

Term Information

Effective Term Autumn 2022
Previous Value Autumn 2017

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Adding Lived Environments new GE

What is the rationale for the proposed change(s)?

Throughout the course but especially in Module 2 (The Lived Environment of Palestinian Judaism) students will engage with the complexity and uncertainty of human-environment interactions. The ancient history of Palestine is long and complex, full of widespread and intense antagonism toward foreign rule and toward the process of Hellenization imposed on the Jews since the coming of Alexander the Great into the region. During the brief period of self-rule, the Hasmonean Kingdom, Jews became even more fragmented among themselves by interreligious debates on the nature of the Torah, the Temple, and a "Messiah" within this dramatically changing political and cultural landscape.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

n/a

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3219
Course Title	Historical Jesus
Transcript Abbreviation	Historical Jesus
Course Description	The purpose of this course is to consider the problem of how historical facts and religious persuasion are related where a religion, such as Christianity, lays claim to historical truth through examination of the figure of Jesus. Students will learn about historical methodology and a major religious figure about which there is considerable academic and theological debate.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
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, Lima, Mansfield, Marion, Newark, Wooster
<i>Previous Value</i>	<i>Columbus, Lima, Mansfield, Marion, Newark</i>

Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq: English 1110.xx, or permission of instructor.
Exclusions	
Electronically Enforced	No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	54.0101
Subsidy Level	Baccalaureate Course
Intended Rank	Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:
Historical Study; Lived Environments
The course is an elective (for this or other units) or is a service course for other units

Previous Value

General Education course:
Historical Study
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	<ul style="list-style-type: none">• Students will gain knowledge of salient events, characters, and developments concerning Jesus of Nazareth.• Students will be introduced to the writings of scholars in the various fields of historical Jesus research.• Students will be trained in techniques of analyzing primary historical materials in order to offer critical evaluation of the conflicting theses of authorities and schools of thought.• Students will be able to critically examine interpretative and speculative literature on the nature and purposes of historical inquiry.
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COURSE CHANGE REQUEST
3219 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
02/14/2022

Content Topic List

- Jesus
- New Testament
- Christian communities
- The Gospels
- Parables
- Resurrection of Jesus
- Miracles of Jesus
- Controversies
- Apocalypticism

Sought Concurrence

No

Attachments

- History 3219 Lived Environments theme.pdf: New GE form
(Other Supporting Documentation. Owner: Heikes, Jacklyn Celeste)
- History 3219 Syllabus NewGE.docx: Syllabus
(Syllabus. Owner: Heikes, Jacklyn Celeste)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Heikes, Jacklyn Celeste	12/01/2021 02:00 PM	Submitted for Approval
Approved	Soland, Birgitte	12/01/2021 03:22 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	02/14/2022 03:32 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	02/14/2022 03:32 PM	ASCCAO Approval

HIST 3219: The Historical Jesus

Department of History
The Ohio State University

Spring 2023

T.Th. 12:45–2:05 p.m. in Caldwell Lab 177

Professor J. Albert Harrill
harrill.5@osu.edu

Course Description. The search for the Jesus of history is now over 250 years old. Since the late 20th century, scholarship has turned its attention to Jesus of Nazareth in his own social world and lived environment of ancient Galilee and Palestinian Judaism generally. To understand this scholarship, we must remove ourselves from our own world and transpose ourselves to another world: that of the descendants of Abraham, Isaac, and Jacob. Our basic questions are: Who was Jesus? What can we know about him that will satisfy ordinary standards of historical knowledge? What difference does it make? The student will thus learn historical methodology and about a major religious figure about which there is considerable academic and theological debate. We shall lay out, as clearly as possible, what we can know about Jesus within his lived environment, by taking the professional academic perspective of a strictly historical approach. We shall end the course with by examining the legacy of Jesus in the lived environment of popular culture today.

After a review introducing the New Testament writings and their historical environment, we will investigate the creation of a “Messiah” in the lived environment of Palestinian Judaism. We will turn then to the Gospels, especially the Synoptic Gospels, as sources for reconstructing the life of Jesus. We will exegete the precise meaning of the texts describing Jesus' parables, miracles, and actions that led up to his trial and execution. We will also do a synoptic reading of different Gospels, reading them in parallel to each other to see where they contradict one another. An epilogue will end the course, on the implications of research on the historical Jesus research for the academic study of religion. What are we to make of conflicting interpretations of the man behind the myth? What should this lack of consensus say to the believer?

Course Goals

1. To provide knowledge of salient events, characters, and developments concerning the lived environment of Jesus of Nazareth.

2. To introduce writings of scholars in the various fields of Historical Jesus research.
3. To offer critical evaluation of the conflicting theses of authorities and schools of thought in that research.
4. To train techniques of analyzing primary historical materials.
5. To enable critical examination of interpretative and speculative literature on the nature and purposes of historical inquiry.

Professor's Office Hours: T. 2:30–4:00 p.m., Dulles Hall 238. Other times, by appointment. Department of History, 230 Annie & John Glenn Ave. harrill.5@osu.edu

GE Theme: Lived Environments

GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations.

Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this advanced course on the topic of the historical Jesus, students will engage not only the primary texts for themselves but also the cutting-edge research of major scholars in the modern study of the historical figure: Paula Fredriksen, E. P. Sanders, Bart Ehrman, among others. This is not a survey course. Instead, we focus our attention on the methodological limits of our sources, their problems and challenges that face the scholar who wishes to do a history of the lived experiences of ancient Palestine/Israel, including the site of Jerusalem considered holy by believers.

ELO 1.1 The course will require a good deal of critical and logical thinking. The activities of Module 3 will serve to meet this ELO, by having students participate in a close synoptic reading of the multiple and conflicting gospel accounts of Jesus. This ELO links with Course Goals #1 and 4. The metrics that I will use to measure student learning of this ELO will be the grades on the Gospel Parallels paper. This paper is intended as an opportunity for students to make their own observations about one or more texts in their lived environment contexts, using the methods of critical analysis that they have been learning. Therefore, they are not to rely on secondary literature such as commentaries. Sample paper assignments are the following: (1) **Jesus in Gethsemane**, Gospel Parallels §239 (Matt 26:36–46; Mark 14:32–42; Luke 22:40–46). Compare the three different versions of events, paying attention to the full context of the pericope in each Gospel. Which is the original version? What important differences do you see among the three versions? For example, how many times does Jesus pray? Is Jesus in anguish over his fate? Explain why the accounts differ, with attention to which account makes more sense in the lived environment of Palestinian Judaism. Cite other passages that illustrate similar kinds of redaction. (2) **The Death on the Cross**, Gospel Parallels §250 (Matthew 27:45–56; Mark 15:33–41; Luke 23:44–49). Compare the three different versions of events, paying attention to the full context of the pericope in each gospel. Which is the original version? What

important differences do you see among the three versions? For example, what happens when Jesus dies? What are Jesus last words? What do other people say? Explain why the accounts differ, with attention to which account makes more sense in the lived environment of Palestinian Judaism. Cite other passages that illustrate similar kinds of redaction.

ELO 1.2 The gospel parallels paper, described above, will serve also to meet this ELO, as the paper challenges the student to go beyond doing summary and harmonizing of the sources to analysis and synthesis (synoptic reading) of the available primary evidence. This is an advanced, in-depth scholarly exploration of Jesus of Nazareth. The metrics by which I will measure student learning will be the grades on the paper, and the midterm and final examinations. A sample of the advanced nature of the examinations is the following question: “A goal of the course has been to provide a better understanding of the way early Christian portrayals of Jesus, called ‘gospels,’ arose, and what they might have meant to those who read them in antiquity. To this end, explain the various stock scenes and themes in a *bios* (Life) of a ‘Divine Man’ in the literary culture of Greco-Roman antiquity. Show why this evidence is important to a historical understanding of how Jesus traditions likely experienced change over time.”

GOAL 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

ELO 2.1 This course will challenge students to identify, describe, and synthesize scholarly debate about the historical Jesus. The three main textbooks (Fredriksen, Sanders, Ehrman) present very different, even opposing, arguments about Jesus. Students will have to sort these arguments out by their own critical evaluations of the modern scholarly reconstructions against the primary sources in their paper. The metrics by which I will measure student learning of the ELO will be the grading on the paper and the examinations. A sample question is the following: “Evaluate the relative strengths and weaknesses of E. P. Sanders, Bart Ehrman, and Paula Fredriksen, respectively, on reconstructing the historical Jesus. Which scholar, would you say, makes the most important contribution to the Quest? Why?” This ELO links with Course Goals #2, 3, and 4.

ELO 2.2 Few undergraduates come to the academic study of the historical Jesus without prior experiences that have shaped their epistemologies about the figure. The successful student will demonstrate a developing sense of self as a learner through the creative work of analyzing, e.g., the Jesus film (see above). The absurdist comedy of the film, which is not about Jesus but the fictional “Brian,” thus helps the student respond to the new and challenging context of historical Jesus research without threatening faith. The final textbook (Joan E. Taylor, ed., *Jesus and Brian: Exploring the Historical Jesus and his Times via Monty Python’s Life of Brian*) pairs with the modern film, a cinematic biblical comedy, to give the student the experience of making connections to out-of-classroom experiences (in this case, going to the movies) and with academic knowledge across disciplines (critical film studies). The activities on March 4–24 will serve to meet this ELO (see, e.g., the Film Worksheet embedded in the course schedule). This ELO links with Course Goal # 5.

Specific Expectations of Courses in Lived Environments

GOAL 1: Successful students will explore a range of perspectives on the interactions and impacts between humans and one or more types of environment (e.g. agricultural, built, cultural, economic, intellectual, natural) in which humans live.

ELO 1.1 Throughout the course but especially in Module 2 (The Lived Environment of Palestinian Judaism) students will engage with the complexity and uncertainty of human-environment interactions. The ancient history of Palestine is long and complex, full of widespread and intense antagonism toward foreign rule and toward the process of Hellenization imposed on the Jews since the coming of Alexander the Great into the region. During the brief period of self-rule, the Hasmonean Kingdom, Jews became even more fragmented among themselves by interreligious debates on the nature of the Torah, the Temple, and a “Messiah” within this dramatically changing political and cultural landscape. This ELO links with Course Objective #4, and the activities prepare students the midterm examination, the grades of which will serve as the metrics by which I plan to measure student learning of this complexity.

ELO 1.2 This course fulfills these goals by asking students to examine a number of representations of Jerusalem and its temple in various Jewish and non-Jewish sources from antiquity. Through encountering different representations of Jerusalem as a lived environment of the Jews in Module 1, students will become equipped to understand the gospel images of Jesus in Mark, Matthew, John, and the extra canonical Gospel of Thomas. This ELO links with Course Objective #1, and it serves to prepare students for doing the critical analysis asked for their gospel parallel’s paper.

GOAL 2: Successful students will analyze a variety of perceptions, representations and/or discourses about environments and humans within them.

ELO 2.1 The course will explore how “Jerusalem” came to be associated with notions of resistance to foreign rule, as evidenced by political protests, popular uprisings, and prophetic proclamations by Jews across Palestine—but, oddly, not by Jews who lived outside of Israel, called the Diaspora—in the imperial Roman era. Indeed, Messianism and its attendant apocalypticism has characterized by biblical scholars today as an ideology of resistance rooted in a sense of place. The activities of March 21–30 will serve, for example, to meet this ELO, which explore the events leading to the very public execution of Jesus on the Roman cross. These events of Jesus’s “last days” in Jerusalem will figure prominently in questions on the final examination.

ELO 2.2 Students will study presentations of ancient Palestine/Israel in ancient literature, modern film, and critical scholarship. For example, in Modules 3 (Jesus of Nazareth in His Lived Environment) and 4 (From Jesus to Christ) we shall analyze a number of changes to the region before and after the destruction of the Jerusalem temple in 70 C.E. by the Roman army. The gospels were all written after this destruction, which changed Judaism from a religion of animal sacrifice and its priests to one more focused on the book of Torah. But Jesus of Nazareth (fl. ca. 30s C.E.) lived and practiced his ministry before the Temple’s destruction. That his depiction as being “against the temple” may be an anachronism is a thesis we will explore together as a class. This ELO links with Course Goal #3 and 5. The final examination will be

one measure of whether students have learned this ELO. A sample exam question: “One major theme in the development of the Jesus traditions seems to be anti-Judaism. Trace this theme in the Gospel of Luke, the Gospel of Matthew, the Fourth Gospel, and the Gospel of Peter. Does it become more, or less, intense as time goes on? What explanations can you give for anti-Judaism in each of these early Christian gospel traditions? Does this anti-Judaism go back to the historical Jesus? How can we know?”

ELO 2.3 Throughout the course, but especially in Modules 1 and 2, students will examine the geographical evolution of Jerusalem and its geographical sites from the Greco-Roman era. The means of doing this will be by close reading of primary texts produced both inside and outside of Palestine/Israel, including non-Jewish sources. Successful students will recognize that those geographical sites became imbued with multiple and sometimes conflicting cultural meanings. Activities on January 12 and 17, for example, will turn the narratives we find in the Gospels into problems about the meaning of the Jewish War against Rome, 66–73 C.E., in which the Jewish Temple, called the House of the Lord, was destroyed by pagan forces and never rebuilt (to this day). Students will analyze and critique conventions, theories, and ideologies that attempt to make the site’s destruction meaningful for later generations of Jews and non-Jews. The activities of Modules 1 and 2 thus will serve to meet this ELO.

Required Textbooks (at OSU bookstores; also on-reserve in Thompson Library).

1. *The HarperCollins Study Bible*, Student Edition, fully Revised and Updated, edited by H. W. Attridge and W. A. Meeks et al. San Francisco: HarperOne, 2006).
You must have this translation.
2. Burton H. Throckmorton Jr., *Gospel Parallels*, 5th revised edition (Thomas Nelson, 1992).
3. E. P. Sanders, *The Historical Figure of Jesus* (Penguin Books, 1996).
4. Paula Fredriksen, *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Early Christianity* (Vintage Books, 2000).
5. Bart D. Ehrman, *Jesus: Apocalyptic Prophet of the New Millennium* (Oxford University Press, 2001).
6. David R. Cartlidge and David L. Dungan, eds., *Documents and Images for the Study of the Gospels*, 3d edition (Fortress Press, 2015).
7. Joan E. Taylor, ed., *Jesus and Brian: Exploring the Historical Jesus and his Times via Monty Python’s Life of Brian* (Bloomsbury T&T Clark, 2015).

Couse Requirements:

1. Attendance and participation are required, and your visitation during office hours is encouraged as an integral part of the learning experience.
2. A Midterm (**Feb 23**), and a Final Exam (**according to Registrar’s schedule**)
3. Two Papers. The first is a short (5-page) essay on the problem of the historical Jesus (due on **Monday, Jan 30**). The second is longer (10-page) essay that analyzes a specific gospel

parallel using the methods of redaction criticism. For the second paper, you have the option of meeting any of three deadlines:

Deadline I (re-write option). March 4. If you turn in your paper by this date, it will be returned with criticisms and suggestions by March 6, so that you can submit a revised paper (which will be read in comparison with the first draft) by Deadline III (March 13).

Deadline II. March 6. 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. March 13. 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 this time.

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.

An assignment is not a “prompt”—a reminder to facilitate recall of information, easily done without delay—but an exercise in critical thinking. The term “prompt” (from high school) should be retired from all serious academic vocabulary.

All papers must be typed, double-spaced (without skipping lines between paragraphs), in 12-point font, with margins of 1–1.25 inches on each side. Grammar, spelling, punctuation, and style matter and will factor into the grade (see my “How to Write an Essay,” on Carmen). The assignment will be submitted electronically into the Assignment Folder on Carmen and must be a document in either MS Word or Apple Pages or PDFs. **No .odt documents.**

Grading:	25% Midterm
	20% First Paper
	30% Second Paper
	25% Final Examination

Grading Policy: An **A** indicates excellence of the highest quality. A **B** indicates above average work, meeting more than the minimum. A **C** indicates that the student minimally does 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. An 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.

Grade scale: **A**, 100-93%; **A-**, 92-90%; **B+**, 89-87%; **B**, 86-83%; **B-**, 82-80%; **C+**, 79-77%; **C**, 76-73%; **C-**, 72-70%; **D+**, 69-65%; **D**, 64-60%; **E** 59% and below.

Attendance Policy. It is a requirement of this course that you attend every class session and that you arrive on time. Two absences for any reason will cost a grade step (e.g., a final grade of

B- will be lowered to C+), and this penalty will be repeated on down the grade scale for each additional third absence. **A word of warning: you had better save your absences for times when you are truly ill or otherwise unable to attend class. The policy does not mean that you get two class “cuts” plus additional “excused” absences.** Exceptions are granted only rarely, at the professor’s discretion. If a student has legitimate cause for such an exception, he or she must initiate a meeting with the professor in office hours with documentation and a plan for making up the missed work.

Health and safety requirements: “All students, faculty and staff are required to comply with and stay up to date on all university safety and health guidance (<https://safeandhealthy.osu.edu>), which includes wearing a face mask in any indoor space and maintaining a safe physical distance at all times. Non-compliance will result in a warning first, and disciplinary actions will be taken for repeated offenses.”

SCHEDULE OF READINGS AND LECTURES

You are to do the readings by the date indicated. An asterisk (*) indicates an electronic reading on Carmen. Read the assignment **before the class session** and take notes on the reading. **BRING YOUR BIBLE TO EVERY CLASS.** On days we do Synoptic Comparisons, bring your *Gospel Parallels*.

Jan 10 Introduction. What Kind of Course Is This? Who Was Jesus?

Module 1: The Nature of the Available Historical Sources

- Jan 12 **Read:** The Gospel of Mark (in one sitting).
Ehrman, 3–40.
- Jan 17 **Read:** The Gospel of Matthew (in one sitting)
Ehrman, 41–53; Sanders, 1–32.
- Jan 19 **Read:** The Gospel of Luke (in one sitting)
Ehrman, 55–83; Sanders, 33–48.
- Jan 24 **Read:** *The Gospel of Thomas*, in Cartlidge and Dungan, 13–23.
Ehrman, 85–123; Sanders, 49–97.
- Jan 26 **Read:** The Gospel of John (in one sitting)
Fredriksen, 3–41.
- Jan 30** **First Essay Due in the Assignment Folder on Carmen by 5 p.m.**
(Monday)

Module 2: The Lived Environment of Palestinian Judaism

- Jan 31 **Read:** Cartlidge and Dungan, 1–11.

Philostratus, *The Life of Apollonios of Tyana*, in Cartlidge and Dungan, 213–249.

Re-Read: The Gospel of Mark (end at 16:8, the original ending)

- Feb 2 **Read:** Cartlidge and Dungan, 209–213.
Philo, *The Life of Moses*, in Cartlidge and Dungan, 256–88.
Lucian, *Alexander the False Prophet*, in Cartlidge and Dungan, 288–93.
Ovid, *Metamorphoses*, in Cartlidge and Dungan, 293–302.
- Feb 7 **Read:** Book of Acts 1:1–11
Cartlidge and Dungan, 125–32, 187–91, 193–206.
Re-Read: Gospel of Luke
- Feb 9 **Read:** Cartlidge and Dungan, 133–39, 141–53.
Re-Read: Gospel of Matthew, and *Gospel of Thomas*
- Feb 14 **Read:** Cartlidge and Dungan, 155–75.
Re-Read: Gospel of John
- Feb 16 **Read:** Daniel (in the Old Testament)
Cartlidge and Dungan, 177–85.
- Feb 21 Ehrman, 125–62. Bring *Gospel Parallels* from this class forward.
- Feb 23 Midterm Examination**

Module 3: Toward Logical Arguments about Jesus of Nazareth in His Lived Environment

- Feb 28 **Read:** *Gospel Parallels*, parr. §1–11 (found on pp. 11–20).
Ehrman, 163–206. Sanders, 98–131.
- March 2 **Read:** *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).
Sanders, 132–88. Fredriksen, 42–73.
- March 7 **Read:** *Gospel Parallels*, parr. §65, 88, 90, 91, 93, 94, 97, 98, 99, 133–
134, 158, 164, 170, 172, 195, 201, 204, 205, 220, 222, 225, 226,
228 (found on pp. 55–56, 73–79, 109–110, 126, 129, 132–35,
151–52, 156–61, 174–79).
Sanders, 189–204.
- March 9 **Read:** *Gospel Parallels*, parr. §196–202 (pp. 153–158).
Ehrman, 207–225. Sanders 205–37.
- March 13–17 **Spring Break, no class**

- March 21 **Read:** *Gospel Parallels*, parr. §231–253 (pp. 181–206) Sanders, 238–75.
- March 23 **Read:** Fredriksen, 74–154.
- March 28 **Read:** Fredriksen, 155–234.
- March 30 **Read:** *Carlidge and Dungan*, 64–68 (*Gospel of Peter*). Fredriksen, 235–70. Sanders, 276–81. Ehrman, 227–45.

Module 4: From Jesus to Christ: The Lived Environment of Modern Popular Culture: Doing History from Film?

March 4 In-class screening of *Monty Python’s Life of Brian*, part I. S
Deadline I

FILM WORKSHEET and Scene List

Understand the type of film you are viewing. Know how to “read” a film.

Is this film intended to be a record, representation (documentary vs. dramatization), a cultural artifact (primary source), or something else?

1. What are the targets of the film’s comedy and humor?
2. Who provides much of the film’s comedy?
3. What is the film’s theology?
4. What is the film’s take on the quest for the historical Brian?
5. What is the film’s take on the lived environment, the Jewish context, of Jesus?

Scene List. How to cite: *Monty Python’s Life of Brian* [motion picture]. Directed by Terry Jones. London: HandMade Films, 1979.

- Scene 1 - The Relationship of Men and Sheep [deleted]
- Scene 2 - Three Wise Men with Bad Senses of Direction
- Scene 3 - Jesus' Lack of Crowd Control on the Mount
- Scene 4 - Stonings: How to Find that Perfect Rock
- Scene 5 - Premature Ejection
- Scene 6 - Bloody Do-Gooders
- Scene 7 - Brian Discovers his Roman Heritage
- Scene 8 - The Grumpy People's Front of Judea
- Scene 9 - Brian Learns to Conjugate
- Scene 10 - Before the Romans Things Were Smelly
- Scene 11 - The Plot to Kidnap Pilate's Wife

Scene 12 - Brian Earns Jailor's Pet Title
 Scene 13 - What's So Funny About Biggus Dickus?
 Scene 14 - Lucky Aliens
 Scene 15 - Bloody Boring Prophets
 Scene 16 - Crucifixion: Could Be Worse...
 Scene 17 - The Futility of the Lily in Parable
 Scene 18 - The Holy Gourd of Jerusalem
 Scene 19 - Brian Denies Messianic Attributes
 Scene 20 - Individualism Can't Beat a Good Crowd Riot
 Scene 21 - A Fully Trained Suicide Squadron
 Scene 22 - Pilate Sentences Brian to Crucifixion
 Scene 23 - The People's Front Engage in Frantic Discourse
 Scene 24 - The Line to the Crucifixion
 Scene 25 - Pilate's Speech Impediment Becomes a Problem
 Scene 26 - Romans and Their Complete Lack of Humor
 Scene 27 - Biggus Dickus, the High Wanking Officer
 Scene 28 - Crucifixion Party
 Scene 29 - Forward! To the Crucifixion
 Scene 30 - Get Your Red Hot Calvary Souvenirs!
 Scene 31 - Brian Gets a Reprieve
 Scene 32 - The Centurion Can't Find Brian
 Scene 33 - He's Mad Sir!
 Scene 34 - The People's Front Pass a Motion
 Scene 35 - There's a Bright Side?

March 6 In-class screening of *Monty Python's Life of Brian*, part II
Deadline II

March 11 **Read:** *Jesus and Brian*, chaps. 5 (Crossley) and 6 (Davies).

March 13 No Class (Prof. at the Society of Biblical Literature Annual Meeting)
Deadline III

March 18 **Read:** *Jesus and Brian*, chaps. 7 (Taylor) and 14 (Mason).

March 20 **Read:** *Jesus and Brian*, chaps. 9 (Bond) and 11 (Ehrman).

March 24 **Read:** *Jesus and Brian*, chap. 12 (Fredriksen).

Final Exam in class, according to assigned date/time by Registrar's schedule

Course Policies and Information

Absences from Exams: *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 the class period on the day the paper is due unless otherwise specified on the assignment. An essay assignment submitted after that time is late (by one day). Late papers will result in the loss of a grade step 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 meeting day of class. FAQ: **Do I have to complete all of the test and assignments?** Yes, you must complete all required assignments and tests in order to pass this course.

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).

Mental Health Statement

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student’s ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life’s Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling 614-292-5766. CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at 614-292-5766 and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at suicidepreventionlifeline.org.

Statement on Sexual Misconduct/Relationship Violence

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu

Diversity Statement.

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential.

Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

Disability Statement. The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: slds@osu.edu; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

HOW TO WRITE AN ESSAY: A Guide for the Perplexed

Overall guidelines:

- (1) Use Times New Roman, 12-point font, and double-space lines.
- (2) Do not skip lines between paragraphs (change the default mode on MS Word, if necessary).

As a college student in this course, you will be asked to write an interpretive essay. The assignment enables you to think on paper about what you have read in homework and heard in lecture; it provides you with an opportunity to show the instructor that you have learned something. Therefore, to write an essay that you could have written before you took or knew about this course is absolutely the worst thing to do, an essay deserving a failing grade. You must connect the essay assignment to the content of the course, its reading assignments, and its methodology of critical thinking. An *interpretive* essay is not a summary of your class notes, and such a summary shows no signs of having done the reading assignments for the course. You must incorporate specific citations and quotations into your writing to support all general statements made; for example, analyzing selections from the homework reading not discussed in class shows engagement beyond mere repetition of lecture notes.

You should see "research" and "writing" as two different stages of work, the research stage being a period of reading through the material and taking notes and making outlines. Avoid trying to write the final draft of the paper before you have done the research and have learned what you want to say about the topic. Don't try to write the whole paper in one sitting.

An interpretive essay makes an argument, not an assertion. An argument, unlike an assertion or personal opinion, offers good reasons for believing a point to be correct and true, because it grounds its case on evidence that all readers can verify for themselves from the available evidence. It is a specific kind of writing, different from poetry, drama, diaries, journals, or creative writing. It articulates a cogent, persuasive case (as in a law court) supported by evidence and by replies to potential objections to your own argument, in the form of multiple and specific examples. A good writing method is known as *argument-objection-reply*: arguing a clear point,

anticipating a potential objection to that point a reader may raise, then offering an answer to that potential objection. What distinguishes an essay from, say, a series of paragraphs is that an essay consists in researched inquiry and has a point. This point is called a *thesis*. A thesis is a conclusion drawn from the evidence found in doing research, not simply "your opinion" for which you attempt to support at all costs. (This is particularly important in academic writing on the Bible and religion.) You should, of course, think of where your research might lead, but such a hunch is a *hypothesis* that must be tested against the evidence, not yet a thesis. An academic essay is not simply a position paper or "talking points," as if scholarship debated ideas just for the sake of argument or relied on "my opinion" that predetermines the outcome of the research. One of the most annoying things to read is a paper that has no point. The first thing I ask of a submitted paper is "So What?" and "What's the point?" and "Why should I care?" If your paper cannot answer me these things in the first paragraph, you have no thesis.

Before you begin to write, read the assignment and its requirements for submission carefully. Any paper that does not meet the requirements for submission is unacceptable and shall be returned to the student for re-writing. In such instances late penalties will apply. Make sure you *read the directions* before you start.

The architecture of a well-crafted essay conforms to the following blueprint:

Introduction. Your introduction should be no longer than one-sixth of your paper. The introduction will articulate a problem and your proposed solution. Your most important challenge is to develop a coherent and concise thesis statement, one sentence in length. A thesis should not be a restatement of the assignment question. A thesis statement should be specific to your paper alone and not something transferable to any other student paper for this assignment. You have to decide what you want to argue. You cannot solve all the problems of the universe in one college paper. The trouble with most theses is that they are either too broad, abstract, general, or generic. Narrow your focus to a problem that can be solved in a few short pages. You will not have the final and definitive word; no writer ever does. You must place your (now) narrowed thesis statement in the last sentence of your introduction (first paragraph), where I as your reader will concentrate most of my (unfortunately, limited!) intellectual energy. I have found that the biggest trouble with introductions is that they are thin, insubstantial, usually raising no problem worth solving, suggesting no solution worth having.

Body. The body of the paper should contain your evidence, drawn from the readings assigned thus far in the course (as determined from looking at the syllabus). There should be relatively little summary, background, context, etc., in the body (not the appropriate place; such these things belong in your Introduction). All evidence should support your thesis. It is your responsibility as a writer to remove all evidence not relevant to your point, without ignoring evidence that may undermine your thesis. The sections of the body should be apparent. Each section should have points that characterize and distinguish it from other sections. The movement of the sections should be from the familiar to less familiar. At no point should the order be random or "stream of consciousness." Ask yourself: Is the organization of the argument – chronological, qualitative, logical, geographical, etc. - appropriate? Does each section relate to the thesis? *Audience:* Take as your audience a college student who took this course, say, a year or so ago, someone who has some familiarity with the material but may need to be reminded

about specific passages in the text you are interpreting. As one leading guide to writing puts it, "Imagine that you are explaining the question and its related argumentation to such a person. This will lead you to spell everything out, fill in the details, and leave no gaps" (Jack W. Meiland, *College Thinking: How to Get the Best out of College*, p. 49).

Conclusion. The conclusion should restate the thesis, without repeating it word for word. After this, you should provide a sentence or two expressing what the implications of the thesis might be. In other words, now that your inquiry has led to the creation of knowledge, what should we do with this knowledge? Finally, you should write a sentence or two expressing what you are uncertain of, what you think ought to be explored more, or what you have questions about. Ideally, I as your reader should leave your essay having learned something and with a desire to explore the question further.

Elements of the Classic Essay

- I. Original Title (Every essay needs a title)
- II. Introduction with thesis (also original)
- III. Body
 - A. Example 1
 - B. Example 2
 - C. Example 3(repeat as space allows)
- IV. Conclusion

Grading: I grade the merits of an essay in three ways:

1. The Ability to Write Good English. Good English composition and rhetoric (in writing, "rhetoric" is not a negative term; it means the skill to use the English language effectively to argue a point).

Questions to consider:

- Are most sentences of appropriate length: shorter than a line and a half or two lines?
- Is the language abstract, impersonal, convoluted?
- Correct spelling, grammar, and syntax?
- Are verb tenses consistent?
- Thesis focused/well-defined or a need for clearer focus?
- Good internal logic or a need to check contradictions?
- Well structured/organized or a need to rethink organization?
- Good introduction/conclusion or a need to rework intro./conclusion?
- Clear/well written or a need to fix awkward language?
- Creative/lively style or a need to adjust tone or mood?
- Are the pages numbered?

Put main ideas in main clauses, not dependent clauses. In formal prose, avoid one-sentence paragraphs or an entire page without a paragraph break, as well as verbal contractions,

dangling modifiers, sentence fragments, run-on sentences, pronouns without antecedents. Every English sentence requires a finite, conjugated verb. (sloppy writing betrays sloppy thinking.)

2. *The ability to make the connection between the essay assignment and the readings in the course. The added ability to make connections among the various readings.*

Questions to consider:

- Effective use of examples or a need to give more examples?
- Use of specific detail or a need to use more detail?
- Fine command of the topic (of the course as presented thus far in the syllabus) or fact/concept errors?
- Well-documented (specific page references) or a need to cite sources?
- Good synthesis or a need to consult more sources (from the readings)?

When you cite a source, you may use either footnotes or internal references. An example of quotation with an internal reference is: "One of Mark's favorite methods of composition is to fit two stories together by putting one in the middle of the other" (Pheme Perkins, *Reading the New Testament*, p. 205). Do not quote the dictionary, as appeal to "the dictionary" often leads to circular arguments. Use the specialized references works in the library listed on the syllabus.

3. *The Ability to do Analysis, Synthesis, and Evaluation.*

Questions to consider:

- Is the thesis original? Surprising?
- Are the examples effective?
- Well-stated arguments or need for deeper analysis?
- Does the essay as a whole rise above mere recall of previously learned material (beyond telling *how* things happened as they did) to analysis, synthesis, and evaluation (to telling *why* things happened as they did).

In the interpretation of a text, *analysis* means separating its passages according their respective literary themes and explaining the relationships among these themes; *synthesis* means combining two or more literary themes to form a new theme; and *evaluation* means making judgments on the value of the ancient text for historical, academic inquiry. Ability to do analysis, synthesis, and evaluation in a specific and detailed way demonstrates original, creative thought and is the hallmark of an "A" paper.

The key to success is not to write the paper the night before it is due. To write well you need practice. Write a first draft. Wait a day. Re-read and edit the draft. Compose a second draft. Proofread. Then, write a final clean copy. Try composing your introduction last! Typically, only after a student has written a first draft has the student figured out what she or he wants to say.

Instructor and Tutorial help. I invite each student to present me drafts for constructive criticism and commentary. However, such drafts need to be printed out and submitted to me in class or office hours (emailed drafts are also accepted if you speak to me in class or office hours

beforehand). However, I do not read drafts the day or day before the paper is due.

Excellent Guides to Good Writing:

Mary Lynn Rampolla, *A Pocket Guide to Writing in History*. 6th edition. Boston: Bedford/St. Martin's, 2010. An inexpensive, quick handbook on how to write effectively in any course working with historical sources.

Jack W. Meiland. *College Thinking: How to Get the Best Out of College*. New York: Mentor Books, 1981. The best introduction available on how to write argumentative essays. Highly recommended.

William Strunk Jr. and E. B. White. *The Elements of Style*. 3d ed. New York: Macmillan Publishing, 1979. The classic guide to write in a clear and elegant style. No book is more definitive.

William Zinsser. *On Writing Well: An Informal Guide to Writing Nonfiction*. 4th ed.; New York: HarperPerennial, 1990. Very good resource for students aspiring to be professional writers. The book contains sections on scientific writing, business writing, journalism, criticism, and humor.

Alan Brinkley et al., ed. *The Chicago Handbook for Teachers: A Practical Guide to the College Classroom*. Chicago: University of Chicago Press, 1999. An "insider" guide to what a professor wants from student written work on papers and tests.

GE THEME COURSES

Overview

Courses that are accepted into the General Education (GE) Themes must meet two sets of Expected Learning Outcomes (ELOs): those common for all GE Themes and one set specific to the content of the Theme. This form begins with the criteria common to all themes and has expandable sections relating to each specific theme.

A course may be accepted into more than one Theme if the ELOs for each theme are met. Courses seeing approval for multiple Themes will complete a submission document for each theme. Courses seeking approval as a 4-credit, Integrative Practices course need to complete a similar submission form for the chosen practice. It may be helpful to consult your Director of Undergraduate Studies or appropriate support staff person as you develop and submit your course. .

Please enter text in the boxes to describe how your class will meet the ELOs of the Theme to which it applies. Please use language that is clear and concise and that colleagues outside of your discipline will be able to follow. You are encouraged to refer specifically to the syllabus submitted for the course, since the reviewers will also have that document. Because this document will be used in the course review and approval process, you should be *as specific as possible*, listing concrete activities, specific theories, names of scholars, titles of textbooks etc.

Accessibility

If you have a disability and have trouble accessing this document or need to receive the document in another format, please reach out to Meg Daly at daly.66@osu.edu or call 614-247-8412.

Course subject & number

General Expectations of All Themes

GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations.

Please briefly identify the ways in which this course represents an advanced study of the 1

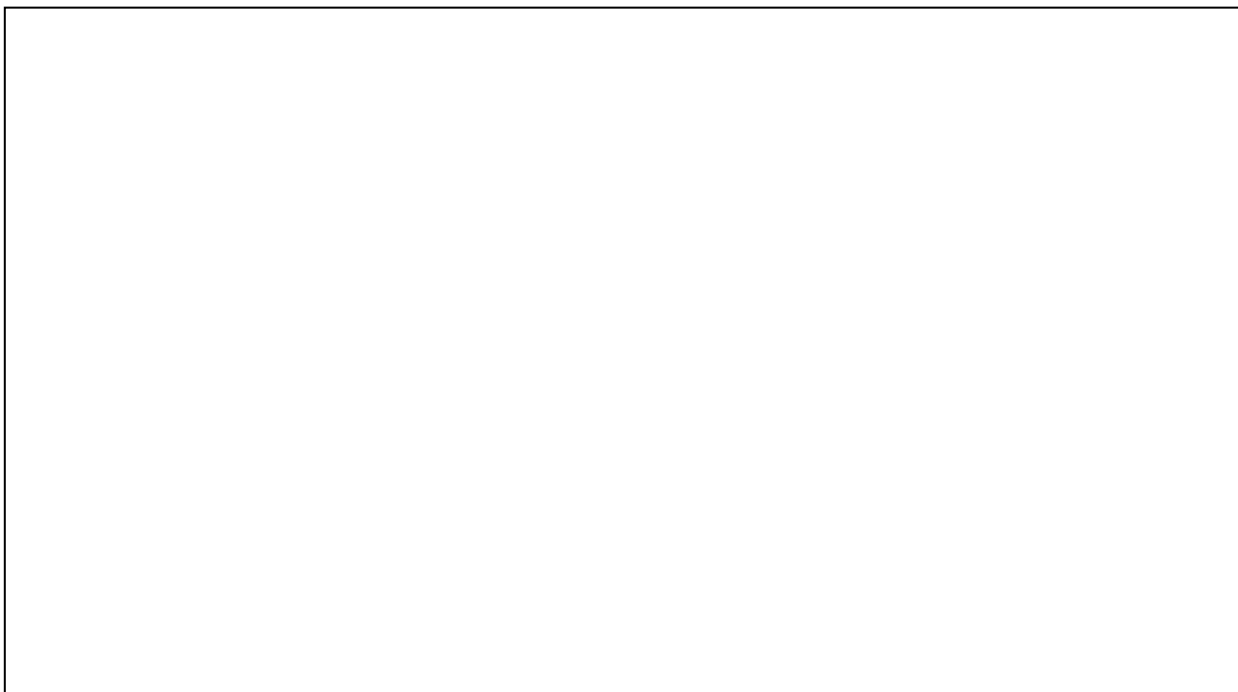
In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities. (50-500 words)

Course subject & number

ELO 1.1 Engage in critical and logical thinking about the topic or idea of the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)



ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)



Course subject & number

GOAL 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

Specific Expectations of Courses in Lived Environments

GOAL 1: Successful students will explore a range of perspectives on the interactions and impacts between humans and one or more types of environment (e.g. agricultural, built, cultural, economic, intellectual, natural) in which humans live.

ELO 1.1 Engage with the complexity and uncertainty of human-environment interactions. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 1.2 Describe examples of human interaction with and impact on environmental change and transformation over time and across space. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

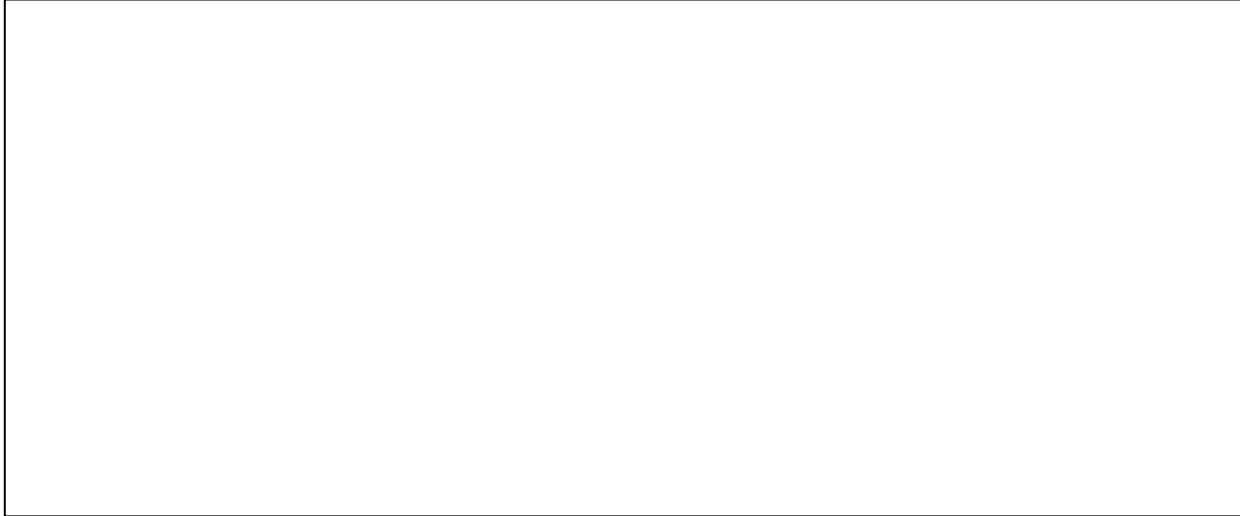
GOAL 2: Successful students will analyze a variety of perceptions, representations and/or discourses about environments and humans within them.

ELO 2.1 Analyze how humans' interactions with their environments shape or have shaped attitudes, beliefs, values and behaviors. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 2.2 Describe how humans perceive and represent the environments with which they interact. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

ELO 2.3 Analyze and critique conventions, theories, and ideologies that influence discourses around environments. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

A large, empty rectangular box with a thin black border, intended for the student to write their response to the ELO prompt. The box is currently blank.