## GENERAL STUDIES COURSE PROPOSAL COVER FORM

### ONE COURSE PER FORM

| 1.) DATE: | 09/19/2013 |
| 2.) COMMUNITY COLLEGE: | Maricopa Co. Comm. College District |
| 3.) COURSE PROPOSED: | Prefix: REL  Number: 271  Title: Introduction to the New Testament  Credits: 3 |
| CROSS LISTED WITH: | Prefix:  Number: ; Prefix:  Number: ; Prefix:  Number: ; Prefix:  Number: |
| 4.) COMMUNITY COLLEGE INITIATOR: | ERNIE BRINGAS  PHONE: 623-845-4929 |
| FAX: | 623-845-3287 |

**ELIGIBILITY:** Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable are not eligible for the General Studies Program.

**MANDATORY REVIEW:**

- The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area).

**POLICY:** The General Studies Council (GSC-T) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.

**AREA(S) PROPOSED COURSE WILL SERVE:** A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.

5.) **PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA:**

- Core Areas: Humanities and Fine Arts (HU)
- Awareness Areas: Select awareness area...

6.) **On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.**

7.) **DOCUMENTATION REQUIRED**

- ✗ Course Description
- ✔ Course Syllabus
- ✗ Criteria Checklist for the area
- ✗ Table of Contents from the textbook required and/or list or required readings/books
- ✗ Description of how course meets criteria as stated in item 6.

8.) **THIS COURSE CURRENTLY TRANSFERS TO ASU AS:**

- ✔ REL prefix
- ✗ Elective

**Current General Studies designation(s):** N/A

**Effective date:** 2014 Spring  Course Equivalency Guide

**Is this a multi-section course?**  ✔ yes  ✗ no

**Is it governed by a common syllabus?**  ✔ yes  ✗ no

**Chair/Director:** DR. JANET CARLETON  Chair/Director Signature: Emailed to J. Holston

**AGSC Action:** Date action taken:  ☐ Approved  ☐ Disapproved

**Effective Date:**
Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student’s awareness of the diversity of human societies and cultures. The fine arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the fine arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student’s ability to perceive aesthetic qualities of art work and design.

The Humanities, Fine Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Fine Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Fine Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.
Proposer: Please complete the following section and attach appropriate documentation.

### ASU - [HU] CRITERIA

HUMANITIES, FINE ARTS AND DESIGN [HU] courses must meet *either* 1, 2, or 3 *and* at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria a **CENTRAL AND SUBSTANTIAL PORTION** of the course content.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
<tr>
<td>✔️</td>
<td></td>
<td><strong>1.</strong> Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.** Syllabus; Textbook Table of Contents; Course Readings; Description and Outline;</td>
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<td><strong>2.</strong> Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.** Syllabus; Textbook Table of Contents; Course Readings; Description and Outline.</td>
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<tr>
<td></td>
<td></td>
<td><strong>3.</strong> Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.</td>
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<td><strong>4.</strong> In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:</td>
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a. **Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.** Syllabus; Textbook Table of Contents; Course Readings; Description and Outline.

b. **Concerns aesthetic systems and values, literary and visual arts.**

c. **Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.**

d. **Deepen awareness of the analysis of literature and the development of literary traditions.** Syllabus; Textbook Table of Contents; Course Readings; Description and Outline.

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**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses devoted **primarily** to developing a skill in the creative or performing arts, including courses that are **primarily** studio classes in the Herberger College of the Arts and in the College of Design.
**ASU - [HU] CRITERIA**

- Courses devoted **primarily** to developing skill in the use of a language – **However, language courses that emphasize cultural study and the study of literature can be allowed.**
- Courses which emphasize the acquisition of quantitative or experimental methods.
- Courses devoted **primarily** to teaching skills.
<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>#1 Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.</td>
<td>The course deals with the origins, context, content, and development of the New Testament (NT) Canon and its effect on religious and social behavior.</td>
<td>THE ENVIRONMENT OF EARLY CHRISTIAN TRADITIONS (p. 4 of syllabus; chapters 2 &amp; 3 of text; competencies 1): Understanding the historical setting and background of first century NT writing, i.e., the religions and politics of the Greco-Roman world, monotheism vs polytheism, surrounding cultural religious forces that may have influenced the development of the NT, e.g., the Mystery religions and prevailing first century mythology, Hellenization, Judaism (see below).</td>
</tr>
</tbody>
</table>
THE TRADITIONS OF JESUS IN THEIR GRECO-ROMAN CONTEXT (p. 4 of syllabus; chapter 4 of text; competencies 1):
Oral traditions behind the Gospels, orality and literacy in the ancient world, Jesus absent in pagan literature, modification of Gospel stories to convey theological truths; the issue of language, i.e., Aramaic, Hebrew, Greek and Latin.

PAUL THE APOSTLE AND THE PAULINE CORPUS; THE DEUTERO-PAULINE AND PASTORAL EPISTLES AND NT APOCALYPTIC LITERATURE (pp. 4 of syllabus; chapters 1, 11, 12, 16, 17 & 20; competencies 3, 7; and Term Paper assignment p. 2 of syllabus):
Exploring the writings of St. Paul, the Pastoral letters, other NT books, and apocalyptic literature (Book of Revelation), Paul's life and background, conversion, his mission, his theology, Christology, ecclesiology, and relationship to other disciples and the Jewish Law. Historical spread of Christianity (Luke's second volume, the Book of Acts).

#2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.

Also: #4a Concerns the development of human thought, including emphasis on the philosophical and/or religious systems of thought.

Students must read excerpts from the New Testament as directed by instructor and course textbook. Outside scholarly sources must be read for term paper on Book of Revelation.

DEFINING THE NEW TESTAMENT IN TERMS OF CATEGORIES, DATING, AUTHORSHIP, MESSAGING AND TRANSMISSION (p. 4 of syllabus; chapters 1, 4, 5, 6, 7, 8, 9, 10; competencies 2, 3, 5, 6, 9
Exploring the four Gospels, i.e., Matthew, Mark, Luke, and John; authors, dating, sequence, synoptics (John as an outlier), synoptic problem, the four-source hypothesis, Christian Messianic concepts, the Jewish Messiah, fulfillment citations, genealogy, miracle, parable, Virgin Birth, Sermon on the Mount, Golden Rule, Lord's
Supper, passion narrative, apocalyptic issues that surround the Historical Jesus, i.e., non-Christian sources, Jewish sources (Flavius Josephus), tracking the development, translation, and transmission of the NT through the centuries; interpretive approaches to the NT, the techniques and methodological principles of NT scholarship, e.g., redaction criticism, historical criticism, source criticism, literary criticism, comparative criticism, etc. Also, where did the NT come from? How was it gathered into a canon? Why were certain writings excluded from the canon? Who made the decisions? On what grounds? And when? What about the non-canonical books: Gospel of Thomas, Infancy Gospel of Thomas, Gospel of Philip, Gospel of Mary, Gospel of the Nazareans, and more. Film: "Who Wrote the Gospels."

SOCIAL AND RELIGIOUS ISSUES (p. 4 of syllabus; chapters 5, 6, 7, 8, and 18 of text; competencies 7):
This course will also explore the teachings of the NT, e.g., law versus love, love of neighbor, pacifism, the Kingdom of God, sin, atonement, forgiveness and salvation, eschatology, ethics, and so forth. In contrast, the course also evaluates the antithetical elements of slavery, anti-Semitism, and gender bias as reflected in the writings of Paul and other New Testament writers.
#4d Deepen awareness of the analysis of literature and the development of literary traditions.

A portion of the course is geared to shedding light on the short-term and long-term development and analysis of New Testament literature. It also exposes the student to modern textual reconstruction from both conservative and liberal scholars as named in the next column.

See above.

**CONSERVATIVE SCHOLARS** (competencies 10):
- Raymond E. Brown
- James D.G. Dunn
- Ben Witherington
- Mark Allen Powell
- N.T. Wright
- Craig Evans
- Joachim Jeremias

**LIBERAL SCHOLARS** (competencies 10):
- Bart D. Ehrman
- Marcus J. Borg
- John Shelby Spong
- Elaine Pagels
- John Dominic Crossan
- Karen Armstrong
- Robert W. Funk
- Hans Kung
- James H. Charlesworth
GCC RELIGIOUS STUDIES
(A description of how REL 271 meets HU criteria)

Introduction to the New Testament (REL 271) addresses the issue of religious illiteracy as it pertains to the understanding of the New Testament. The science of biblical criticism constitutes the heart and basis of REL 271. Biblical criticism is the scholarly study and investigation of biblical writing. It is a science dealing with the text, character, composition, and origin of literary documents. It is an overarching discipline that incorporates the analytical processes under the subtitles of textual criticism, historical criticism, source criticism, form criticism, redaction criticism, narrative criticism, and so forth).

For the record, an introductory course to the New Testament should not be construed as anti-Christian or pro-Christian. The specifics are presented from a fact-based academic, and virtually, objective viewpoint. Appropriately, the course does not deal with metaphysical issues. Was Jesus really the Son of God? Is there life after death? Are angels real? These questions are issues of faith and belief.

In contrast, this course deals with matters that are subject to analytical study. Is the Bible infallible? Are the Gospels eyewitness accounts to the ministry of Jesus? Do the birth narratives of Jesus in the Gospels of Matthew and Luke conflict? Is Jesus mentioned outside of biblical sources? Did Roman Emperors and other cultural variables influence the development of Christianity? What do we know about biblical composition and transmission? This course will also explore the teachings of the NT, e.g., law versus love, love of neighbor, pacifism, the Kingdom of God, eschatology, ethics, and so forth. In addition, the course exposes the antithetical “promotion” of slavery, anti-Semitism, and gender bias as reflected in the writings of the New Testament.

I believe that adding the appropriate tag for REL 271—Introduction to the New Testament—will be of great benefit and value to our students.

Ernie Bringas
(Religious Studies, GCC)
ernie.bringas@gccaz.edu
845-4929 (REL Dept.)
Introduction to the New Testament

Course: REL271
First Term: 1998 Fall
Final Term: Current

Lecture 3 Credit(s) 3 Period(s) 3 Load
Course Type: Academic
Load Formula: S

Description: Origins and development of the literature of early Christian communities; the definition of the New Testament, including its canon, text and translation; the interpretive approaches to the New Testament employed inside and outside Christianity; variety of literature in the New Testament

Prerequisites: None

MCCCD Official Course Competencies

1. Define the historical setting and background of the New Testament literature and its writers. (I, II)
2. Define the categories of literature in the New Testament. (III)
3. Describe the various positions regarding the dating and authorship of the New Testament documents. (III)
4. Describe the relationship of the New Testament to the Hebrew Bible (Old Testament). (IV)
5. Describe the process of canonization of the New Testament, including the documents not included in the Western canon. (V)
6. Describe the transmission process of the New Testament through history. (VI)
7. Describe the relationship between the early Christian community and its literature. (VII)
9. Describe the textual variants and the process of modern textual reconstruction. (VI, IX)
10. Identify significant contemporary New Testament scholars. (IX)

MCCCD Official Course Outline

I. The Jewish World of the New Testament Narrative
II. The Person of Jesus
   A. The quest for the historical Jesus
   B. The myth of Jesus
   C. The variety of perspectives on Jesus
III. The Development of Christian Writings
   A. The Gospels
      1. Dating and authorship
      2. Interdependence
      3. Variety of form and perspectives
      4. Literary categories (miracle, genealogy, parable, etc.)
   B. Acts of the Apostles
      1. Dating and authorship
      2. Relationship to Luke/Paul
   C. The Letter of Paul
      1. Authentic and pseudo-pauline letters
      2. Dating and provenance
      3. The development of Paul's theology, christology, and ecclesiology
      4. Paul and the Jerusalem Christian community
   D. The Other Letters (Pseudo-pauline, Peter, James, John, Jude, Hebrews)
1. Authorship and dating
2. Theological and ecclesiological perspectives

E. The revelation to John
   1. Dating and authorship
   2. Political context
   3. Apocalypse as prediction and apocalypse as narrative experience

IV. Use of Jewish Scriptures in Making the Christian Case

V. The Gathering of the Documents
   A. Variety of writing (including apocryphal Christian documents)
   B. Marcion
   C. Jewish canon
   D. Diatessaron
   E. The Orthodox Canon

VI. The Copying Process and the Codex

VII. The Interpretive Process as Ongoing Canon

VIII. Medieval and Contemporary New Testament Interpretation
   A. Literal and Allegorical reading
   B. The authority of text and authority of Church
   C. The decentralization of biblical interpretation in the Reformation
   D. The rise of critical reading and the rise of fundamentalism
   E. The text as insight into the first-century Church

IX. Modern New Testament Scholarship
   A. Albert Schweitzer
   B. Rudolf Bultmann
   C. Karl Barth
   D. John Dominic Crossan
   E. Raymond Brown
   F. Others

Last MCCCD Governing Board Approval Date: 2/24/1998

All information published is subject to change without notice. Every effort has been made to ensure the accuracy of
information presented, but based on the dynamic nature of the curricular process, course and program information is
subject to change in order to reflect the most current information available.
INTRODUCTION TO THE NEW TESTAMENT  
(COURSE SYLLABUS)

Instructor: Ernie Bringas  (erniebringas@gccaz.edu)  
(office secretary, Robin Daugherty, 623-845-4929 )

Course Designation: REL 271 – Class 39154 Section 0001

Class Info: Days Tu & Th Time 1:00PM – 2:40PM Room HTA 101

Text: A Brief Introduction to the NEW TESTAMENT (3rd Edition), by Bart D. Ehrman

ABOUT THE AUTHOR: Bart D. Ehrman received both his Masters of Divinity and Ph.D. from Princeton Theological Seminary. He is one of the world’s renowned New Testament scholars. He is the James A. Gray Distinguished Professor at the University of North Carolina at Chapel Hill where he has served as both the Director of Graduate Studies and the Chair of the Department of Religious Studies. He has published extensively in the fields of New Testament and Early Christianity, having written or edited twenty-four books, numerous scholarly articles, and dozens of book reviews. He has authored four New York Times bestsellers. Among his fields of scholarly expertise are the historical Jesus, the early Christian Apocrypha, the apostolic fathers, and the manuscript tradition of the New Testament.

I. COURSE DESCRIPTION

Origins and development of the literature of early Christian communities; the definition of the New Testament, including its canon, text and translation; the interpretive approaches to the New Testament employed inside and outside Christianity; variety of literature in the New Testament (NT).

II. COURSE GOALS - After completing this course, you should be able to:

1. Define the historical setting and background of the NT literature and its writers.
3. Describe the various positions regarding the dating and authorship of the New Testament documents.
5. Describe the process of canonization of the New Testament, including the documents
not included in the Western canon.
6. Describe the transmission process of the New Testament through history.
7. Describe the relationship between the early Christian community and its literature.
9. Describe the textual variants and the process of modern textual reconstruction.
10. Identify significant contemporary New Testament scholars.

III. COURSE REQUIREMENTS

1. EXAMS: -- A weekly mini quiz after each assigned chapter reading; A final comprehensive exam.

   NOTE – you will be required to supply a scantron for each quiz and a #2 pencil.

   ALSO – If you miss an exam for an unexcused absence, the exam may not be made up (at the discretion of the instructor).

2. NEW TESTAMENT PAPER (On the Book of Revelation)

   READ CAREFULLY!

   Write a six (6) page term paper (double spaced) on the four (4) different ways to interpret this NT book (idealist; historicist; preterist; futurist). List the pros & cons of each. Do not use the Internet for researching your information, i.e., use library books. Be sure to document all your sources. At the end of your report, please indicate which interpretation you favor (and why). In other words, make your case.

3. ATTENDANCE POLICY

   CLASS ATTENDANCE IS PARAMOUNT It is the student’s responsibility to consult with the instructor regarding excused absences, e.g., family emergencies, illness, GCC field trips, athletic events, etc. IF YOU ACCUMULATE MORE THAN FOUR (4) UNEXCUSED ABSENCES YOU MAY BE WITHDRAWN FROM THE COURSE. A registered absence is based on a 50 minute class meeting three times a week. Therefore, missing one class that meets twice a week is the equivalent of one and a half absences. I will take attendance at every meeting. If you’re late, see me after class to record your presence.
**IV. GRADING POLICY AND EXAMS**

*There are 800 total points possible for the course:

14 mini quizzes (30pts each) = 420pts

Final Exam = 300pts (Points are subject to change if the above 14 quizzes are not realized during the semester)

Term Paper = 80pts *(required for grade of A)*

YOUR FINAL GRADE WILL BE DETERMINED ON THE FOLLOWING POINT SCALE:

720-800 = 90-100% = A *(To obtain an A, term paper is required regardless of the # of points accumulated)*

640-719 = 80—89% = B

560-639 = 70—79% = C

480-559 = 60—69% = D

0-479 = 0—59% = F

OBVIOUSLY, YOU NEED AT LEAST 480PTS TO PASS THIS COURSE.

**V. BITS AND PIECES**

1. It is not my policy to single out students to answer specific questions during class. All class participation is on a “volunteer” basis.

2. The audio taping of lectures is not permitted unless cleared by the instructor.

3. **PLEASE TURN OFF AND REMOVE FROM SIGHT ALL CELL PHONES & TECHNO GADGETS DURING CLASS. VIOLATIONS ARE SUBJECT TO A 10 POINT PENALTY. PARENTS ARE EXEMPT.**

4. Consultation—Students are encouraged to discuss any course problems or questions with the instructor, including withdrawal issues.

5. Please do not come to class if you’re sick (contagious).
6. **BE SMART**…exchange phone/e-mail with classmates in case you’re absent.

**VI Curso Outline**

Each week we will be reading selected portions of a new chapter; a short quiz (usually about 10 questions) based on the lecture and textbook readings, will be given the following week. The quizzes will be given on Tuesdays at the beginning of the class period.

Week 2 – The Environment of Early Christian Traditions: The Greco-Roman World
Week 3 – The Environment of Early Christian Traditions: World of Ancient Judaism
Week 4 – The Traditions of Jesus in Their Greco-Roman Context
Week 5 – Jesus, the Suffering Son of God: The Gospel According to Mark
Week 6 – Jesus, the Jewish Messiah: The Gospel According to Matthew
Week 8 – Spring Break
Week 9 – Jesus, the Man Sent from Heaven: The Gospel According to John
Week 10 – The Historical Jesus
Week 11 – From Jesus to the Gospels
Week 12 – Paul the Apostle: The Man and His Mission
Week 13 – From Paul’s Female Colleagues to the Oppression of Women in Early Christianity.
Week 14 – Christians and the Cosmos: The Book of Revelation
Week 15 – Cleaning Up Loose Ends

**BE AWARE THAT THIS SYLLABUS AND COURSE CONTENT MAY VARY FROM THIS OUTLINE TO MEET THE NEEDS OF ANY PARTICULAR GROUP. THE ABOVE OUTLINE DOES NOT PERTAIN TO SUMMER AND LATE START CLASSES.**

**PLEASE NOTE**
1. In my class, civility is most important. Therefore, IF YOU ARE DISRUPTIVE IN MY CLASS (this includes using cell phones, chronic tardiness, unwarranted disturbances, doing homework during class, bathroom breaks, etc.), you will be issued a verbal warning. Language or behavior that is rude, abusive, disruptive, or threatening will not be tolerated. Activity of this type is Academic Misconduct as defined in MCCC Policy AR 2.3.11. Students engaging in such behavior will be removed from the course with a failing grade. Additional sanctions may be applied if necessary under this policy. Every student is expected to know and comply with all current published policies, rules, and regulations as printed in the college catalog, class schedule, and/or student handbook.

I understand that failure to comply with any of these policies may result in loss of grade and/or privileges. The instructor may withdraw at any time a student who does not attend class, is disruptive, and/or does not complete assignments.

The instructor reserves the right to exercise prudent judgment as regards any AND ALL matters stated herein. The instructor will notify students regarding any changes in course requirements or policies.

2. Honor Students: If this is an honors class, honor students will be given an additional assignment. The instructor will meet with students to clarify further details.

3. Special needs and accommodations: If you have a disability that may have some impact on your work in this class and for which you may require accommodations (a note taker, special test requirements, seating arrangements, etc.) you need to notify the Disability Services and Resources Office. Location: TDS 100. Phone: 623-845-3080. Also, inform instructor.

4. I acknowledge that I have read this syllabus and agree to all the policies stated herein.
READ FOLLOWING SECTIONS:

WHAT TO EXPECT: P. 1

BOX 1.1 – (The Hebrew Bible and the Old Testament): 2

THE NEW TESTAMENT: SOME BASIC INFORMATION: 3-4

THE NEW TESTAMENT: ONE OTHER SET OF PROBLEMS: 9-11

BOX 1.5 – (IS The Doctrine of the Trinity Explicitly Taught in the NT: 10

BOX 1.6 – (The New Testament Canon): 10

EXCURSES: 11-12

Don’t worry about the KEY TERMS on P. 13 unless they are covered in your reading assignment, or we covered them in class.
271 Reading
Chapter 2

READ FOLLOWING SECTIONS:

WHAT TO EXPECT: P. 14

THE PROBLEMS OF BEGINNINGS: 14-15

ONE REMARKABLE LIFE: 15-18

THE ENVIRONMENT OF THE NT – P. 18 to bottom of 19 only

PRESENT LIFE INSTEAD OF LIFE AFTERLIFE: 21-22

BOX 2.4 – (Rulers as Divine Saviors): 25

CHURCH AND STATE TOGETHER . . . : 24-25

TOLERANCE INSTEAD OF INTOLERANCE: 25-26

BOX 2.5 – (The World of Early Christianity): 26

Don’t worry about the KEY TERMS on P. 27 unless they are covered in your reading assignment, or we covered them in class.
Chapter 3

READ FOLLOWING SECTIONS:

WHAT TO EXPECT: p. 28

TEMPLE AND SYNAGOGUE: ISRAEL’S PLACES OF WORSHIP 32-34

THE FORMATION OF JEWISH SECTS: 37-42

Don’t worry about the KEY TERMS on P. 45 unless they are covered in your reading assignment, or we covered them in class.
271 Reading
Chapter 4

READ FOLLOWING SECTIONS:

WHAT TO EXPECT: 46

ORAL TRADITIONS BEHIND THE GOSPELS: 46-47 (Read the first 3 paragraphs)

BOX 4.1 – (Orality and Literacy in the Ancient World) 51

THE NATURE OF THE GOSPEL TRADITIONS: 51-52

A PIECE OF EVIDENCE – P. 52 (Read the first two paragraphs of P. 52 and then go directly to Box 4.3 on P. 54; after reading Box 4.3, go directly to P. 55, starting at the 2nd paragraph (“We seem to be left…. ” Etc.) Finish the chapter (including Box 4.4).

Don’t worry about the KEY TERMS on P. 59 unless they are covered in your reading assignment, or we covered them in class.
READ FOLLOWING SECTIONS:

WHAT TO EXPECT: 60
THE SYNOPTIC PROBLEM: 60 – 61
MARK, OUR EARLIEST GOSPEL: 61
BOX 5.1 – (The Jewish Messiah): 62
JESUS THE AUTHORITATIVE SON OF GOD: 64–65
JESUS THE MISUNDERSTOOD SON OF GOD: 67
JESUS THE ACKNOWLEDGED SON OF GOD: 67-69
BOX 5.3 – (The Messianic Secret): 68
BOX 5.6 – (The Abrupt Ending of the Gospel of Mark): 74
BOX 5.7 – (The Gospel of Mark): 75

Don’t worry about the KEY TERMS on P. 76 unless they are covered in your reading assignment, or we covered them in class.
READ FOLLOWING SECTIONS:

WHAT TO EXPECT: 77

A REDACTION APPROACH TO MATTHEW: 78

THE IMPORTANCE OF BEGINNINGS, etc. . . . 78-83
(stop on P 83 when you reach “The Rejected King of the Jews”)

THE PORTRAYAL OF JESUS IN MATTHEW, etc.: 84-88

BOX 6.3 – (The Golden Rule): 87

Go to page 89. Begin reading the right column at: Jesus’ Passion
In Matthew: 89-91

BOX 6.7 – (The Gospel of Matthew): 93

Don’t worry about the KEY TERMS on P. 94 unless they are covered in
your reading assignment, or we covered them in class.
271 Reading
Chapter 7

READ FOLLOWING SECTIONS:

WHAT TO EXPECT & ff: 95 – 96
A COMPARATIVE OVERVIEW OF THE GOSPEL: 96
BOX 7.1 – (Apologetic Literature…): 98
LUKE’S BIRTH NARRATIVE IN COMPARATIVE…: 98 – 102
BOX 7.3 – (Historical Problems with Luke’s…): 100
BOX 7.4 – (The Virginal Conception…): 101
FROM JEW TO GENTILE…: 102-03
BOX 7.5 – (Jesus’ Bloody Sweat in Luke): 105
CONCLUSION: LUKE IN COMPARATIVE….: 109-10

Don’t worry about the KEY TERMS on P. 111 unless they are covered in your reading assignment, or we covered them in class.

IMPORTANT: In addition to your reading assignment over the weekend, please answer in written (typed) form, question #1 found on P. 110 (TAKE A STAND). Take as little or as much space as you need to answer the question, but please do not go overboard on this written assignment. Bring your typed answer to class on Tuesday (your paper will be worth 20pts; your quiz will be 20pts).
271 Reading
Chapter 8
(and box 9.1 from Ch. 9)

READ FOLLOWING SECTIONS:

WHAT TO EXPECT & ff: 112-13

THE GOSPEL OF JOHN FROM A LITERARY-HISTORICAL PERSPECTIVE: 113-15

BOX 8.1 (Jesus’ Signs in the . . . ): 114

BOX 8.2 (“The Jews” in the . . . ): 115

THE GOSPEL OF JOHN FROM A REDACTIONAL PERSPECTIVE: 115
(stop when you reach “Evidence of Sources in John” on page 116).

BOX 8.3 (Jesus and the Woman . . . ): 117

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THE NEW TESTAMENT

THIRD EDITION

Bart D. Ehrman
UNIVERSITY OF NORTH CAROLINA
AT CHAPEL HILL

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