Dt 12.1–32: centralization of YHWH cult
  + 1 Sam 10.5–13; 16.13–23; 19.18–24; 2 Kgs 9.11: ecstasy & madness?
  + 1 Sam 18.10–12
  + 1 Kgs 13, 22
  + **1 Kgs 22.1–28:** Can prophets lie or be deceived? (cf. 1Kgs 13; Ezek 14.1–11; Am 7.10–17)
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  > M. Brown: Rule of Thumb 20–24
- **1 Kgs 22.1–28:** Can prophets lie or be deceived? (cf. 1Kgs 13; Ezek 14.1–11; Am 7.10–17)
  + 2 Kgs 2 (cf. Ex 15; Josh 3): Moses? Elisha, the mean baldy?
  > M. Brown: Rule of Thumb 20–24

### Week 6  Feb 20 W, 22, 25

- Feb 20: presentation: Barnhart
- Feb 22: presentation: Duerring
- Feb 25: presentation: Faber

#### Prophets • the Exile: crisis to (new) covenant

- Ehrman: chs. 9–10
- Amos
  + Am 9.7: What?!!?
- Hos
  + **Hos 11:** YHWH’s will & grace
- Isa 1–11
  + **Isa 6–9:** Isaiah’s call & Immanuel
  + Isa 8.16: n.b. WC seal
- Mic
- Zeph
- Nah
- Hab
Jer 1–25
- Jer 20.7–13 (prophetic lament): prophecy & blasphemy; cf. Job 19.1–7 & Hab 1.2–4, 9; 2.8, 17
- Look up Jeremiad in a dictionary & see how the definition makes biblical sense
- Zech 9.9 & Mt 21.1–7

> M. Brown: Rule of Thumb 25–28; ch. 5
>> R. Brown, Responses, Q38–44: The Gospels; Q45–51 Jesus’ words and deeds

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<tr>
<th>Week 7</th>
<th>Feb 27 W.</th>
<th>Mar 1, 4</th>
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<tr>
<td>- Mar 4: presentation: Johnson</td>
<td>- Mar 4: presentation: Johnson</td>
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**New horizons:** good dentistry & challenge to Deuteronomic Theology

- Ehrman: ch. 12
- Jer 31.27–34: new covenant
- Isa 40, 45, 49, 53
  - Isa 53
- Ezek 18, 33–48
  - Ezek 18 (cf. Jer 31.28–30): individual accountability
  - Ezek 36.26–28 (cf. Jer 31.1–34)
  - Ezek 37.1–14: bone-dry

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**Psalms: singing the faith**  •  **Wisdom literature:** getting wiser?

- Ehrman: chs. 13–15
- Ps 1, 8, 13, 19, 22, 29, 44, 46, 51, 82, 89, 104, 116, 130, 137, 150
- Ps 19: singing in the rain (about creation and law)
- Ps 44: Deuteronomic theology?
- Ps 82: the divine council revisited (cf. Ps 44)
- Ps 89 (cf. 2 Sam 7): Davidic covenant?
- Prov 1–9
- Ecclesiastes: What’s the lesson?
- Course syllabus (including Evaluation link; review requirements, expectations, and criteria for grading—ask Qs, if you have any)

> R. Brown, Responses, Q52–53: Jesus' resurrection; Q54–60: Jesus' birth
> Redaction & hermeneutics (funny, interesting & instructive)

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<tr>
<th>Week 8</th>
<th>Mar 6 W, 8, 18</th>
<th>Mar 9–17 (break)</th>
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<tbody>
<tr>
<td>Mar 6: midterm exam (see prep file on D2L)</td>
<td>Mar 6: midterm exam (see prep file on D2L)</td>
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<tr>
<td>- Bring a #2 pencil to the examination.</td>
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<tr>
<td>- Mar 8: presentation: Kraft</td>
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**Wisdom literature:** getting wiser?  •  **Restoration of Judah:** the beginnings of Judaism

- Course syllabus (including Evaluation link; review requirements, expectations, and criteria for grading—ask Qs, if you have any)
- Ehrman: chs. 12, 15
- Job 1–14, 38–42 (skim the rest)
  - Job 1–2: 42.7–17: What went wrong?
  - Job 7.11–21 (cf. Ps 39): “God, leave me alone!”
  - Job 9.14–24; 19; 23.1–7 (cf. 1–2; 32.1–5)
- 1 Chr 1–9 (skim)
  - 1 Chr 1–9: What’s the meaning?
- Ezra
  - Ezra 10: Who’s in?
- Neh

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**Apocalyptic & apocryphal literature**  •  **Judaism & Hellenism**

- Ehrman: ch. 16
- 1 Macc (skim)
  - 1 Macc 1–2: 4.36–61 (Hanukkah)
- Look up macabre in a dictionary & see how the definition makes biblical sense
> R. Brown, Responses, Q61–68: Mary (esp. of interest to Roman Catholics); Q69–76: Jesus' knowledge

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<tr>
<th>Week 9</th>
<th>Mar 20 W, 22, 25</th>
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**Week 10**  
Mar 27 W, 29  Apr 1

- **Mar 27: presentation**  
  Verdill
  
  **The Jewish world:** Judaisms & the Messiah
  
  - Ehrman: ch. 17
  - R. Brown: *Intro to NT Christology*, 155–61 (“A Brief History of the Development of the Royal Messianic Hope in Israel”)
  - The End Is Always Near (skim)
  - Mt 1
  
  **Understanding the Gospels**
  
  - Ehrman: ch. 18
  - Gos Pet (N.B. Q10 on “Easter Quiz”)
  - Sanders & Davies: *Synoptic Gospels*, 51–119 (skim)
  - Inf Gos Thom (skim)
  - Nicene Creed & Apostles’ Creed
  - Easter Quiz (Take this “quiz” before reading the following.)
    - 1 Cor 15.3–10
    - Mk 15.40–16.8
    - Mt 27.55–28.20
    - Lk 23.48–24.53
    - Jn 19.25–21.25
    - Acts 1.1–2.4
    - Gos Pet (N.B. Q10 on “Easter Quiz”)
    - Phraseology: KoG & KoH
    - some synoptic texts online
    - some synoptic solutions
  
  **Mark (a trend-setter?): the suffering Messiah**
  
  - Mk 1.1–16.8: 16.8–20
    - **Mk 1.1–15** (esp. vv. 9–11, 12–13, 14–15) & ||s
    - Mk 4.1–13 (esp. vv. 11–13): purpose of parables (cf. Mt 13.13)
    - Mk 6.30–44: feeding 5K folks (cf. 8.1–10; 19–20); cf. also Mt 14.13–21 (cf. 15.32–39; 16.9–10); Lk 9.10–17; Jn 6.1–15
    - Mk 8.1–9.1 (esp. 8.27–33, 9.1) & ||s
    - **Mk 15.40–16.8** (~16.20): What really happened?

**Week 11**  
Apr 3 W, 5, 8

- **Ehrman: ch. 19**
- **Mt 1.1–7.29:** 10.1–42; 13.1–52; 18.1–35; 23.1–28.20
  - **Mt 1.1–17 & ||:** the “begat” list (cf. Lk 3.23–38; cf. 1 Chr 1[–9])
  - Mt 1.18–2.23 & || (?): Where did Joseph & Mary live?
  - Mt 2.1.17–27 & || (?): Sermon on the Mount (walk this way; talk this way)
  - Mt 5.3–12 & ||: Beatitudes
  - Mt 5.17–20: Torah
  - Mt 6.5–15 (cf. Lk 11.1–4): Lord’s Prayer
  - Mt 7.12: Golden Rule
  - Mt 10.1–11 & ||
  - Mt 10.34–39: anti-family?
  - **Mt 20.1–16:** fair?
  - Mt 21.1–11 & ||: How many animals can Jesus ride?
  - Lt 3.12–46: sheep & goats & ethics
  - R. Brown: *Responses to 101 Questions on the Bible*, Q54–60

- **Lk 1.1–6.49:** 9.51–24.53
• Lk 1.46–56: radical song?
• Lk 3.23–38: significance? (cf. Mt 1.17)
• Lk 4.1–13: When will the devil return? (see 22.3)
• Lk 4.14–30: What’s the problem? (cf 1.46–56)
• Lk 6.17–38, esp. 24–26: sermon on the plain (cf. Mt’s sermon on the mount)
• Lk 10.25–37 (cf. Mk 12.28–34; Mt 22.34–40; Dt 6.4–5 & Lev 19.18; Rom 13.9; Gal 5.14; Jas 2.8): who’s the neighbor?
• Lk 10.38–42: women disciples?
• Lk 15.11–32: lost & found?
• Lk 16.1–9: huh? fair?
• Lk 22.7–23 & ||s: Last Supper (when was it? which was first: bread or wine?)
• Cotton Patch: Lk 10.25–37
• Cotton Patch: Lk 15

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John: love divine

- Ehrman: ch. 20
- John
  - Jn 1.1–18: Logos christology
    - Jn 3.1–21 (cf. 17.3: Who is speaking to whom re whom?)
    - Jn 4.1–42
  - Jn 6
  - Jn 10
  - Jn 13.1–20: eat or feet?
  - Jn 13.31–35: How would others know?
  - Jn 12.27–36; cf. Mk 14.32–42 & ||s: agony?
  - Jn 18.2–11; cf. ||s: the arrest
  - Jn 20 (esp. 20.19–29 (N.B. vv. 22, 28): seeing is believing?
- KoG & KoH
- Jesus in Synoptics & Jn

++ R. Brown, Responses, Q93–96: Who celebrated the eucharist; Q97–100: Peter and the popes

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**Week 12**  Apr 10 W, 12, 15

The historical Jesus?

- Ehrman: ch. 21
- Consider: Where do we get our ideas about Jesus (really)? What does the Bible actually say about Jesus? Why are there 4 Gospel?
- Nicene Creed & Apostles’ Creed
- Inf Gos Thom
- Review: (beginnings of) the Gospels
> Helpful video (very good for review): “From Jesus to Christ,” pt.3: Jesus in the Gospels

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The early church

- Ehrman: ch. 24
  - Acts 9.1–22; 22.4–16; 26.9–18: reports of Paul’s conversion
  - Acts 17.16–34: apostle among philosophers in Athens
  - Acts 28.30–31: the end?

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Trying to understand Paul; Pauline eschatology

- Ehrman: ch. 22
- 2 Pet 3.15–16
- Gal 1.13–17 (cf. Acts 9.1–22; 22.4–16; 26.9–18); Paul’s call
  - Isa 49.1–6
  - Jer 1.1–10
- 1 Thess
  - 1 Thess 4.13–5.11 (cf. 1 Cor 15.51–53): Paul’s (early) eschatology (cf. Phil 3.10–11)
  - The End Is Always Near (skim)
++ R. Brown, Responses, Q101: How much has the church changed; 137–42 (esp. of interest to Roman Catholics)

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**Week 13**  Apr 17 W, 23, 26

Corinthian problems with freedom

- Ehrman: chs. 22–23
- 1–2 Cor (skim)
  - 1 Cor 6.1–20; 10.14–33: freedom in Christ
  - 1 Cor 12: unity
• **1 Cor 13** (cf. Rom 13.8–10; John 13.34–35; Gal 5.14; Mk 12.28–34; Mt 22.34–40; Lk 10.27; Jas 2.8; Lev 19.18): apostle of love

• **1 Cor 15**: eschatology & resurrection

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**Gal**


• **Gal 3 (cf. Rom 4)**: faith, grace, law

• Gal 3.23–29; 5.1; cf. 1 Cor 12.12–13 (cf. Col 3.1–11): freedom in Christ

• **Rom**

  • Rom 1.1–6: Paul’s Christology
  
  • **Rom 4 (cf. Gal 3)**: faith, grace, law
  
  • Rom 7.7–13: What about the Torah?

• **Rom 9–11**: What about Israel?

• Rom 13.8–10 (cf. 1 Cor 13; John 13.34–35; Gal 5.14; Mk 12.28–34; Mt 22.34–40; Lk 10.27; Jas 2.8; Lev 19.18): apostle of love

• **Phil**

  • Phil 2.6–11; 3.2–11

• **Phlm**

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**The early church organizes**: Paul revisited, revised?

**Who’s in charge?**: the masculinization of the church & gospel of freedom

• Ehrman: chs. 25

• 2 Thess

• Col & Eph (in this order)

• 1–2 Tim

• Titus

**Who’s in charge?**: the masculinization of the church & gospel of freedom

• **1 Cor 11.3–16**

• **Eph 5.21–6.9**

• **Col 3.18–4.1**

• **1 Tim 2.8–15**

• **1 Pet 2.18–3.7** (cf. Rom 10.11–13; Gal 3.27–29; 1 Cor 12.12–13; Col 3.9–11)

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**Easter Quiz** (n.b.: take this “quiz” before reading the following)

• 1 Cor 15.3–10

• Mk 15.40–16.8

• Mt 27.55–28.20

• Lk 23.48–24.53

• Jn 19.25–21.25

• Acts 1.1–2.4

• **Gos Pet** (n.b. Q10 on “Easter Quiz”)

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**Week 14**

**Apr 29 M, May 1, 3**

**The church in conflict**: false (?) teachers & alternatives to Paul • orthodoxy, heterodoxy, heresy

**The church under persecution**: persecution, apocalyptic & eschatology

• Ehrman: chs. 26–27

• Heb

  • Heb 2.1–4; 3.1–6; 5.7

• Jas

  • **Jas 2.14–26**: not quite Paul (cf. Mt)

• 1 Pet

  • 1 Pet 2.11–4.11 (esp. 2.13–17, 18–25): faith & societal issues

• Jude & 2 Pet (in this order)

• 2 Pet 3.1–18: the delay of the Parousia

• 1–3 Jn (cf. language of the Gospel According to John)

• **Rev**

  • Rev 1.1–3

  • **Rev 5.6; 12.3–9; 13.11–18**: portrait of good & evil

  •Rom 13.1–7, 1 Tim 2.1 & 1 Pet 2.13–17: faith & the empire

  • **Revelation collage** (enlarge for details)

  > **666 or 616?** (click on “numerology”)

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**The question**: So what? (faith, history, text)

**Final thoughts** (Or: Anything and everything you wanted to ask Prof. Na but were too afraid or busy to ask)


• bring your Qs & Cs (esp. on synthetic judgment, analytic judgment, and language game)
• bring some NT examples that illustrate the issues Meyer discusses (esp. the 3 interpretative patterns and Meyer’s proposal)

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<th>Final week</th>
<th>May 6 M</th>
<th>08:00–10:30</th>
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**Final exam** (see prep file on D2L)

• Bring a #2 pencil to the examination.

> Xmas Carol Quiz
> Xmas Quiz
> What is this?

Without education we are in a horrible and deadly danger of taking educated people seriously. (G. K. Chesterton)

Health is merely the slowest possible rate at which one can die. (Anonymous)

**N.B. check regularly for updates** (14 Jan. 2019)