

Term Information

Effective Term Autumn 2014

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 2401E
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 Not open to students with credit for 2401

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code 16.1200
Subsidy Level General Studies 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
- Gospels
- Paul of Tarsus
- Early Canon Lists
- Ancient Judaism

Attachments

- CL2401E Cover Letter.pdf
(Cover Letter. Owner: Kallis, Erica Joy)
- CL2401E Description.docx
(Other Supporting Documentation. Owner: Kallis, Erica Joy)
- CLAS 2401Syllabus.docx
(Syllabus. Owner: Kallis, Erica Joy)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Kallis, Erica Joy	04/12/2013 11:34 AM	Submitted for Approval
Approved	Kallis, Erica Joy	04/12/2013 11:35 AM	Unit Approval
Approved	Heysel, Garrett Robert	04/16/2013 02:15 PM	College Approval
Pending Approval	Nolen, Dawn Jenkins, Mary Ellen Bigler Vankeerbergen, Bernadette Chantal Hogle, Danielle Nicole Hanlin, Deborah Kay	04/16/2013 02:15 PM	ASCCAO Approval



Department of Classics

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April 5, 2013

University Honors & Scholars Center
202 Kuhn Honors House
OSU Campus, Columbus

Dear Colleagues,

Enclosed is a Honors embedded course proposal from the department of classics for CLAS 2401 Introduction to the New Testament: History and Literature. This course is approved for Literature GE. If approved for Honors, this proposal will allow the department of classics to expand its slate of honors offerings beyond classical language, civilization or mythology into biblical studies.

I'm would be happy to answer any questions you may have about the proposal.

Sincerely,

A handwritten signature in cursive script that reads "J. Albert Harrill".

J. Albert Harrill
Professor

CLAS 2401
Introduction to the New Testament:
History and Literature

T.Th. 12:45–2:05 p.m.
Smith Lab 1005

Autumn 2012

Professor J. Albert Harrill
Department of Classics
College of Arts and Sciences
The Ohio State University

The Course and its Goals.

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"? What did the earliest Christians believe about God, Jesus, and the ultimate fate of the universe? How did they organize their communities of worship? Why did the movement attract so many Gentiles (non-Jews, former "pagans")? And what was it like to become and be an ordinary Christian in the first century? These questions are *historical* ones about the emergence of the earliest Christian texts and the communities behind them, which biblical scholars have asked for the last two hundred years. Answering these historical questions requires a historical method, which is the strict approach of this course. We will examine the circulation of the letters by the apostle Paul, the production of the first "gospels" about the life of Messiah Jesus, and the formation ancient churches as social institutions in the Greco-Roman city—all in the historical context of ancient Mediterranean religions.

Professor's Office Hours: T.Th. 2:30–4:00 p.m. and by appointment if these times are impossible for your schedule.

414B University Hall
230 N. Oval Mall
Phone: (614) 292-2511
email: harrill.5@osu.edu

Teaching Assistant: Corey Hackworth
 T. A Office Hour: **T. 11:30–12:30** in University Hall 450
 Phone (614) 292-2364
email: hackworth.31@buckeyemail.osu.edu

Because the T.A. is responsible for grading, he is your first contact if you have a grade question or issue.

The major **learning goal** of the course is to understand the historical diversity of Christian origins. What we call the "New Testament" is not a single book, but an anthology of diverse writings by different authors in the past. Ancient Christians disagreed with each other on crucial points of faith, community, and discipleship—how to become and be a “true” follower of Messiah Jesus. In order to see this diversity, students will read the *entire* New Testament, as well as important apocryphal works such as the *Gospel of Thomas* (wisdom sayings purportedly from Jesus’ twin brother), the *Infancy Gospel of Thomas* (the “lost” years of Jesus as a child), and the *Acts of Thecla* (the adventures of a woman apostle, who baptizes herself). At the end of the course, the student should have mastered the diverse images of Jesus in early Christian writings and in the historical context of ancient Judaism, the Greco-Roman world, and ancient Mediterranean religions. The course presupposes no previous study in religion or theology, and it expands the study of the literature and cultures of Greece and Rome in the Department of Classics.

General Education (GE) Requirement: This course meets the general principles of the model curriculum for the **Arts and the Humanities Literature Category**

Goals/Rationale for GE Requirements. The University’s Goals and Learning Outcomes for **Arts and the Humanities** are as follows:

Goals: *Students evaluate significant writing and works of art. Such studies develop capacities for aesthetic and historical response and judgment; interpretation and evaluation; critical listening, reading, seeing, thinking, and writing; and experiencing the arts and reflecting on that experience.*

Generic Expected Learning Outcomes:

1. *Students develop abilities to be informed observers of, or active participants in, the visual, spatial, performing, spoken, or literary arts.*
2. *Students develop an understanding of the foundations of human beliefs, the nature of reality, and the norms that guide human behavior.*
3. *Students examine and interpret how the human condition and human values are explored through works of art and humanistic writings.*

For **Literature** the **Expected Learning Outcomes** are specified as follows:

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. To that end, the main learning goal is to show the New Testament in its historical context, a collection of writings reflecting different literary styles, genres, and authors.

The course will be assessed in the following ways:

1. Attendance and participation are required and the use of office hours is encouraged.
2. *Two essays.* One is a short (2–3 page) essay. The second is a longer (5–7 page) essay comparing and contrasting a specific parallel story in the Synoptic Gospels. 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?"

Requirements:

1. Attendance and participation are required, and the use of office hours is encouraged.
2. *Two essays*. One is a short (2–3 page) essay. The second is a longer (5–7 page) interpretative paper on a specific Gospel parallel. The essays must be typed with 12-point font and double-spaced. Details to follow in class. Note: **papers will be submitted electronically, via email on Carmen.**
3. Two tests, and a Final Examination.

Due Dates:

Test #1	Sept. 20
First Paper	Oct. 4
Test #2	Nov. 1
Final Exam	Wed., Dec. 12, 2:00–3:45 p.m.

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

Deadline I (re–write option). Nov. 8. If you turn in your paper by this date, it will be returned with criticisms and suggestions on Nov. 13, so that you can submit a revised paper (which will be read in comparison with the first draft) by Deadline III (Nov. 20).

Deadline II. Nov. 13. If you turn in your paper by this date, it will be graded with comments and criticism. There is no re–writing with this option.

Deadline III. Nov. 20. If you turn in your paper by this date, it will be graded *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.

Grading:	1/3	Both essays combined
	1/3	Both unit tests combined
	1/3	Final Exam
		Unexcused absences reduce final grade

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.

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. 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.
4. e-Readings on **Carmen**: Texts marked with **an asterisk (*)** are in pdf format to download, print out, and take to class.

Helpful Library Resource for Papers: *The Anchor Bible Dictionary*, 6 vols., edited by David Noel Freedman (New York : Doubleday, 1992), is the standard academic encyclopedia of the Bible. It is the only outside source you may consult for your papers. In the Thomas Library Grand Reading Room, call number **BS440.A54 1992 REF**.

How to Use the Textbooks:

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.

e-Readings on Carmen. You are expected to download and print out these texts to read before the relevant lecture. Bring your hard copies of these texts to class on the days we discuss them.

NOTE: No use of laptop computers, electronic games, iPads, iPods, or cell phones in class.

SCHEDULE OF READINGS AND LECTURES

An asterisk (*) indicates an electronic reading on Carmen

BRING YOUR BIBLE TO EVERY CLASS.

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

I: Historical Context: Ancient Judaism and the Greco-Roman World

- Aug 23 Introduction to the course: “What is the New Testament?”
- Aug 28 **Read:** Ehrman, pp. 1–44. Note the **Glossary**, pp. 349–360, whose definitions show how to fully identify terms on tests. As you read the textbook, learn the required terms (found in a list at the end of each chapter).
- Aug 30 **Read from the Old Testament the following chapters:** Genesis 17; Exodus 19–20; 2 Samuel 7; Jeremiah 1; Daniel 7–12.
Ehrman, pp. 181–200.

II: Christian Origins: The Letters of Paul.

- Sept 4 **Read:** Philemon, 1 Thessalonians, 2 Thessalonians (each in the New Testament).
Ehrman, pp. 201–215, 246–248, 264–269.
- Sept 6 **Read:** 1 Corinthians; 2 Corinthians
- Sept 11 **Read:** Ehrman, pp. 216–235.
- Sept 13 **Read:** Galatians. Philippians.
Ehrman, pp. 233–245.
- Sept 18 **Read:** Romans.
Ehrman, pp. 250–263.
- Sept. 20 Test #1**

III: Various “Gospels”: Alternative and Competing “Lives” of Jesus

- Sept. 25 **Read:** Gospel of Mark (read in one sitting); stop reading at Mark 16:8, the original ending. What’s odd about the original ending? Why do you think ancient Christian scribes later added longer endings to the text?

- Sept. 27 **Read:** Ehrman, pp. 45–75
- Oct 2 **Read:** The Gospel of Matthew (read in one sitting).
Bring Gospel Parallels to class from this day on.
- Oct 4 **Read:** Ehrman, pp. 76–93
Due by start of today’s class: **Paper 1** (email submission on Carmen.)
- Oct 9 **Read:** **The Gospel of Thomas* and **The Infancy Gospel of Thomas*.
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)
- Oct 11 **Read:** Gospel of Luke (in one sitting)
- Oct 16 **Read:** Ehrman, pp. 94–110.
- Oct 18 **Read:** Acts of the Apostles (in one sitting)
- Oct 23 **Read:** Ehrman, pp. 163–180.
- Oct 25 *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).
- Oct 30 *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).
- Nov 1 **Test #2**

IV. More Varieties of Early Christianity: Conflict and Self-Definition

- Nov 6 **Read:** The Gospel of John (in one sitting)
- Nov 8 **Read:** 1–3 John.
Ehrman, pp. 111–126, 326–332.
Deadline I
- Nov. 13 The Quest for the Historical Jesus
Read: Ehrman, pp. 127–162.
Deadline II

- Nov 15 Paul's Legacy: Focus on Women and Slaves
Read: Colossians, Ephesians, 1–2 Timothy, Titus.
**The Acts of Thecla*
- Nov 20 **No Class** (Professor at the national Society of Biblical Literature Meeting)
Read: Ehrman, pp. 269–296.
Deadline III
- Nov 22 **No Class – Thanksgiving Break**
- Nov 27 **Read:** Hebrews and 1 Peter.
 Ehrman, pp. 297–319.
- Nov 29 **Read:** James, Jude, and 2 Peter
 Ehrman, pp. 320–326.
- Dec. 4 **Read:** Revelation (the Apocalypse)
 Ehrman, pp. 334–348
- Final Exam 2:00–3:45 p.m., Wed. December 12

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.**

Acceptance of Late Papers.

Written work is to be submitted on time, that is, by the start of class the day the paper is due. An essay assignment submitted after the start 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 last day of class.

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).

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

J. Albert Harrill
Professor
Department of Classics

Proposal for Honors Embedded CLAS 2401 Course for Fall 2014

1. Course Description.

This is a proposal for an Honors embedded version of an annual classics offering (CLAS 2401), to be scheduled initially for **Fall 2014**. This gateway course investigates the New Testament and other early Christian writings through a strictly historical study of the primary literature itself. This approach emphasizes the contexts of ancient Judaism, Greek culture, and Roman imperial society. The course examines the development of a canon, the founding and nurturing of Christian communities, the social and religious conflicts to which the ancient Christians responded, and serves as an introduction to the field of biblical studies and its critical method of historical interpretation. Topics include ancient rhetorical styles, methods of community formation, beliefs about Christ, and moral teachings, including areas of controversy. The course contributes to not only the curriculum in classics but also the newly reconstituted religious studies major on campus, and seeks to examine the religion outside the framework of any particular belief system.

2. Enhanced Expectations and Experiences

All students in my CLAS 2401 write two papers, one being a short (2–3 page) analysis of a specific topic in a Pauline letter and the other a longer (5–7 page) interpretative essay on a Gospel parallel, with the option of submitted drafts beforehand. Recent topics for the short paper have included explaining the apostle Paul's answer to the question whether the Jewish law (Torah) leads to salvation (in Galatians and Romans). Longer interpretative essay assignments have included such topics as the behavior of Jesus in Gethsemane (Matt 26:36–46; Mark 14:32–42; Luke 22:40–46) and the manner of Jesus' Death on the Cross (Matthew 27:45–56; Mark 15:33–41; Luke 23:44–49), asking the student to compare the three different versions of events, paying attention to the full context of the passage in each Gospel — which is the original version? what important differences do you see among the three versions? — to explain why the accounts differ.

In addition to these standard papers required of all students, the honors students will be required to submit a draft of their papers, and to expand the second paper into an independent research project. They will also prepare focus questions on the additional textbook reading, to be submitted on Carmen before each discussion meeting. These honors embedded assignments will thus encourage students to be active learners. The

additional textbook (Ehrman, *Misquoting Jesus*) delves more deeply into methodological questions of textual criticism theory.

3. Enhanced Student/Faculty interaction

The honors students and I will have at least four arranged meetings (about one meeting each month during the semester) outside of class to discuss their focus questions and independent projects in a small group setting. During these sessions, we will discuss the extra textbook readings, how to evaluate research and draw valid conclusions, and engage in peer critique of student paper drafts. The sessions will thus provide opportunities for practicing close reading. The approximate amount of additional time outside of class expected of the Honors student will be four to five hours total.

4. Grading and Syllabus

In addition to points accumulated in the grade calculation in common for all students (papers, midterm & final exams), the grade of Honors embedded students will include calculations for the enhanced honors assignments (focus questions, revision of draft into a research paper) and participation in the discussion meetings outside of class. The syllabus of my Fall 2012 CLAS 240 course is attached as representative of the syllabus that will be used in Fall 2014, but with an addendum addressing the honors embedded assignments.