

NT-1003 Introduction to the New Testament – Fall 2019 – Mon/Thurs 09:40 - 11:00

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Office hours: Mon. and Thurs. 11:15-12:30 or by appointment.

1. Course description. This lecture course is intended to introduce the beginning student in theological disciplines to a critical reading and study of the New Testament. It is divided into three parts. The first part deals with general issues related to the study of the Bible: language, sources, genres. The second deals with methodological concerns. The third with the texts and theology of the New Testament. There will be a short in-class quiz at the end of each section in lieu of mid-term. There are weekly exercises on methodology which are due on or before Thursday of the week for which they are assigned. With the final project the student will present in class a brief analysis for discussion of a New Testament passage using one of the critical approaches covered in the course. The final grade will be 50% for the exercises and 50% for the final project.

2. Course objectives.

- The student will be able to discuss the traditions that make up the New Testament, their foundation in Second Temple Judaism and background in the Greco-Roman World or the First Century CE.
- The student will have a grasp of the distinctive Christology, soteriology, and eschatology of each of the different New Testament writings as they are transformed from the time of Jesus to the beginning of the Second Century CE.
- The student will be able to discuss the intertextuality of the Old Testament and New Testament and the intertextuality of the New Testament books themselves.
- The student will be able to distinguish the particular concerns of each of the gospels and of the epistles.
- In light of the above the student will understand the New Testament as the principal foundation of the theological disciplines.
- The final project will reflect the student's knowledge of the tools and methodologies for researching and writing on New Testament issues.

3. Textbooks. Much of the required and recommended reading will be posted on Moodle. If you want to purchase a textbook, either of the following can be acquired through <http://astore.amazon.com/dspt-20>.

Raymond E. Brown. *An Introduction to the New Testament: Abridged edition.* ABRL; Garden City: Doubleday, 1997; reprinted New Haven: Yale University Press, 2016. ISBN-13: 978-0300173123; retail price \$26.51 (also available on Kindle).

Gerd Theissen. *Fortress Introduction to the New Testament.* Translated by John Bowden; Minneapolis: Fortress, 2003. ISBN-13: 978-0800636227; paperback retail price \$14.86 (also available on Kindle).

Recommended with some reservations is

Ralph P. Martin and Carl N. Toney. *New Testament Foundations: An Introduction for Students.* Cascade Books; Eugene, OR: Wipf & Stock, 2018. ISBN-13: 978-1620320884. Retail for \$70.00; Amazon price \$53.01 (also available on Kindle).

The background material is very good as is the description of content of the books. The treatment of some questions of authorship and dating is sometimes superficial or eccentric, not in accord with most mainstream biblicists. Pauline issues tend to emphasize Lutheran readings.

☛ The following works are frequently referred to in the syllabus and will be identified by author only.
NOTE: Required readings and supplementary material are posted on Moodle.

A. K. M. Adam, ed. *Handbook of Postmodern Biblical Interpretation*. St. Louis, Missouri: Chalice Press, 2000.

Kurt and Barbara Aland. *The Text of the New Testament*. Grand Rapids: Eerdmans, 1986.

Raymond E. Brown. *An Introduction to the New Testament*. Abridged edition; Garden City: Doubleday, 1997; reprinted New Haven: Yale University Press, 2016.

John J. Collins. *The Apocalyptic Imagination. An Introduction to Jewish Apocalyptic Literature*. New York: Crossroad, 1984; 2nd rev. ed.: Biblical Resource; Grand Rapids–Cambridge (UK): Eerdmans, 1998.

Joel B. Green, ed. *Hearing the New Testament: Strategies for Interpretation*. 2nd ed.; Grand Rapids: Eerdmans, 2010.

John H. Hayes and Carl R. Holladay. *Biblical Exegesis: A Beginner's Handbook*. 3rd ed.; Louisville: John Knox Westminster, 2007.

Stephen R. Haynes and Stephen. L. McKenzie, eds. *To Each Its Own Meaning. An Introduction to Biblical Criticisms and Its Application*. Revised edition. Louisville: Westminster John Knox, 1999.

Frank J. Matera. *New Testament Christology*. Louisville: Westminster John Knox, 1999.

Ralph P. Martin and Carl N. Toney. *New Testament Foundations: An Introduction for Students*. Cascade Books; Eugene, OR: Wipf & Stock, 2018.

Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy, eds. *New Jerome Biblical Commentary* [identified as *New JBC*] Englewood Cliffs, NJ: Prentice Hall, 1990.

Stanley E. Porter, ed. *Handbook to the Exegesis of the New Testament*. Leiden/Boston: Brill, 2002.

☛ For resources for biblical study see the file on Moodle entitled “Tools for Biblical Study.” Available on Moodle is a selection of available (as of 2006) electronic media tools. Check also the following library link: <http://www.gtu.edu/library/electronic-resources> Staff can help you with any difficulty.

☛ On September 9th part of the class period will be taken up with a field trip to the GTU library to introduce you to important resources (that is, books and periodicals) and how to use them.

4. The weekly exercises (☛) are found at the end of the syllabus. They are intended both to check your understanding of basic issues and to challenge your ingenuity in reading Biblical passages. None of them should exceed one page in length. Some may be accomplished in a single paragraph. If you consult commentaries, please so indicate. You may submit them to me as an e-mail attachment. Please note the due dates and do not let yourself fall behind.

5. Final Project. NB: For writing a paper on an exegetical topic, see on Moodle “How to write an exegesis paper” extracted from chapter 12 of **Hayes and Holladay**.

1. Produce a bibliography on a topic relating to a problem in one or more of the Synoptic Gospels, *or* the Gospel of John, *or* the Acts of the Apostles, *or* the Pauline Corpus.

The bibliography should consist of at least twenty titles, at least ten of which should be from periodical literature. Include the vol. and page no. of the bibliographic source for each work cited. Articles in encyclopedias or similar works do not count.

2. Describe the methodological approach you would use for writing a paper on the chosen topic.

3. Write a brief (no more than one page) summary outline of a paper you would write on the chosen topic.

☛ **Make an appointment to discuss your topic with me before reading week.**

IMPORTANT DATES

- ☛ Reading week: 21-25 October
- ☛ Thanksgiving day: 28 November – No class
- ☛ Depending on the size of the class, the final projects will be presented on the 5th, 9th, and 12th of December.

I. BACKGROUND ISSUES FOR NEW TESTAMENT STUDY.

1. Historical survey of the Second Temple Period (538 BC - AD 70) in **Ralph P. Martin**. *New Testament Foundations: A Guide for Christian Students*. Revised edition, Volume 1, Chapters 3 and 4. Grand Rapids: Eerdmans / Exeter: Paternoster Press, 1975 [[on Moodle](#)].

Additional reading. **Reviv, H., Porten, B., Stern, M. Avi-Yonah, M.** “History”, *Encyclopaedia Judaica* 8, 571-651; **Jagersma, H.** *A History of Israel from Alexander the Great to Bar Kochba* (transl. J. Bowden; Philadelphia: Fortress, 1986).

2. Shape of the Jewish Scriptures: Torah [Pentateuch], Prophets, Writings. See Christopher R. Seitz, *The Elder Testament: Canon, Theology, Trinity* (Waco, TX: Baylor University Press, 2018), pp. 131-175 [[on Moodle](#)].

3. What makes the Bible Inspired? [This section is for reference only, but ☛ **READ** Paretsky, “Notes on the Inspiration of Scripture,” [on Moodle](#).]

Additional reading. **Thomas Aquinas**. ST 2a-2ae qq. 171-178 (*on Prophetic Inspiration* [selections on Moodle]); **Benoit, P.** *Aspects of Biblical Inspiration* (London: Sheed and Ward, 1965); **Collins, R. F.** “Inspiration,” *New JB* §65:1023-1033.

4. Scripture, memory, and identity.

5. Questions of authorship and pseudonymity. **Brown**, pp. 585-588; 158-161, 208-212, 267-269, 368-371; **Brown, R. E.** pp. 639-641.

6. Apocalyptic. Paretsky, “Notes on Apocalyptic” [[on Moodle](#)]; John N. Oswalt. “Recent Studies in Old Testament Apocalyptic,” in *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (ed. David W. Baker and Bill T. Arnold; Grand Rapids: Baker, 1999) 369-390 [[on Moodle](#)].

Additional Reading. **Collins, J. J.** *The Apocalyptic Imagination. An Introduction to Jewish Apocalyptic Literature* (New York: Crossroad, 1984; 2nd rev. ed.: Biblical Resource; Grand Rapids – Cambridge [UK]: Eerdmans, 1998).

7. Messianism in the Late Second Temple Period. See “Messiah” [[on Moodle](#)]

II. ISSUES FOR NEW TESTAMENT CRITICISM

A. Language of the New Testament.

☛ Learn the Greek Alphabet. While knowledge of the Greek language is not required for this course, it is the language of the New Testament. You should be able to sound out and recognize words that appear in critical articles and commentaries.

The Greek Text.

Aramaic and Latin expressions in the Greek New Testament. Is there an Aramaic substratum to the Gospels?

B. Text of the New Testament.

Manuscript traditions: ☛ **READ** “Manuscripts” [[on Moodle](#)]; **E. J. Epp**, “Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon,” in Porter, *Handbook*, 70-73 (manuscript families), 84-91 (interrelationship of text and canon) [[on Moodle](#)].

Text-critical problems: ☛ **READ E. J. Epp**, “Textual Criticism...” 45-63, 69-70 (use of patristic quotations) [[on Moodle](#) as Text Criticism].

C. How to find words or phrases in the New Testament.

Use of dictionaries, concordances.

“The Unbound Bible” <http://unbound.biola.edu/>

☛ **Go to exercise 1.**

Additional reading. **Aland, K. and B.** *The Text of the New Testament* (Grand Rapids: Eerdmans, 1986); **Metzger, B. M.** *The Text of the New Testament. Its Transmission, Corruption, and Restoration* (Oxford: Clarendon, 1964); **Brown, R. E.**, pp. 48-54; **Martin and Toney**, pp. 22-35.

D. CANON OF THE NEW TESTAMENT.

- READ Muratorian Fragment [[on Moodle](#)]
- READ Irenaeus on the Four Gospels [*see on Moodle* “Development of NT Canon”]
- READ Books that didn’t make the cut [*see on Moodle* “Non-canonical books”]¹
- READ “The Nativity of Mary” [[on Moodle](#)]
- READ **E. J. Epp**, “Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon,” in Porter, *Handbook*, 84-91 (interrelationship of text and canon) [[on Moodle](#)].

📄 **Go to exercise 2.**

Additional reading. **Brown, R. E. and R. F. Collins.** “Canonicity,” *New JBC* §66:1034-1054; **Metzger, B. M.** *The Canon of the New Testament. Its Origin, Development, and Significance* (Oxford: Clarendon, 1987 [r. 1989]); **Neuenzeit, P.** “Canon of Scripture,” *Sacramentum Mundi*, I:252-257; *Concise Sacramentum Mundi*, 168-173; **Brown**, pp. 10-15; **Brown**, pp. 600-622; **Martin and Toney**, pp. 15-18.

III. CRITICAL METHODOLOGY.

•READ **Fitzmyer, J. A.** “Historical Criticism: Its Role in Biblical Interpretation and Church Life,” *Theological Studies* 50 (1989) 244-259 [[on Moodle](#)]; **Brown, R. E.** *The Critical Meaning of the Bible*, ch. 1 & 2 [[on Moodle](#)]; **Miller, J. Maxwell**, “Reading the Bible Historically: The Historian’s Approach,” in Haynes and McKenzie, 17-20 [[on Moodle](#) under Miller and Viviano]; **Hayes and Holladay**, “Introducing Exegesis” 1-33 [[on Moodle](#)].

Additional reading. **Thomas Aquinas.** *ST* q. 1, a. 9-10 (*on the Literal Sense of Scripture*) [[on Moodle](#)]; **Kselman, J. S. and R. D. Witherup.** “Modern New Testament Criticism,” *New JB* §70:1130-1145.

A. **Source criticism and Intertextuality.** **Viviano, P. A.** “Source Criticism,” in Haynes and McKenzie, 35-57 [[on Moodle](#) under Miller and Viviano]; **Hayes and Holladay**, “Tradition Criticism: The Stages behind the Text” in Haynes and Holladay, 115-126 [[on Moodle](#)]; David R. Catchpole, “Source, Form and Redaction Criticism of the New Testament,” in **Porter, Handbook**, 167-187 [[on Moodle](#)].

📄 **Go to exercise 3.**

1. Use of the Old Testament – **Hays, R. B. and J. B. Green**, “The Use of the Old Testament by New Testament Writers,” in **Green**, 222-238.

📄 **Go to exercise 4.**

2. Use of extra-biblical Jewish material, 1st Century Judaism and the growth of the rabbinic tradition – **Brown**, pp. 74-96; **R. Bauckham**, “The Relevance of Extra-Canonical Jewish Texts to New Testament Study,” in **Green**, 90-108 [[on Moodle](#)].

¹The most recent edition of non-canonical New Testament is J. K. Elliott, *The Apocryphal New Testament* (Oxford: Clarendon, 1993). The 1924 edition by M. R. James is out of date but is in the public domain; consequently it is found on most web sites that post the “lost” books of the New Testament.

3. Use of Hellenistic material.

[Additional reading. **G. E. Sterling**, “Hellenistic Philosophy and the New Testament,” in **Porter** 313-337 [on Moodle]. Reference only.]

📄 **Go to exercise 5.**

4. Intertextuality within the New Testament.

📄 **Go to exercise 6.**

📄 **Go to exercise 7.**

B. Form Criticism (*Formgeschichte*). ◀ READ **Hayes and Holladay**, “Form Criticism: The Genre and Life Setting of the Text,” 104-114 [on Moodle]; David R. Catchpole, “Source, Form and Redaction Criticism of the New Testament,” in **Porter, Handbook**, 167-187 [on Moodle]; [critique of form criticism and of oral tradition]in **Sanders, E. P. and M. Davies**. *Studying the Synoptic Gospels* (London: SCM – Philadelphia: Trinity Press International, 1989), 134-145 [on Moodle].

Additional reading. **McKnight, E. V.** “Form Criticism and New Testament Interpretation,” in *Method and Meaning. Essays on New Testament Interpretation in Honor of Harold W. Attridge* (ed. A. B. McGowan and K. H. Richards; Atlanta: Society of Biblical Literature, 2011) 21-40 [on Moodle]

C. Redaction Criticism (*Redaktionsgeschichte*). ◀ READ **Streete, G. P. C.** “Redaction Criticism,” in **Haynes and McKenzie**, 105-121 [on Moodle]; David R. Catchpole, “Source, Form and Redaction Criticism of the New Testament,” in **Porter, Handbook**, 167-187 [on Moodle]; **Hayes and Holladay**, “Redaction Criticism: The Final Viewpoint and Theology,” 127-138 [on Moodle].

Additional reading. Yarbrow Collins, A. “Redaction Criticism in Theory and Practice,” in *Method and Meaning. Essays on New Testament Interpretation in Honor of Harold W. Attridge* (ed. A. B. McGowan and K. H. Richards; Atlanta: Society of Biblical Literature, 2011) 59-77 [on Moodle]

D. Literary criticism. ◀ READ **Powell, M. A.** “Narrative Criticism,” in **Green**, 239-255 [on Moodle]; Brook W. R. **Pearson** and Stanley E. **Porter**, “The Genres of the New Testament” in **Porter, Handbook**, 137-161; Brook W. R. **Pearson**, “New Testament Literary Criticism: Formalism,” in **Porter, Handbook**, 248-264.

Additional reading. **Powell, M. A.** *What is Narrative Criticism* (Minneapolis: Fortress Press, 1990); **Beardslee, W. A.** *Literary Criticism of the New Testament* (Philadelphia: Fortress Press, 1970);

📄 **Go to exercise 8.**

E. Other critical methods:

Rhetorical criticism. **Black, C. C.** “Rhetorical Criticism,” in **Green**, 256-277; **Cunningham, D. S.** “Rhetoric,” in **Adam**, 220-226 [on Moodle]. [Additional reading. **Kennedy, G.** *New Testament Interpretation Through Rhetorical Criticism* (Chapel Hill, N.C.: University of North Carolina Press,

1984); **Mack, B. L.** *Rhetoric and the New Testament* (Guides to Biblical Scholarship New Testament Series; Minneapolis: Fortress, 1989).]

Structural. **Patte, D.** “Structural Criticism,” in Haynes and McKenzie, 183-200 [on Moodle]; E. P. **Sanders and M. Davies**, “Structuralism and Deconstruction” in Sanders, E. P. and Margaret Davies. *Studying the Synoptic Gospels*. London: SCM – Philadelphia: Trinity Press International, 1989, 224-239 [on Moodle]. [Additional reading. **Adam, A. K. M.** *What is Postmodern Biblical Criticism?* (Guides to Biblical Scholarship New Testament Series; Minneapolis: Fortress, 1995); **Jobling, D. and S. Moore**, eds. “Poststructuralism as Exegesis” *Semeia* 54 (1992).]

Reader-Response. **McKnight, E. V.** “Reader-Response Criticism,” in **Haynes and McKenzie**, 230-252 [on Moodle]; **Vanhooser, K. J.** “The Reader in New Testament Interpretation,” in **Green**, 301-328 [on Moodle].

Social-Scientific. **Martin, D. C.** “Social-Scientific Criticism,” in Haynes and McKenzie, 125-141 [on Moodle]; **Barton, S. C.** “Historical Criticism and Social-Scientific Perspectives in New Testament Studies,” in **Green**, 61-89 [on Moodle]; **Harrington, D.** “Sociological Concepts and the Early Church: A Decade of Research,” *Theological Studies* 41 (1980) 181-190 [on Moodle]; **Smith, M. J.** “Utility, Fraternity, and Reconciliation. Ancient Slavery as a Context for the Return of Onesimus,” in *Onesimus Our Brother. Reading Religion, Race, and Culture in Philemon* (ed. M. V. Johnson et al.; Minneapolis: Fortress, 2012) 47-58. [Additional reading. **Osiek, C.** *What Are They Saying About the Social Setting of the New Testament?* (rev. ed.; Mahwah, NJ: Paulist 1992); **Malina, B.** *Christian Origins and Cultural Anthropology: Practical Models for Biblical Interpretation* (Atlanta: John Knox, 1986); **Malina, B.** *The New Testament World. Insights From Cultural Anthropology* (3rd ed.; Louisville: Westminster John Knox, 2001).]

Feminist and gender interpretation. **Tolbert, M. A.** “Gender,” in **Adam**, 99-105; **Schneiders, S. M.** “A Case Study: A Feminist Interpretation of John 4:1-42” [on Moodle]. [Additional reading. **Schüssler Fiorenza, E.**, ed. *Searching the Scriptures: A Feminist Introduction* (New York: Crossroad, 1993); *eadem.* *Sharing her Word: Feminist Biblical Interpretation in Context* (Boston: Beacon Press, 1998).] How does “gender” criticism differ from feminist criticism?

📌 **Go to exercise 9.**

[**For your information only:** Postcolonial Theory. **Sugirtharajah, R. S.** *The Postcolonial Bible* (Sheffield [UK]: Sheffield Academic Press, 1998).]

IV. INTRODUCTION TO THE BOOKS OF THE NEW TESTAMENT.

A. FUNDAMENTAL CONCERNS

1. Dating the New Testament.
2. Christological Titles. Paretsky, “Notes on Title Christology” [on Moodle] Additional reading. **Matera, F. J.** *New Testament Christology* (Louisville: Westminster John Knox, 1999).
3. The quest for the Historical Jesus. **Martin and Toney**, 196-217.

B. THE BOOKS OF THE NEW TESTAMENT.

1. Pauline Corpus. READ Paretsky, “Notes on Paul” [on Moodle]; Bruce J. Malina and Jerome H. Neyrey. “Ancient Mediterranean Persons in Cultural Perspective: Portrait of Paul,” in *The Social World of the New Testament: Insights and Models* (J. H. Neyrey and E. C. Stewart, eds.; Peabody, Mass.: Hendrickson, 2008), 257-275. [on Moodle]; **Brown**, pp. 409-420; **Martin and Toney**, pp. 218-671; Stanley E. Porter, “Exegesis of the Pauline Letters, Including the Deutero-Pauline Letters,” in **Porter**, *Handbook*, 503-553 [on Moodle].

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2. Formation of the Gospels. READ *Commissionis Biblicae Instructio de Historica Evangeliorum Veritate* (1964). English translation in *Catholic Biblical Quarterly* 26 (1964) 305-312 [on Moodle]; **Brown**, pp. 99-111 [on Moodle]; or **Martin and Toney**, pp. 178-195.

3. Synoptic Gospels. READ **Brown**, pp. 111-122 [on Moodle] or **Martin and Toney**, pp. 149-177 / 218-294; C. M. Tuckett, “The Synoptic Gospels and Acts,” in **Porter**, *Handbook*, 477-502 [on Moodle]; **Sanders, E. P. and M. Davies**. *Studying the Synoptic Gospels* (London: SCM – Philadelphia: Trinity Press International, 1989), 90-111, 112-119 [on Moodle]; **Sabourin, L.** “The Synoptic Problem: Old and New Approaches,” *Biblical Theological Bulletin* 3 (1973) 306-315 [on Moodle].

Go to exercise 11

4. Luke as Historian and Acts of the Apostles. READ Paretsky, “Luke as Historian” [on Moodle]. **Brown**, pp. 279-331; Christopher M. Tuckett, “The Synoptic Gospels and Acts,” in **Porter**, *Handbook*, 477-502; **Martin and Toney**, pp. 324-350.

5. Johannine Literature. **J. Painter**, “The Johannine Literature,” in **Porter**, *Handbook*, 555-590 [on Moodle].

- a. Gospel of John. **Brown**, pp. 333-382; **Martin and Toney**, pp. 295-323.
- b. Johannine Epistles. **Brown**, pp. 383-405; **Martin and Toney**, pp. 635-650.
 • What is the intertextual relationship between 1 John and the Gospel of John?
- c. Apocalypse (Revelation). **Brown**, pp. 773-813; **Martin and Toney**, pp. 651-671.

6. Hebrews. READ Paretsky, “Notes on Hebrews” [on Moodle]; **Brown**, pp. 683-703; **Martin and Toney**, pp. 561-577.

7. The Catholic Epistles. **Brown**, pp. 705-772; **Martin and Toney**, pp. 578-634.

• **For class discussion:** Read and compare the Letter of Jude and 2 Peter. What do they have in common? How do the common elements differ?

8. Post-New Testament use of the Gospels. The pseudepigraphal writings were discussed with the development of the canon. How was this development reflected in the Qur’an?

Go to exercise 11

WEEKLY EXERCISES

- ✍ **Exercise 1 [due 12 Sept].** What are the text-critical issues concerning the ending of the Gospel of Mark? What are the text-critical issues for Luke 22:19-20? What are the text-critical issues for 1 Cor 14:34-35? **READ Perkins, P.** “Endings added to the Gospel of Mark,” in **Perkins, Introduction to the Synoptic Gospels**, 156-158 [on Moodle]; **Marcus, J.** [Anchor Bible commentary on Mark], 1088-1096 [on Moodle]; **Metzger, B.M.** *A Textual Commentary on the Greek New Testament*, 122-126 & 173-176 [on Moodle]; **Fitzmyer, J.A.** [Anchor Bible commentary on Luke] 1387-1388; **Epp, E. J.** “Textual Criticism in the Exegesis of the New Testament, with an Excursus on Canon,” in Porter, *Handbook*, 45-63; **Conzelmann, H.** *1 Corinthians*, 246 [on Moodle]; **Fitzmyer, J.A.** [Anchor Bible commentary on 1 Corinthians] 529-531 [[on Moodle](#)]
- ✍ **Exercise 2 [due 19 Sept].** What are the core assumptions of the “Historical Critical Method”? What is the relationship of faith to historical truth? How can the Word of God be subject to any critical method? **READ Fitzmyer, J. A.** “Historical Criticism: Its Role in Biblical Interpretation and Church Life,” *Theological Studies* 50 (1989) 244-259 [[on Moodle](#)]; **Brown, R. E.** *The Critical Meaning of the Bible*, ch. 1 & 2 [[on Moodle](#)]; **Miller, J. Maxwell**, “Reading the Bible Historically: The Historian’s Approach,” in Haynes and McKenzie, 17-20 [[on Moodle](#) under Miller and Viviano]
- ✍ **Exercise 3 [due 26 Sep].** (a) Read Mark 6:35-44 and identify Old Testament sources; describe incidents and cite chapter and verse. (b) To whom does Rev 11:3-6 refer? describe incidents and cite chapter and verse. **READ Hays, R. B. and J. B. Green**, “The Use of the Old Testament by New Testament Writers,” in **Green**, 222-238 [[on Moodle](#)].
- ✍ **Exercise 4 [due 3 Oct].** (a) Read *Life of Adam and Eve* chapters 6-11 [[on Moodle](#)]. How can this account be used to interpret 2 Cor 11:2-15? (b) Compare Herodotus’s account of the birth of Cyrus [[on Moodle](#)] with Matthew 1-2 and Luke 1-2.
- ✍ **Exercise 5 [due 10 Oct].** Identify any element in Mark 14:32-42 which can be found in Mark 13. Identify elements in Mark 14:32-42 which can be found in Matt 6:9-13 and Luke 11:2-4. What element of Luke 22:39-46 is found in Matt 6:9-13 but not in Luke 11:2-4?
- ✍ **Exercise 6 [due 17 Oct].** What are the narrative elements shared by John 4:4-30.39-42 and John 11:17-32? What narrative elements does John 20:1-18 share with the these two passages?
- ✍ **Exercise 7 [due 31 Oct].** Describe the literary structure of Luke 4:16-21. What is in the center and what can that tell us about one of Luke’s concerns? To what other part of Luke is 4:21 related?
- ✍ **Exercise 8 [due 7 Nov].** Write a description of no more than one page of **one** of the critical methods in §II, E above: rhetorical criticism, structuralism and poststructuralism, reader-response criticism, social-scientific criticism, feminist & gender criticism. If you choose social-scientific, be sure to include a commentary on the article by Smith on ancient slavery and Philemon. If you choose feminist & gender, be sure to include a commentary on the article by Schneiders.

- ✍ **Exercise 9 [due 14 Nov].** What is the paradox contained in 1 Cor 7:22? How is it related to Rom 6:16-22? Can you relate further to idea behind Gal 5:1? to Phil 2:6-7? Considering Gal 3:28 can 1 Cor 7:22 in the context of 1 Corinthians chapter 7 have implications for male-female relationship in Christ?
- ✍ **Exercise 10 [due 21 Nov]. Part 1:** What are the pros and cons of the two-source theory? **READ Brown**, pp. 111-122 [[on Moodle](#)] *or* **Martin and Toney**, pp. 158-177; **Tuckett, C. M.** “The Synoptic Gospels and Acts,” in **Porter, Handbook**, 477-502 [[on Moodle](#)]; **Sanders, E. P. and M. Davies.** *Studying the Synoptic Gospels* (London: SCM – Philadelphia: Trinity Press International, 1989), 90-111, 112-119 [[on Moodle](#)]; **Part 2:** Read the account of the “Entrance into Jerusalem” in Mark 11:1-11, Matt 21:1-11, Luke 19:28-40, John 12:12-15. What are the similarities and what are the major differences in the four accounts? What is missing in Luke? To what other passage in Luke is Luke 19:38 related?
- ✍ **Exercise 11 [due 5 Dec].** What features of “The Protoevangelium of James” [[on Moodle](#)] and the selected passages from the Qur’an dealing with Mary are shared with the canonical gospels and with each other? **READ** “The Protoevangelium of James” and Qur’an Sura 19:2-40 (Maryam – Mary), Sura 21:89-91 (Al-Anbyā’ – the Prophets), Sura 66:12 (Al-Tahreem – the Prohibition), Sura 3:33-59 (Āli-‘Imrān – the Family of ‘Imran [*see* Exod 6:20]) [[on Moodle](#)]