

## Term Information

Effective Term Summer 2012

## General Information

Course Bulletin Listing/Subject Area Classics  
Fiscal Unit/Academic Org Classics - D0509  
College/Academic Group Arts and Sciences  
Level/Career Undergraduate  
Course Number/Catalog 2401  
Course Title Introduction to the New Testament: History and Literature  
Transcript Abbreviation IntrNewTestHistLit  
Course Description Introductory survey of the New Testament writings in translation, including non-canonical sources of the early Christian movement.  
Semester Credit Hours/Units Fixed: 3

## Offering Information

Length Of Course 14 Week, 7 Week, 4 Week (May Session), 12 Week (May + Summer)  
Flexibly Scheduled Course Never  
Does any section of this course have a distance education component? No  
Grading Basis Letter Grade  
Repeatable No  
Course Components Lecture  
Grade Roster Component Lecture  
Credit Available by Exam No  
Admission Condition Course No  
Off Campus Never  
Campus of Offering Columbus

## Prerequisites and Exclusions

Prerequisites/Corequisites  
Exclusions

## Cross-Listings

Cross-Listings

## Subject/CIP Code

Subject/CIP Code 16.1200  
Subsidy Level Baccalaureate Course  
Intended Rank Freshman, Sophomore, Junior, Senior

## Quarters to Semesters

**Quarters to Semesters**

New course

**Give a rationale statement explaining the purpose of the new course**

This survey expands the study of the literature and cultures of Greece and Rome, approaching the New Testament in its historical and cultural context as part of the wider Hellenistic literature of classical antiquity.

**Sought concurrence from the following Fiscal Units or College**

History and Comparative Studies

## Requirement/Elective Designation

General Education course:

Literature

The course is an elective (for this or other units) or is a service course for other units

## Course Details

**Course goals or learning objectives/outcomes**

**Content Topic List**

- Religions Studies
- New Testament Criticism and Interpretation
- Christian Origins
- Apocalypticism
- Gospels
- Paul of Tarsus
- Early Canon Lists
- Ancient Judaism

## Attachments

- CL2401 Assessment.docx: ge assessment  
*(GEC Course Assessment Plan. Owner: Kallis, Erica Joy)*
- CL2401 Comp Studies Concurrence.doc: Comparative Studies Concurrence  
*(Concurrence. Owner: Kallis, Erica Joy)*
- CL2401 and 3202 History Concurrence.pdf: History Concurrence  
*(Concurrence. Owner: Kallis, Erica Joy)*
- CL2401 Syllabus 3\_27\_12.docx  
*(Syllabus. Owner: Kallis, Erica Joy)*
- CL2401 Rationale 3\_27\_12.docx: Rationale  
*(Other Supporting Documentation. Owner: Kallis, Erica Joy)*

## Comments

- See 1-13-12 e-mail to E. Kallis. *(by Vankeerbergen, Bernadette Chantal on 01/13/2012 05:39 PM)*
- 8/25/11: Feedback from CCI assessment subcommittee:
  - Assessment plan does not address how the GE goals are met or how the department will use the assessment data to improve the course
  - Course rationale does not clearly explain how the course fits into both GE categories
  - Please seek concurrence from History and Comparative Studies *(by Meyers, Catherine Anne on 08/25/2011 02:19 PM)*

**COURSE REQUEST**  
2401 - Status: PENDING

Last Updated: Heysel,Garett Robert  
04/03/2012

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Kallis, Erica Joy	05/10/2011 09:34 AM	Submitted for Approval
Revision Requested	Kallis, Erica Joy	05/10/2011 09:49 AM	Unit Approval
Submitted	Kallis, Erica Joy	05/10/2011 09:51 AM	Submitted for Approval
Approved	Graf, Fritz	05/10/2011 12:22 PM	Unit Approval
Revision Requested	Williams, Valarie Lucille	05/11/2011 12:21 PM	College Approval
Submitted	Kallis, Erica Joy	06/30/2011 03:00 PM	Submitted for Approval
Approved	Graf, Fritz	07/14/2011 12:45 PM	Unit Approval
Approved	Williams, Valarie Lucille	07/20/2011 11:50 AM	College Approval
Revision Requested	Meyers, Catherine Anne	08/25/2011 02:19 PM	ASCCAO Approval
Submitted	Kallis, Erica Joy	10/04/2011 01:08 PM	Submitted for Approval
Approved	Kallis, Erica Joy	10/04/2011 01:08 PM	Unit Approval
Approved	Heysel, Garrett Robert	10/22/2011 09:54 PM	College Approval
Revision Requested	Vankeerbergen, Bernadette Chantal	10/27/2011 02:16 PM	ASCCAO Approval
Submitted	Kallis, Erica Joy	12/07/2011 10:25 AM	Submitted for Approval
Approved	Kallis, Erica Joy	12/07/2011 10:26 AM	Unit Approval
Approved	Heysel, Garrett Robert	12/08/2011 08:53 PM	College Approval
Revision Requested	Vankeerbergen, Bernadette Chantal	01/13/2012 05:39 PM	ASCCAO Approval
Submitted	Kallis, Erica Joy	03/28/2012 12:44 PM	Submitted for Approval
Approved	Acosta-Hughes, Benjamin	03/28/2012 02:38 PM	Unit Approval
Approved	Heysel, Garrett Robert	04/03/2012 09:03 PM	College Approval
Pending Approval	Nolen, Dawn Jenkins, Mary Ellen Bigler Meyers, Catherine Anne Vankeerbergen, Bernadette Chantal Hogle, Danielle Nicole Hanlin, Deborah Kay	04/03/2012 09:03 PM	ASCCAO Approval

# CL 2401 Introduction to the New Testament: History and Literature

T. Th. 1:00 – 2:15 p.m.

Professor XXX  
Department of Greek and Latin  
College of Arts and Sciences  
The Ohio State University

**Professor's Office Hours: Tuesdays 9:00–10:00 a.m.**

Oval Mall 226

Phone:

E-mail:

Web: (includes Essay Writing Guidelines)

**The Course and its Goals.** This course provides students with a basis for critical thinking about the most influential writings in the intellectual and cultural history of Western civilization.

The "New Testament" is not a single book but an anthology reflecting the work of various ancient authors. This course introduces students to the strictly historical study of this assorted literature, in the ancient context of first-century Jewish and Greco-Roman society that shaped its composition. We will examine how a small group of Jews connected to a prophet named Jesus of Nazareth became a separate religion with its own rituals and literature about a "Son of God." To this end, we will study the earliest known Christian literature, the letters of the Apostle Paul, the production of "gospels" about the life of Jesus, and the formation of early churches. We will also explore biblical scholarship as an academic field of the humanities, and why every educated person ought to know about its findings.

Students will read the *entire* New Testament, as well as the *Coptic Gospel of Thomas*, the *Infancy Gospel of Thomas*, and the *Acts of Thecla*. At the end of the course, the student should have acquired a basic knowledge of the letters of Paul, the Gospels, and their diverse images of Jesus, as well as the Jewish roots of Christianity in the context of ancient Mediterranean religions. The course presupposes no previous study in Religious Studies.

**General Education (GE) Report and General Assessment Plan**

The course addresses the learning outcome of the Literature category within the General Education.

## Goals/Rationale for GE Requirements

For **Literature** the learning outcomes are as follows:

(1) Literature Expected Learning Outcomes:

1. Students learn to analyze, appreciate, and interpret significant literary works.
2. Through reading, discussing, and writing about literature, students learn to understand and evaluate the personal and social values of their own and other cultures.

The course readings and assignments address the learning outcomes of Literature in the following ways:

The New Testament, part of the Christian Bible, is a significant literary work having a huge impact upon the development of Western civilization and beyond. The New Testament in particular continues to hold religious authority on morality, personal and social values, and contemporary belief systems. Through reading, discussing, and writing about the New Testament writings in their ancient context, the student will learn essential critical thinking skills—how to analyze a text about which he or she may have considerable preconceived notions and beliefs. The course does not aim to promote or undermine any particular religion or worldview. Rather, its Religious Studies approach seeks to examine the Bible from outside the framework of any particular belief system. In the end, the main learning goal is to show the New Testament not to be a monograph but a collection of writings reflecting different literary styles, genres, and authors.

The course will be assessed in the following ways:

1. Class Attendance and participation, with class participation and/or use of office hours improving final grade. The goal of rewarding class participation is to encourage active rather than passive learning.
2. *Two essays.* One is a short (2–3 page) essay. The second is a longer (5–7 page) exegesis paper on a specific Synoptic Gospel parallel. Each paper will have a different focus, but both have the shared goal of evaluating students' abilities to identify and critically assess the particular themes and theological goals of

- particular biblical authors. These abilities include explaining the similarities and differences between the gospels, identifying sources in the sequence of stories, and obtaining mastery of the method of biblical interpretation known as redaction criticism. A sample assignment might be: "Compare and contrast the demeanor and portrayal of Jesus' death in Mark and Luke."
3. Two tests, and a Final Examination. The examinations will contain objective questions (multiple choice, identification of passages), vocabulary terms to define, and essay questions. A sample essay question might be: "What evidence is there that the Gospel of John used written sources for his work? Did the author of John know the other Gospels? What other sources can be detected behind his narrative?"

**Required Textbooks** (at bookstores; also on reserve in Library).

1. The HarperCollins Study Bible, Revised Edition. Edited by H. W. Attridge and W. A. Meeks et al. HarperCollins, 2006. This is the Bible used in religious studies courses at IU. I will assume that you have it with you in class and are reading its introduction and annotations. **You must have this translation.**
2. Bart D. Ehrman, A Brief Introduction to the New Testament. 2d edition. Oxford University Press, 2009.
3. Burton H. Throckmorton, Jr., Gospel Parallels: A Comparison of the Synoptic Gospels. 5th edition. Nashville: Thomas Nelson, 1992.

**Helpful Library Resource:** When you want to understand something in depth from the readings and lectures, see The Anchor Bible Dictionary, 6 vols., edited by David Noel Freedman (New York : Doubleday, 1992). This encyclopedia the standard academic reference work on the Bible. Located in the Library, in the Reference Department **BS440 .A54 1992**.

**Requirements:**

4. Class Attendance and participation, with active participation and/or use of office hours improving final grade.
5. *Two essays*. One is a short (2–3 page) essay. The second is a longer (5–7 page) exegesis paper on a specific Gospel parallel. The essays should be typed with 12-point font and double-spaced. Details to follow in class. Note: E-Mail attachments or FAX are not acceptable options for submitting papers in this course.
6. Two tests, and a Final Examination.

**Due Dates:**

Short Essay	Jan. 27
Test #1	Feb. 8
Test #2	March 10
Final Exam	May 3, May 3 2:45–4:45 p.m. (Tues.)

For the *Gospel Parallels paper*, you have the option of meeting any of three deadlines:

**Deadline I** (re–write option). April 5 If you turn in your paper by this date, I will return it with criticisms and suggestions on April 12 so that you can submit a revised paper (along with your first draft) by **Deadline III** (April 14).

**Deadline II.** April 12. If you turn in your paper by this date, I will grade it and make comments and criticism. There is no re–writing with this option.

**Deadline III.** April 14 If you turn in your paper by this date, I will grade it *without* comments and criticism. There is no re–writing with this option. Late penalties start to apply for papers submitted after the end of class.

The purpose of this system is to allow each student as much feedback from me as she or he wants. The criteria for evaluating the papers are the same for each deadline. Your paper will not be graded more or less strictly depending on which deadline you meet. That is, a Deadline II paper could get an A, a Deadline I paper a C.

<b>Grading:</b>	1/3	Both essays combined
	1/3	Both unit tests combined
	1/3	Final Exam

**Homework.** The schedule on the following pages indicates the required reading assignments. Read the assignment by the date indicated, before the class session, and take notes on the reading.

**Electronic Reserve** Reading marked with **an asterisk (\*)** are on Electronic Reserve.

### **How to Use the Textbooks for this class:**

HarperCollins Study Bible. Read the assigned biblical book and its brief introduction in the Study Bible before the relevant lecture; use the notes at the bottom of the page to help you understand confusing parts in the text. Always bring this book to class.

A Brief Introduction to the New Testament (Ehrman). Read the assigned pages before the relevant lecture. Always read Ehrman with your Bible next to you: look at the passages that he discusses. There is no need to bring this book to class.

Gospel Parallels. This book is a tool for the study of Matthew, Mark, and Luke. Bring it to class on the days we discuss synoptic comparisons.

## SCHEDULE OF READINGS AND LECTURES

An asterisk (\*) indicates a reading in Electronic Reserves.

BRING YOUR BIBLE TO EVERY CLASS.

On days we do Synoptic Comparisons, bring your Gospel Parallels.

### **I: The Environment of Early Christian Literature**

- Jan 11 Introduction to the course: "What is the New Testament?"
- Jan 13 **Read:** Ehrman, pp. 1–26. Note the Glossary, pp. 349–360.
- Jan 18 **Read:** Ehrman, pp. 27–44, 181–200.  
From the Old Testament:  
Genesis 17; Exodus 19–20; 2 Samuel 7; Jeremiah 1; Daniel 7–12.  
**Student Open House in department office. 2:30–3:30 p.m.**

### **II: Christian Origins: The Letters of Paul. Mark, the First Written Gospel.**

- Jan. 20 **Read:** In the New Testament: Philemon, 1 Thessalonians, 2 Thessalonians.  
Ehrman, pp. 201–215, 246–248, 264–269.
- Jan. 25 **Read:** Ehrman, pp. 216–235. 1 Corinthians; 2 Corinthians
- Jan. 27 Short Essay due in class.**
- Feb. 1 **Read:** Galatians. Philippians.  
Ehrman, pp. 233–245.
- Feb. 3 **Read:** Letter to the Romans.  
Ehrman, pp. 250–263.
- Feb. 8 Test #1**
- Feb. 10 **Read:** Gospel of Mark, stop reading at Mark 16:8 (read in one sitting).
- Feb 15 **Read:** Ehrman, pp. 45–75

### **III: The Further Production of "Gospels" about Jesus**

- Feb. 17 **Read:** The Gospel of Matthew (read in one sitting).

*Bring Gospel Parallels to class from this day on.*

- Feb. 22     **Read:** Ehrman, pp. 76–93
- Feb. 24     **Read:** Gospel of Luke (in one sitting)
- March 1     **Read:** Ehrman, pp. 94–110.
- March 3     **Read:** Acts of the Apostles (in one sitting)
- March 8     **Read:** Ehrman, pp. 163–180.
- March 10    **Test #2**
- Spring break**
- March 22    *Special Focus: Miracle Stories*  
**Read:** Throckmorton, Gospel Parallels, parr. §13, 14, 45, 46, 52, 56, 70, 71, 79, 107, 116, 117 (found on pp. 21–22, 38–40, 42–43, 46, 59–61, 67, 83–85, 94–95).
- March 24    *Special Focus: Parables*  
**Read:** Throckmorton, Gospel Parallels, parr. §65, 88, 90, 91, 93, 94, 97, 98, 99, 133, 158, 164, 170, 172, 195, 201, 204, 205, 220, 222, 225, 226, 228 (found on pp. 55–56, 73–79, 109, 126, 129, 132–135, 151–152, 156–161, 174–179).
- March 29    **Read:** \*The Gospel of Thomas (on e-Reserve), and \*The Infancy Gospel of Thomas (on e-Reserve). Throckmorton, Gospel Parallels, parr. §170, 205 and §134, 172 (found on pp. 132–33, 160–61, and 108–109, 134–35). Ehrman, Box 5.5 (p. 72), Box 7.4 (p. 101), and Box 9.1 (p. 130)
- March 31    **Read:** The Gospel of John (in one sitting)
- April 5      **Deadline I**  
**Read:** 1–3 John.  
Ehrman, pp. 111–126, 326–332.
- April 7      **Read:** Ehrman, pp. 127–162.

#### **IV. The Emerging Church as an Institution**

- April 12     **Deadline II**  
**Read:** Colossians, Ephesians, 1–2 Timothy, Titus.  
Ehrman, pp. 269–283.

- April 14      **Deadline III**
- April 19      **Read:** \*The Acts of Thecla (*on e-Reserve*)  
Ehman, pp. 284–296
- April 21      **Read:** Hebrews. 1 Peter.  
Ehrman, pp. 297–319.
- April 26      **Read:** James, Jude, 2 Peter  
Ehrman, pp. 320–326.
- April 28      **Read:** Revelation (the Apocalypse)  
Ehrman, pp. 334–348
- Final Exam    2:45–4:45 p.m., Tues., May 3

**Absences from Scheduled Classes or Exams:**

Illness is usually the only acceptable excuse for absence in class. Other absences must be explained to the satisfaction of the professor, who will decide whether omitted work may be made up. **If there will be a problem with the exam dates, you must let me know NOW during the first week of class.**

**NOTE: No use of laptop computers or cell phones in class.**

**Acceptance of Late Papers.**

Written work is to be submitted on time, that is, handed to the instructor in class the day it is due. An essay assignment submitted after the end of class is late (by one day). Late papers will result in the loss of a step in grade for every day after the due date (e.g., a paper with the grade of B will become B– if one day late, C+ if two days late, and so forth). All essays must be submitted before the date of the final examination.

**Grading Policy.**

A 100-point scale is used, 10 points for each letter grade. An "A" indicates excellence of the highest quality. A "B" indicates above average work, meeting more than the minimum. A "C" indicates minimally doing the requirements of the course. In grading papers, I give a grade in the "B" range to papers I judge basically successful, and a grade in the "C" range to papers I judge basically unsuccessful. A paper will have to impress me strongly, one way or the other, to get a higher or lower grade. An "A" paper therefore will be a paper that is not merely good, but genuinely outstanding.

**Academic Misconduct:** It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term "academic misconduct" includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct ([http://studentaffairs.osu.edu/info\\_for\\_students/csc.asp](http://studentaffairs.osu.edu/info_for_students/csc.asp)).

**Disability Statement:** Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office for Disability Services is located in 150 Pomerene Hall, 1760 Neil Ave., tel. 292-3307, [www.ods.ohio-state.edu](http://www.ods.ohio-state.edu)

## **CL 2401: Introduction to the New Testament: History and Literature**

*Rationale:* This survey of the New Testament writings, including non-canonical sources of the early Christian movement, expands the study of the literature and cultures of Greece and Rome in the Department of Greek and Latin. It approaches the New Testament in its historical and cultural context, as part of the wider Hellenistic literature of classical antiquity. The course introduces students to the critical study of the assorted literature that made it into the New Testament canon, and of the Jewish, Hellenistic and Roman cultural environment that shaped its composition. An overarching question of the course is, How did a small group of Jews connected with a prophet named Jesus become a separate religion with its own rituals and literature about a "Son of God"? After a brief look at the religious and social environment of the first century, the course will examine the early Jesus movement, the first Christian writings (the letters of Paul), the production of "gospels" about Jesus, and the development of the early churches as institutions in the ancient world. The student will read the entire New Testament, as well as the apocryphal works such as the *Acts of Paul and Thecla* and the *Gospel of Thomas*. Currently, there is no similar course listed in the Department or in any other academic unit of OSU. The only other cognate course would be CL 210 The Greek New Testament, but it focuses on translation (grammar and syntax) as a second-year Greek language class rather than a classical studies course offering a comprehensive survey of the early Christian writings to the beginning student in translation.

### **General Education (GE) Report and General Assessment Plan**

The course addresses the learning outcome of the Literature category within the General Education.

### **Goals/Rationale for GE Requirements**

For **Literature** the learning outcomes are as follows:

- (1) Literature Expected Learning Outcomes:

1. Students learn to analyze, appreciate, and interpret significant literary works.
2. Through reading, discussing, and writing about literature, students learn to understand and evaluate the personal and social values of their own and other cultures.

The course readings and assignments address the learning outcomes of Literature in the following ways:

The New Testament, part of the Christian Bible, is a significant literary work having a huge impact upon the development of Western civilization and beyond. The New Testament in particular continues to hold religious authority on morality, personal and social values, and contemporary belief systems. Through reading, discussing, and writing about the New Testament writings in their ancient context, the student will learn essential critical thinking skills—how to analyze a text about which he or she may have considerable preconceived notions and beliefs. The course does not aim to promote or undermine any particular religion or worldview. Rather, its Religious Studies approach seeks to examine the Bible from outside the framework of any particular belief system. In the end, the main learning goal is to show the New Testament not to be a monograph but a collection of writings reflecting different literary styles, genres, and authors.

The course addresses the learning outcome of the literature category within the General Education. The course readings and assignments address the learning outcomes of Literature in the following ways:

The New Testament, part of the Christian Bible, is a significant literary work having a huge impact upon the development of Western civilization and beyond. The New Testament in particular continues to hold religious authority on morality, personal and social values, and contemporary belief systems. Through reading, discussing, and writing about the New Testament writings in their ancient context, the student will learn essential critical thinking skills—how to analyze a text about which he or she may have considerable preconceived notions and beliefs. The course does not aim to promote or

undermine any particular religion or worldview. Rather, its Religious Studies approach seeks to examine the Bible from outside the framework of any particular belief system. In the end, the main learning goal is to show the New Testament not to be a monograph but a collection of writings reflecting different literary styles, genres, and authors.

The course addresses the learning outcome of the literature category within the General Education. The course readings and assignments address the learning outcomes of Literature in the following ways:

The New Testament, part of the Christian Bible, is a significant literary work having a huge impact upon the development of Western civilization and beyond. The New Testament in particular continues to hold religious authority on morality, personal and social values, and contemporary belief systems. Through reading, discussing, and writing about the New Testament writings in their ancient context, the student will learn essential critical thinking skills—how to analyze a text about which he or she may have considerable preconceived notions and beliefs. The course does not aim to promote or undermine any particular religion or worldview. Rather, its Religious Studies approach seeks to examine the Bible from outside the framework of any particular belief system. In the end, the main learning goal is to show the New Testament not to be a monograph but a collection of writings reflecting different literary styles, genres, and authors.

The course will be assessed in the following ways:

1. Class Attendance and participation, with class participation and/or use of office hours improving final grade. The goal of rewarding class participation is to encourage active rather than passive learning.
2. *Two essays.* One is a short (2–3 page) essay. The second is a longer (5–7 page) exegesis paper on a specific Synoptic Gospel parallel. Each paper will have a different focus, but both have the shared goal of evaluating students' abilities to identify and critically assess the particular themes and theological goals of

particular biblical authors. These abilities include explaining the similarities and differences between the gospels, identifying sources in the sequence of stories, and obtaining mastery of the method of biblical interpretation known as redaction criticism. A sample assignment might be: "Compare and contrast the demeanor and portrayal of Jesus' death in Mark and Luke."

3. Two tests, and a Final Examination. The examinations will contain objective questions (multiple choice, identification of passages), vocabulary terms to define, and essay questions. A sample essay question might be: "What evidence is there that the Gospel of John used written sources for his work? Did the author of John know the other Gospels? What other sources can be detected behind his narrative?"

*CL 2401: Introduction to the New Testament:  
History and Literature*

**Course Assessment**

GEC and Course-specific learning objectives for CL 2401 are summarized as follows:

1. Students will learn to discuss a survey of New Testament texts as cultural monuments in themselves, in a non-judgmental and non-evaluative setting.
2. Students will learn general principles and strategies of literary and historical analysis through which they can come to appreciate the New Testament as the cultural product of a particular place, time, and genre.
3. Students will develop an enhanced ability to engage in cross-cultural cross-temporal comparison.
4. Students will acquire a basic understanding of another historical period, of its values and limitations.
5. Students will develop their critical and analytic abilities, as well as work on the clarity and precision of their writing.

**Methods:**

Data: An assessment of whether the above-mentioned objectives are in fact realized in the course is most easily and effectively made through an examination of the work students are actually required to do for the course. Their responses, e.g., to specific exam questions, such as comparisons drawn from different cultural-historical periods, can demonstrate their ability to think critically and to engage in cultural comparison. All exams will consist in part of questions that require extended interpretation of course material, which will allow assessment of students' progress toward objectives 1 and 3. Both essays will test students' critical and analytic abilities, the second in particular allowing for an assessment of the progress each individual student has made in critical and analytic processes in the course of the semester. With both the exams and the papers a random sampling of 10% of both the exams and the papers should provide an adequate assessment of whether the course is in fact living up to its goals. The random sampling will be photocopied and provided to the Teaching, Technology and Assessment Committee for examination, and the instructor(s) will act on the advice of the committee in evolving the course components.



**Department of Comparative Studies**

451 Hagerty Hall  
1775 College Road  
Columbus, OH 43210

Phone: (614) 292-2559  
Fax: (614) 292-6707

DATE: 1 November 2011  
TO: Ben Acosta-Hughes  
FROM: Eugene W. Holland, Chair  
RE: CL 2401

I have read the rationale and syllabus for CS 2401, Introduction to the New Testament, and hereby offer concurrence from Comparative Studies. This course is a valuable addition to the university's offerings in the historical study of Christianity, and nicely complements (without duplicating) course offerings in Comparative Studies.



----- Forwarded message -----

From: **Rosenstein, Nathan** <[rosenstein.1@osu.edu](mailto:rosenstein.1@osu.edu)>

Date: Wed, Nov 30, 2011 at 10:17 AM

Subject: Letter of Concurrence

To: "Benjamin ACOSTA-HUGHES ([acosta-hughes.1@osu.edu](mailto:acosta-hughes.1@osu.edu))" <[acosta-hughes.1@osu.edu](mailto:acosta-hughes.1@osu.edu)>

Cc: "Hahn, Peter" <[hahn.29@osu.edu](mailto:hahn.29@osu.edu)>, "Jane Hathaway ([kostebek24@yahoo.com](mailto:kostebek24@yahoo.com))" <[kostebek24@yahoo.com](mailto:kostebek24@yahoo.com)>

Dear Ben,

I am sorry to be so tardy in sending along the History Department's response to Classics' request for concurrence for its proposed courses CL 3202 and CL 2401. Unfortunately, our Undergraduate Studies Chair, Jane Hathaway, is out of commission for a few weeks and I have had to take over as acting chair, so it's been a bit of a scramble for me to get on top of things.

So, on behalf of the Department of History, I am writing to express our support for CL 3202, *Slavery in the Greco-Roman World*. We fully endorse your request for its approval.

Regarding CL 2401, *Introduction to the New Testament: History and Literature*, I'm afraid our support must be qualified. While we agree that this is a fine course and support its approval, we have serious reservations about the proposal to allow it to satisfy the new GE Historical Studies category. To judge from the syllabus, this course allots little if any time to a presentation of the social, to say nothing of the political, contexts within which Christianity arose and spread. It does not address social, political, and religious tensions in Judea during the late Hellenistic era or the early period of Roman rule, to say nothing of the broader, non-Jewish religious context of that era. It does not deal with the responses of the Roman government or non-Christians to the preaching of Paul and other apostles or with the vital question of what accounts for the success (such as it was) of the early Christian movement. The subject matter of the course, again going by the syllabus, consists almost entirely of a close reading of the New Testament. While this is certainly a worthy endeavor, there would hardly have time for the students to get a good introduction to historical method and analysis, except in a very narrow area of source criticism, etc. The History Department must therefore withhold its concurrence from the Classics Department's proposal to have GE Historical Studies credit awarded for CL 3202.

Best,

Nate Rosenstein

Vice Chair and Acting Undergraduate Studies Chair