The purpose of this course is to help the student develop a critical approach to the study of the canonical literature of the early church and to its theological appropriation for the life of the church today.

In order to accomplish its purpose, the course contains the following emphases:

1. Careful reading of the text of the earliest Christian literature as it is found in the Bible. When interpreting the Bible, there is no substitute for reading the Bible itself; this is the heart of the course;

2. Consideration of basic issues in the critical interpretation of the history and literature of early Christianity through class lecture and through attentive reading of fundamental secondary sources;

3. Development of patterns by which systematically and critically to engage the Biblical text through preparation short weekly papers that each introduce the student to a different aspect of biblical exegesis;

4. Introduction to basic theological method for the critical theological appropriation of texts for the life of the contemporary church through evaluation of themes and passages.

Theoretically, any student who successfully completes the course will be exposed to methods and issues which encourage the minister to interpret the sacred literature of the early church in a responsible way in teaching, preaching and other forms of theological appropriation. Further courses in the study of the Bible introduce the student to more detailed issues and methods in interpretation and are designed to increase the student's confidence as an exegetical and theological interpreter.

Throughout, the student needs to follow the syllabus very carefully. The course moves very quickly and very systematically; therefore, the student will want to give full attention to every component at the time it is considered by the class. Please give primary attention to the preparation of the weekly 2 page paper, the Bible readings of the text for the content quiz, the reading for the Main Focus for each class session. Give the reading for the Supplementary discussions much time as you can.
Time to Allot for Class Preparation

The seminary expects that you will spend two hours of outside preparation for every hour of class time. Therefore, you can expect to work on this class for six hours each week outside of our regular class meetings.

Late Work

Please note two things about late work: 1) the instructor will read it and grade it but will not comment extensively on it; and 2) the grade will be reduced.

Form of Written Work

Written work should be typed in a double-space format, 70 characters to the line, 25 lines to the page. Instructions follow in Appendix 3. Please do not justify the right margins. Please do not write from one edge of the page to the other. Please do not play space-games with your word processor (as you try to get more on a page); this behavior only irritates the instructor. Please note the seminary policy on plagiarism stated in Appendix 4.

Structure of Each Class Session

Each class week is divided into 5 parts.

1. A quiz on the assigned Second Testament content for the day (5 questions) (about 15 minutes)
2. A lecture and discussion around the Main Focus for the class (about an hour and half)
3. A break (about 15 minutes)
4. A lecture and discussion around the Exegetical Issue, Help or Method on which a paper is sometimes due the next week (about 10 minutes)
5. A supplementary lecture and/or discussion that adds to our understanding of some aspect of the interpretation of the Second Testament or that models a dimension of appropriating the Second Testament for the church today (about 35 minutes)

Required Textbooks

The required texts are as follows:

Kurt Aland, ed., Synopsis of the Four Gospels
Ronald Allen, Contemporary Biblical Interpretation for Preaching
Ronald Allen and Clark Williamson, Preaching the Gospels without Blaming the Jews
Ronald Allen and Clark Williamson, Preaching the Letters without Dismissing the Law
Harper Collins Study Bible (New Revised Standard Version) (abbreviated HCSB)
Cain Hope Felder, Race, Racism, and the Biblical Narratives
John G. Gager, Reinventing Paul
Joseph R. Jeter, Jr. and Ronald J. Allen, One Gospel, Many Ears: Preaching for Different Listeners in the Congregation
Ronald Allen, The Life of Jesus for Today
Dennis E. Smith, ed., Chalice Introduction to the New Testament
Miguel A. De La Torre, Reading the Bible from the Margins

Other materials are on reserve in the Library.
Recommended E-Resources

Accordance software for Macintosh (www.oaksoft.com).
Bibleworks (available through CTS or through www.bibleworks.com).
Gramcord Institute proves multiple electronic resources (www.gramcord.org)
Olive Tree Software provides multiple electronic resources, especially for Palm and Pocket PC computers (www.olivetree.com)

Concordances (One of the best of such works--unfortunately no longer in print—is the Whitaker and Kohlenberger book listed below.)

Edward W. Goodlrick and John R. Kohlenberger, The NIV Exhaustive Concordance
Bruce M. Metzger, Exhaustive Concordance: New Revised Standard Version
Richard Whitaker, The Eerdmans Analytical Concordance to the Revised Standard Version of the Bible

NB: Although inexpensive and popular, you should avoid Strong’s Exhaustive Concordance to the Bible and The New Strong’s Exhaustive Concordance. This volume is keyed to the King James Version. The definitions of Hebrew and Greek words in the glossary at the back are too brief (and many are too dated) to be of help.

Recommended One Volume Commentaries (everyone should have these as each one offers a different perspective)

Briant Blount, Cain Hope Felder, Clarice Martin, et al., True to our Native Land: An African American New Testament Commentary
Cain H. Felder, ed., The Original African Heritage Study Bible
Deryn Guest, Robert E. Goss, Mona West, and Thomas Bonache, eds., The Queer Bible Commentary
Samuel L. Lachs, A Rabbinic Commentary on the New Testament
Bruce Malina and Richard Rohrbaugh, Social Science Commentary on the Synoptic Gospels\(^1\)
Daniel Patte, ed. Global Bible Commentary
Elizabeth Schuessler Fiorenza, ed., Searching the Scriptures: A Feminist Commentary
Elizabeth Schuessler Fiorenza, ed., Searching the Scriptures: A Feminist Introduction
Carol Newsome and Sharon Ringe, eds., The Women’s Bible Commentary (highly recommended)

Recommended Bible Dictionaries (my recommendation for first year students: Achtemeier)

Paul J. Achtemeier, ed., HarperCollins Bible Dictionary
George A. Buttrick, ed., The Interpreter’s Dictionary of the Bible (but see now, Sakenfeld)
David Noel Freedman, ed., Anchor Bible Dictionary
Watson Mills and Richard Wilson, eds., Mercer Bible Dictionary

---
\(^1\) This volume is the first of a series of commentaries on various parts of the Second Testament from the perspective of social science criticism, e.g. Social Science Commentary on the Gospel of John, Social Science Commentary on the Letters of Paul, Social Science Commentary on the Acts of the Apostles, Social Science Commentary on the Book of Revelation
Katherine Doob Sakenfeld, ed., *The New Interpreter’s Dictionary of the Bible* (multiple volumes)
Recommended Books for Counseling Students

Donald Capps, *Biblical Approaches to Pastoral Counseling*
Rodney Hunter, ed., *Dictionary of Pastoral Care and Counseling*
William Oglesby, *Biblical Themes for Pastoral Care*
Matthew B. Schwartz and Kalman Kaplan, *Biblical Stories for Psychotherapy and Counseling: A Sourcebook*
Edward P. Wimberly, *Using Scripture in Pastoral Counseling*

Some Important Studies

Cain H. Felder, ed., *Stony the Way We Trod: African American Biblical Interpretation*
Cain H. Felder, *Troubling Biblical Waters: Race, Class and Family*

Grading procedures are as follows:

1. Regular attendance and participation is essential. Two unexcused absences from individual class sessions will lower the final grade one full letter. A course grade that would have been a C will become a D. Attendance will be recorded each day. The instructor will read and grade late work but will not comment on it.

2. All written work is due at the beginning of the hour on the class session assigned. The grade on late work will automatically be reduced by one full letter. A paper that would have received a C will be marked with a D.

3. Assignments and their contributions to the course grade are as follows:
   Each assignment is assigned a specific number of points.

NOTE: The course grade will be based on 1000 points:

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books of ST in order and spelled correctly:</td>
<td>30</td>
</tr>
<tr>
<td>10 content quizzes (20 points per quiz):</td>
<td>180</td>
</tr>
<tr>
<td>2 papers on readings on Jesus and Paul (75 points each)</td>
<td>150</td>
</tr>
<tr>
<td>3 papers on exegetical method (50 points per paper)</td>
<td>150</td>
</tr>
<tr>
<td>2 take-home exams (175 points each)</td>
<td>350</td>
</tr>
<tr>
<td>Class Participation</td>
<td>70</td>
</tr>
<tr>
<td>Gift from Instructor</td>
<td>70</td>
</tr>
<tr>
<td>Total</td>
<td>1000</td>
</tr>
</tbody>
</table>

Note: These assignments are all described on the dates on which the paper is due in the class calendar below.

---

2 You will take 10 content quizzes. However, only nine will count towards the grade for the course. You may drop the lowest score.
4. Letter grades will be coordinated with numerical grades according to the following scale:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Minimum Percentage</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>95%</td>
<td>960</td>
</tr>
<tr>
<td>A-</td>
<td>90%</td>
<td>900</td>
</tr>
<tr>
<td>B+</td>
<td>87%</td>
<td>875</td>
</tr>
<tr>
<td>B</td>
<td>82%</td>
<td>825</td>
</tr>
<tr>
<td>B-</td>
<td>80%</td>
<td>800</td>
</tr>
<tr>
<td>C+</td>
<td>77%</td>
<td>775</td>
</tr>
<tr>
<td>C</td>
<td>72%</td>
<td>725</td>
</tr>
<tr>
<td>C-</td>
<td>70%</td>
<td>700</td>
</tr>
<tr>
<td>D+</td>
<td>67%</td>
<td>675</td>
</tr>
<tr>
<td>D</td>
<td>62%</td>
<td>625</td>
</tr>
<tr>
<td>D-</td>
<td>60%</td>
<td>600</td>
</tr>
<tr>
<td>F</td>
<td>below 60%</td>
<td>559</td>
</tr>
</tbody>
</table>

5. All work will be graded in accordance with the standards set forth in the CTS Catalogue:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Excellent</td>
</tr>
<tr>
<td>B</td>
<td>Very Good</td>
</tr>
<tr>
<td>C</td>
<td>Good</td>
</tr>
<tr>
<td>D</td>
<td>Poor</td>
</tr>
<tr>
<td>F</td>
<td>Failure</td>
</tr>
</tbody>
</table>

Please note that a grade of "C" is given for good work.

6. All assignments must be completed in order for the student to receive credit for the course. Uncompleted work will result in failure of the course.

**Preparation for the Content Quizzes**

Each quiz will consist of only 5 questions. (Each question will be worth 4 points). The best preparation for the content quizzes is simply to read through the assigned material. Some quizzes ask for you to pay attention to particular themes. Note these on the dates quizzes are assigned. The quizzes do not deal with minutia but with things that you should be able to pick up in reading in order to get the "big pictures" in each document.
<table>
<thead>
<tr>
<th>Week</th>
<th>Main Focus of Class</th>
<th>Pages in Smith, <em>Chalice Intro, to Read</em></th>
<th>Subject of Content Quiz</th>
<th>Introduction in Class to Paper Due the next week, e.g., on Exegetical Issue, Help or Method</th>
<th>Paper Due</th>
<th>Supplementary topic or class discussion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sep 8</td>
<td>Cultural backgrounds</td>
<td>Smith, 6-24; also Sanders, <em>The Historical Figure of Jesus</em>, pp. 15-48</td>
<td>27 books of ST in order and spelled correctly</td>
<td>Introduction to paper on Jesus (again)</td>
<td>No paper is due</td>
<td>Spectrum of views on biblical authority from conservative to liberal. <em>One Gospel, Many Ears</em>, pp. 149-173.</td>
</tr>
<tr>
<td>Sep 15</td>
<td>Jesus Christ</td>
<td>Smith, 117-135</td>
<td>Jude, James</td>
<td>Introduction to Working with Commentaries</td>
<td>3 page paper due on R. Allen, <em>The Life of Jesus for Today</em></td>
<td>Small group discussion on your experience of Jesus Christ</td>
</tr>
<tr>
<td>Sep 22</td>
<td>Between Jesus and Paul; Introduction to Paul</td>
<td>Smith 24-27; 31-53' also Allen and Williamson Preaching the Letters, xvii-xxv.</td>
<td>Philippians, 1 and 2 Thessalonians, Philemon</td>
<td>Introduction to paper on Paul</td>
<td>No paper is due</td>
<td>A little introduction to Greek (Appendix 2)</td>
</tr>
<tr>
<td>Sep 29</td>
<td>Introduction to Paul; Book of Romans</td>
<td>Smith, 77-95; also Allen and Williamson Preaching the Letters, 68-86; 215-224</td>
<td>Romans, Galatians</td>
<td>Introduction to working with a Concordance and doing word studies</td>
<td>3 page paper due on John G. Gager, <em>Reinventing Paul</em></td>
<td>Text criticism (Smith, pp. 1-7)</td>
</tr>
</tbody>
</table>
**Oct 13**  
Chalice Camp begins  
Thursday  
Reading Week: No class

**Oct 20**  
Ephesians and Colossians  
Smith, 96-116; also Allen and Williamson  
Preaching the Letters,  
154-163; 224-230  
Ephesians,  
Colossians,  
1 & 2 Timothy;  
Titus  
Introduction to take-home exam  
2 page paper due on  
working with historical criticism  
Dealing with negative images of the Jewish people in the Second Testament;  
Williamson and Allen, *Preaching the Gospels without Blaming the Jews*, xv-xix

**Oct 17**  
Mark  
bring *The Four Gospels*  
Smith, 117-135; 136-154; also Allen and Williamson  
Preaching the Gospels,  
97-109, 110-113, 117-120, 130-140, 147-165  
Mark  
Introduction to redaction criticism; Allen,  
*Contemporary Biblical Interpretation for Preaching*,  
61-70  
Mid term take home exam due  
Small group discussion: questions and issues related to your ministry sparked by this course

**Nov 3**  
Matthew; bring *The Four Gospels*  
Smith, 152-174  
bring *The Four Gospels*; also Allen and Williamson  
Matthew  
Introduction to working with literary criticism; Allen,  
*Contemporary Biblical interpretation for Preaching*,  
49-60  
ST and issues of ethnicity.  
Can Felder,  
*Race, Racism, and the Biblical Narratives*;  
De La Torre, *Reading the Bible from the Margins*, 65-82
<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading Material</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov 17</td>
<td>Luke-Acts, continued</td>
<td>See above</td>
<td>ST and experience of women De La Torre, <em>Reading the Bible from the Margins</em>, 82-103; Unity and diversity in ST (Dunn, <em>Unity and Diversity</em>, 1-7)</td>
</tr>
<tr>
<td>Nov 24</td>
<td>Tgiving week; No class NE plays CO on Friday, 2:30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Date</td>
<td>Topic</td>
<td>Reading Material</td>
<td>Assignment</td>
</tr>
<tr>
<td>--------</td>
<td>------------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Dec 1</td>
<td>Johannine literature</td>
<td>Smith, 220-239; 270-276; bring <em>Four Gospels</em>; also Allen and Williamson</td>
<td>2 page paper due on working with social science criticism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>122-130, 140-147-179-181, 198-200, 233-214</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gospel of John, 1, 2, 3 John</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Introduction to working with hermeneutics; Allen, *Contemporary Biblical</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Interpretation for Preaching*, 117-137.</td>
<td></td>
</tr>
<tr>
<td>Dec 8</td>
<td>Hebrews, Revelation</td>
<td>Smith, 306-330</td>
<td>Introduction to take-home exam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Revelation</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dec 15</td>
<td></td>
<td></td>
<td>Take-home exam due at noon</td>
</tr>
</tbody>
</table>
Welcome to the course
Prayer
Overview of syllabus
The approach of our text

Content Quiz

Although there is no content quiz tonight, we will take a short diagnostic quiz on the content of the Second Testament.

The instructor will also teach a song to help learn the books of the Second Testament in order. A quiz will follow on this subject on Sept. 16 in the am session.

Paper Due

Although there is no paper due, the instructor will talk about the papers and their relationship to the course.

Text with which to Live for the Semester

In several weeks, you will turn in a paper on an exegetical method. These papers will typically include an exercise in actually working with a biblical text. The text with which we will live is the story of the healing of the woman with the issue of blood in Mark 5:24b-34.

Introduction to paper due on September 15:

3 page paper is due on September 15, on Ronald Allen, *The Life of Jesus for Today*, pp. 1-14, 57-289.

In your paper, please include the following:
   What issues regarding our knowledge of the lof Jesus prompted Allen to write this book?
   Summarize Allen’s picture of picture of the historical Jesus giving particular attention to the main theme of Jesus’ ministry, Jesus’ relationship with Judaism, the reasons for the death of Jesus.
   How do you react to Allen’s reconstruction of the historical Jesus? How does it compare to your own understanding of Jesus?
   Please offer a critical evaluation (i.e. an assessment of the strengths and weaknesses) of Allen’s position

Supplementary topic and discussion

   What is exegesis? (Preliminary discussion)
   Exegesis: *determining what an ancient text asked its readers to believe and do.*
   Small Group Discussion: exegesis of self and community (for questions for discussion, see Working with Exegesis of your Self and Community on the next pages). As you have time in your small group, consider how your social location in self and community might orient your interpretation of the story of the healing of the woman with the issue of blood in Mark 5:24b-34.
Working with Exegesis of Yourself and of your Community

This exercise will be done in class on the first night, and discussed in small groups. Please read De La Torre, Reading the Bible from the margins, pp. 1-54. When you have some extra time, you may want to look at Stephen Farris, Preaching that Matters: The Bible and Our Lives (Louisville: Westminster John Knox Press, 1998), “This Side of the Analogy,” pp. 25-38 (which inspired the more limited exercise below) or at Norman K. Gottwald, “Framing Biblical Interpretation at New York Theological Seminary: A Student Self-Inventory on Biblical Hermeneutics,” in Fernando Segovia and Mary Ann Tolbert, eds., Reading from this Place (Minneapolis: Fortress Press, 1995), vol. 1, pp. 251-261.

We never engage in exegesis as blank slates. Who we are as individuals and as participants in communities is always a part of our work as interpreters. Consequently, it is important to become as aware as we can of our identities as individuals and as communities. Identity is compromised of deep and complex thoughts, feelings, values, social relationships, and social location. We consciously choose some aspects of our identities. Some dimensions of our selves are powerful but nonconscious force fields. They include matters that are related to such things as family of origin, gender, race, religious orientation, social class, education, social class, political views, marital status, sexual orientation, aesthetic inclinations, practices, personal and corporate ambitions. As noted in connection with our discussion of ideology criticism in a few weeks, we often tend to interpret the Bible in ways that who we are. Many of us want the Bible to reflect who we are and to support our values, lifestyle, commitments, and desires. For instance, males often interpret the Bible in such a way as to support male dominance in the world. Middle class and upper class people sometimes interpret the Bible so as to support the continuation of their economic security. Republicans or Democrats interpret the Bible so as to find continuity between the Bible and the positions advocated by their political parties. Often we think or intuit (without bringing such intuitions to the level of consciousness) that our identities and our interpretations of the Bible are normative. At the level of ideology criticism, we formally identify how such factors play into our patterns of interpretation, and we reflect critically on them. Sometimes we discover that points of our identities interfere with our capacity to hear a text. Our predispositions can lead us to not recognize or entertain a word that we need to hear from the Bible in order to mature as optimum Christians. Sometimes, of course, we find that who we are is a positive point of contact with the text. When we work with hermeneutics, we will make analogies between the world and the text and our worlds. At that time, it is important to be as aware as possible of our worlds. For now, it is enough to begin to name describe our personal identities and the identities of our interpretive communities, and to begin to reflect on how they might play conscious and nonconscious roles in our interpretation of the Bible. This process will continue not only over the course of the semester, but over the course of your entire ministry.

The purpose of this exercise is to begin or continue the process of helping students become aware of factors in their personal and corporate worlds that affect their interpretation of the Bible. These questions are only introductory. You can explore them much more fully on your own as well as in classes in psychology, sociology, church history, systematic theology, ethics, worship, etc.

You will be divided into groups of three. Each person is asked to reflect briefly (in no more than a minute) on each of the questions below. Each person in the group should reflect on the first question, then the group should move to the second, etc. We will have about forty-five minutes in small groups. Consequently, there will not be time to cover all questions. The subquestions below, usually beginning “For example,” are not exhaustive. You do not have respond to all of them. You can expand your responses to the main question beyond the subquestions.
1. What is your ethnicity? How might your racial/ethnic identity predispose you toward interpreting a Biblical text? For example, if you are a member of a race that is socially, economically, and otherwise privileged, how might that affect your hearing of a biblical passage? If you are a member of a race that is socially, economically, or otherwise prejudiced against, how might that affect your hearing of a biblical text?

2. What is your gender? How might your gender predispose you towards hearing a biblical text? For example, if you are a woman, to what might your experience increase your sensitivity in a biblical text? What themes would you like to find in passages? What themes do you dread?

3. What is your age? How might your age (particularly generation—World War II or Builder, Silent, Boomer, Generation 13) predispose you towards a Bible passage? What does your generation value? What would you like for a biblical passage to authorize? What does your generation? What would you like for a biblical passage to disconfirm?

4. What is your economic class and situation? How might your economic class predispose you towards a biblical text? Does your economic situation incline you to want to find certain attitudes towards economic resources and material goods in a biblical passage? Are there some themes that you would not want to find in a passage?

5. What is your political affiliation (e.g., Republican, Democrat, Libertarian, Socialist, other)? If you are reluctant to claim an affiliation with a particular party or movement, what is your general political outlook? How might your political affiliation or outlook affect your hearing of a biblical text? What attitudes, behaviors and opportunities do you like to hear confirmed? Disconfirmed? How does the fact that you are a citizen of a democracy affect your hearing of a biblical passage?

6. What would you describe as some of your most important values? How might these values play into your hearing of a biblical text? What do you want to be supported? What do you hope will not be supported?

7. What is your denomination or Christian movement? How might your participation in your denomination or movement influence your hearing of the Bible? For instance, Pentecostalism often heightens the perception of a person or community towards the presence and movement of the Holy Spirit.

8. What do you most deeply believe about God? How might this belief color your exegesis of biblical texts? For instance, do you believe that God is unconditional love? What do you do when you come across biblical texts, or aspects of biblical texts, that do not portray God as unconditional love?

9. What is your marital status and household status? How might your marital status and household status affect your hearing of a biblical passage? What might you hope to find legitimated? Delegitimated? For example, if you are a single person, what do you hope to find in a biblical text? What do you find frustrating?

10. What is your sexual orientation (heterosexual, homosexual, and bisexual)? How might your sexual orientation affect your hearing of a biblical text? For example, what might your sexual orientation lead you to assume as “normal?” How might your sexual orientation incline you to view persons with other sexual orientations?
11. Briefly describe your family of origin. What did your family of origin value? Consider normative? How might your experience in your family of origin influence your hearing of a biblical text?

12. If you related to a Christian community during your childhood and youth, briefly describe that community and its possible effects on your hearing of a biblical text? What did that community consider acceptable? Unacceptable? Can you identify some subtle ways in which that community is still a part of your life? If you were not related to a Christian community during your childhood and youth, briefly describe your associations and impressions of Christian communities. Are some of these associations and feelings still operative?

13. Briefly describe the Christian community(ies) that have been most formative during your adult years? What did/does that community consider the essence of Christian life? What did/does that community consider acceptable? Unacceptable? Can you identify ways in which that community still affects your life?

14. What kinds of books do you most like to read? Avoid? Movies that you like to see? Avoid? Music that you like to hear? Avoid? What do these preferences tell you about your proclivities with respect to biblical texts?

15. What is your personality type according to the Myers Briggs Type Indicator or some other kind of personality categorization? How might your personality type prompt you to hear biblical texts in certain ways and not in other ways?

16. Identify traits that are not on this list and reflect on ways in which they might affect your hearing of a biblical passage?

Most of the preceding questions can also be adapted for the communities of which you are a part. For example, what is the predominant race or ethnicity of your congregation? How does that affect the ways in which the Bible is interpreted in your community?

Remember, this list is not exhaustive.

The following articles help identify aspects of the relationship between social location and interpretation in the groups mentioned: They are all found in volume 1 of *The New Interpreter's Bible*, edited by Leander Keck et. al. (Nashville: Abingdon Press, 1994): James Earl Massey, "Reading the Bible from Particular Social Locations" (pp. 150-153); James Earl Massey, "Reading the Bible as African Americans" (pp. 154-161); Chan-Hie Kim, "Reading the Bible as Asian Americans" (pp. 161-166); Fernando Segovia "Reading the Bible as Hispanic Americans" (pp. 167-174); George C. Tucker, "Reading the Bible as Native Americans" (pp. 174-181); Carolyn Osieck, "Reading the Bible as Women" (pp. 181-187). (*The New Interpreter's Bible* is found in the reference section of the library).
September 8

Quiz on the books of the Second Testament

You will be asked to write the books of the Second Testament in order and to spell them correctly.

Main Focus: Cultural Backgrounds of the Second Testament

Formative influences in the first century world, 300 BCE to 200 CE.
Read: *Smith, pp. 6-30, esp. 6-7, 8-10;
   Sanders, *The Historical Figure of Jesus*, pp. 15-32

Judaism in the First Century Palestine (apocalypticism, the Pharisees, the Zealots, the temple crowd, the effect of the fall of the temple).
Read: *Smith, pp. 6-30, esp. 8, 11-13, 17-21;
   Sanders, *The Historical Figure of Jesus*, pp. 33-48
   HCSB, Maps 12-17

Judaism in the Diaspora (Diaspora life, the Septuagint, Philo, Hellenistic influences on Diaspora Judaism)
Read: *Smith, pp. 6-30, esp 13-17, 21-23

Introduction to Paper Due next week

A 3-page paper is due on September 15 on Ronald Allen, *The Life of Jesus for Today* For description of paper, see p. 9.

Supplementary Topic or discussion

The supplementary topic is the spectrum of views on biblical authority from conservative to liberal viewpoints.

Please be prepared to discuss the following:

1. How satisfactory are the terms “liberal” and “conservative” for this discussion?
2. What do the conservative and liberal Christians share, especially when viewed against the backdrop of wider North American culture?
3. What are the primary characteristics of the “conservative” position?
4. What are the theological outcomes of the “conservative” position for using the Bible in arriving at how you interpret of God’s purposes?
5. What are the primary characteristics of the “liberal” position?
6. What are the theological outcomes of the “liberal” position for using the Bible in arriving at how you interpret of God’s purposes?
7. Why does the instructor look unfavorably on a moderate position?

Read: Jeter and Allen, *One Gospel, Many Ears*, pp. 149-173. This reading is very important.
September 15

Content Quiz

The five question content quiz will focus on James and Jude. All you need to do to prepare is to read these books. The format of the quiz will include fill in the blank, multiple choice, and true false.

Paper Due Today:

3 page paper due on Ronald Allen, *The Life of Jesus for Today*, pp. 1-14, 49-289; also have a look at Smith, pp. 117-135.

The paper is described on p. 9.

Main focus: Jesus Christ

The elusive historical Jesus (the critical quest)
How has Jesus been understood in the life of the Church (a series of images)
The trajectory of the development of Christology in the NT.
The Jesus who is important to the church: the centrality of the resurrection for the interpretation of the life and literature of early Christianity and for contemporary theology.

READ: Smith, pp. 117-135
HCSB Maps, pp. 1862-1865

Introduction to paper due next week

There will be no paper next week. We will, however, talk about commentaries and how to use them.

Supplementary topic or discussion:

Small Group Discussion of your interpretation of Jesus Christ.
Come to class prepared to discuss the following with a small group of your classmates:
1) How you have understood Jesus Christ in the past? Who is he? What does he do for you? 2) What sources have fed your understanding of him? 3) How does Johnson's approach compare and contrast with your own? At what points does his presentation confirm you? Surprise you? Alarm you? 4) What is a question you would like for your small group to discuss? To put to the instructor?
Working with Commentaries


A “commentary” provides an interpretation of the biblical text verse by verse or, on occasion, pericope by pericope. Not all commentaries are the same. Some focus on the original language of the text; others discuss issues of historical import; others concentrate on theological concerns. Further, commentaries are shaped by the theological perspective of the author. Different authors will raise different questions and concerns. What is important to recognize is that no single commentary will tell you all you want to know about a particular text. Moreover, no commentary can take the place of your own careful study and interpretation of a given text. What a commentary can provide is an opportunity for you to engage in conversation around a particular text with other students of the Bible.

If you want to explore commentaries more, you can follow the exercises below.

All the commentaries listed below may be found in the reserve section of the library. Select three commentaries from the list and look up the story of the woman with the issue of blood in Mark 5:24b-36 in each of them. As you read each commentary, ask yourself:

* What does the author say about him/herself and his/her particular emphasis in the introduction to the commentary?
* How is the commentary organized?
* With what kind of information does the commentary provide you?
* What kinds of questions or concerns does the author raise?
* In what ways is this commentary distinctive from the other two?

Bear in mind that you are not trying to summarize what the author actually tells you about the passage. You are trying to identify the type of information the author provides (e.g. translation, the structure of the text, connections with other ancient literature, word studies of particular words, observations by other scholars, etc.).

Commentaries on Mark either in the reference section or on the reserve shelf at the CTS Library; I will photocopy appropriate pages and bring them with me to Iowa.


---

1 A pericope is a self-contained literary unit. It is pronounced pe-rík oh-pee.


Meyers, Ched. *Binding the Strong Man: A Political Reading of Mark’s Story of Jesus* (Maryknoll: Orbis Books, 1990) (on reserve)


Quiz on books of the Second Testament

The quiz will focus on Philippians, 1 and 2 Thessalonians, and Philemon. You will be given five passages and asked to identify the document in which each passage is found. You will not need to provide chapter and verse.

No paper is due.

Main focus: Between Jesus and Paul, and Introduction to Paul

The Christian movement before the time of Paul (lecture)

Introduction to Paul, Apostle to the Gentile

Paul: the reason (perhaps) you and I are Christian
Older views of Paul
The letter as Apostolic Parousia
Sources of Paul's thought (apocalypticism, Diaspora Judaism, Hellenistic sources)

Main themes in Pauline theology.
1. the situation of the world (sin)
2. the death and resurrection of Jesus as confirming that God is bringing about the apocalyptic transformation of the world
3. Pauline theological method in relating the gospel to the life of the church and the world
4. Paul's view of Judaism and the Law
5. The Good News for Gentiles

READ: *Smith, pp. 24-27, 31-53
Chart in HCSB p. 2113

Introduction to paper due next week


In your paper, please include the following:
A statement of the older view of Paul in relationship to Judaism that Gager seeks to displace
A statement of the view that Gager advocates
An summary of the bases on which Gager advocates a change in perspective on Paul
An assessment of Gager’s arguments
An indication of the implications of Gager’s revisionary view for Christian preaching and teaching. What would preachers and teachers need to do if they adopt Gager’s position?

Supplementary topic

Our Supplementary Topic is a little introduction to Greek. See Appendix 2.

Read: *Smith, pp. 1-6
For background, see Appendix 1 to this syllabus.
September 29

Quiz on the content of the Second Testament

The quiz focuses on Galatians and Romans. You will be given five passages and asked to identify the document in which each passage is found. You will not need to provide chapter and verse.

Paper Due


Main Focus: Romans

The theological significance of Romans for the church, especially the Reformation
What is the occasion?
The gentiles in the world of the letter to the Romans as encouraging gentiles to become more respectful of Judaism, and, indeed, to become more Jewish in attitudes and behavior
The relationship of idolatry and sin.
The relationship of the law and grace.
The work of the spirit.
Judaism and Christianity in relationship to God and one another

Key word: Righteousness (justification)

As possible, please read: Allen and Williamson Preaching the Letters, 68-86; 215-224

Introduction to the paper due nex session

No paper is due next session. We will have a little introduction to working with a concordance.

Supplementary topic

The supplementary topic is on textual criticism. How do we establish the wording of the text of the Second Testament?

Read: *Smith, pp. 77-95*
October 6

Quiz on the content of the Second Testament

The quiz will focus on 1 and 2 Corinthians. You will be given five passages and asked to identify the document in which each passage is found. You will not need to provide chapter and verse.

Paper due

A paper is not due.

Main Focus: 1 and 2 Corinthians

What is the situation in the congregation at Corinth?
Who are the opponents?
What do they teach?
What are the specific issues that Paul addresses?
How does Paul apply his understanding of the gospel to the Corinthian situation? (This notion is key)

The Corinthian Correspondence is an exceptionally clear example of Paul interpreting situations in the life of the church in light of his understanding of the gospel.

Key Passages: I Cor. 1:18-26
15:1-5
II Cor. 8:9

Key Words: wisdom, power

Read: *Smith, pp. 54-76; Allen and Williamson Preaching the Letters, 17-28, 116-122, 188-195; 123-130, 148-154

Introduction to a paper due next time we meet

A two page paper due next week will focus on working with historical criticism. This exercise is described on Working with Historical Criticism on the next pages

Supplementary topic

The supplementary topic is the formation of the Canon: What got in and why.

Read: *Smith, pp. 1-7
HCSB, "Introduction” pp. xvii-xxiv.
Historical criticism is the attempt to locate the meaning(s) of a text in its historical context. At a basic level, historical criticism helps us understand the first century meanings of words, places, actions, characters, and dimensions of the world of the Bible. For example, what full spectrum of associations would have come to the mind and heart of a first century listener who heard the terms “great whore of Babylon” or “resurrection from the dead”? We early twenty-first century people have a tendency to hear the Bible in terms of our own culture and presuppositions. Historical criticism reminds us to listen for how the Bible would have been heard in its own time. This basic work of historical criticism is helpful in interpreting all the literature in the Second Testament. Some of the easiest to use resources for making these discoveries are the Bible dictionaries and the commentaries as well as work with the concordance. A basic question to ask of every detail of a text: “How would this dimension of the text have been heard by a first century listener?” Furthermore, historical critics sometimes seek to reconstruct the historical situation that lies behind a biblical book or passage. The text was written to address that setting. When we have a window into the historical situation, we can often identify the effect a text was intended to have. The historical critics seek to identify (a) the author, (b) the date of composition, (c) the place of composition, (d) the community to which the text was written, (e) the circumstances of the community to which the text was written, (f) the purpose of the document or passage in that historical context. Historical critics depend upon two kinds of data for their reconstructions: material in the books of the Second Testament that seem to point to the situation of the community; and material from the larger Mediterranean world that provides information that would have been assumed by first century listeners. Students can get hold of this kind of reconstruction in several places: in your textbook in Introduction to the New Testament, in the introductory sections of the commentaries, in articles on the book of the Bible that you are studying in a Bible Dictionary, in specialized books or articles. However, students need to be cautioned that we cannot answer with precision in regard to every book in the Second Testament historical critical questions of authorship, time and place of composition, circumstances of the community, etc. Most of the letters of Paul, for instance, give us a lot more data with which we can work with confidence than the Gospels. Students also need to be aware that scholars sometimes debate these matters. When students (and other Christians) come upon differences of opinion, students need to decide which scholarly opinions make the most sense, and why.

The purposes of these exercises are to give the student practice at listening to the details of a text with the ears of a first century person, and to consider how reconstructing the situation of a first century congregation enhances our perception of the purpose of a text.

Consider how two scholars reconstruct the situation of the community to which Mark wrote.

1. Pick two of the following scholarly attempts to reconstruct the historical situation of the gospel of Mark.

2. Read and summarize the pertinent material (usually found in the Introduction or in an article, chapter, or setting that deals with the historical setting). The page numbers where this material is found are indicated in connection with the commentaries and other scholarly sources below.
3. Identify strengths and weaknesses in the scholars’ reconstructions of the historical setting of Mark. What ideas, arguments, and uses of evidence do you find persuasive? Why? What arguments, uses of evidence, etc., do you find non-persuasive?

4. Indicate how knowledge of this setting will help you interpret the story of the healing of the woman with the issue of blood in Mark 5:24b-34. You may want to turn to the discussions of this specific passage in the commentary proper. This kind of inquiry is the pay-off of historical criticism.

The following are commentaries and other sources from which you might choose. (on reserve or in reference).


Write no more than a total of two double-spaced typewritten pages (about 2/3 of a page on each question) in response to these questions.
October 13 (No Class)
Chalice Camp begins Thursday

October 20

Quiz on the content of the Second Testament

The quiz will be on Ephesians, Colossians, 1 and 2 Timothy, and Titus. You will be asked five easy to answer questions (one on each book).

Paper due

The 2 page paper due focuses on working with historical criticism. This exercise is described on Working with Historical Criticism on the previous pages.

Main Focus: Ephesians

- Grace as God's unmerited favor
- Grace and the relationship of Jewish and gentile peoples
- Grace and the principalities and the powers (cosmic universalism)
- Grace embodied in the life of the Christian community
- Grace in the personal struggle against the principalities and the powers
- Grace as creating a new social world

Read: *Smith, pp. 96-116; Allen and Williamson Preaching the Letters, 154-163; 224-230
Map in HCSB, p. 2213

Introduction to next paper due

The next paper due is the mid-term take-home exam. We will talk about the take-home exam that is due October31/November 1. For the exam write no more than 5 double-spaced pages in 12 point font, with margins of 1½ inches on the top and bottom and 1 inch on the sides.

Supplementary topic

Dealing with negative images of the Jewish people in the Second Testament.

October 27

Quiz on the content of the Second Testament

The quiz will focus on Mark. You will be given five texts and will be asked to put them in the chronological order in which they occur in Mark.

Main Focus: The Synoptic Tradition and the gospel of Mark

What is a "gospel?"
Bring Kurt Aland, ed., Synopsis of the Four Gospels from Feb. 25 through Apr. 8)

Four approaches to studying a gospel: by narrative movement, by themes, by key passages, by lifeworld

READ:  *Smith, pp. 117-135

The Gospel of Mark: Studying a Gospel by Means of Narrative Movement

Why did Mark write?
Mark as apocalyptic drama
The Markan characters: Jesus, Satan, the disciples, the Jewish people,
    the crowd Mark and Judaism
The miracle stories
The passion
The resurrection


READ:*Smith, pp. 136-151; Allen and WilliamsonPreaching the Gospels,
97-109, 110-113, 117-120, 130-140, 147-165

Introduction to Redaction Criticism

Read Allen, Contemporary Biblical Interpretation for Preaching, pp. 61-70

Supplementary topic or discussion

You are asked to identify issues that the course is raising for you regarding the use of the Bible in your preaching, teaching, or in other aspects of ministry. Explain why these issues are important to you. What resources and strategies will you use to address them? Each group is asked to write down a question to be read to the instructor in a plenary session at the end of the hour.
Working with Redaction Criticism


Redaction criticism focuses on identifying an author’s particular theological emphases. Normally, redaction criticism is employed only with the Synoptic Gospels. It begins by examining the ways in which the author has modified her source material. These deliberate changes to the source material often reflect themes or concerns that the author develops elsewhere in the Gospel. It is assumed that these themes or concerns in some way address the *Sitz im Leben* or life setting of the author and reflect the author’s purpose in writing. Redaction criticism is a valuable tool for gaining insight into the theological concerns of the author.

If you want to further explore redaction criticism, you will need a copy of Aland’s *Synopsis of the Four Gospels* and can follow the exercises below. In addition, you will need to have completed the required reading listed above.

1. Turn to #138, Jairus’ Daughter and the Woman with a Hemorrhage, (pp. 125-127) in Aland, *The Four Gospels*. For the purpose of this exercise, concentrate on the story of the healing of the woman with the issue of blood in Mark 5:24b-34 and the respective parallels in Matthew and Luke. Do not try to consider the whole of Mark 5:21-43.

2. Observe all the ways in which Matthew alters the text of Mark: words added or omitted; changes in discourse (e.g. making a question a statement or vice versa); changes in setting or character; changes in verb tense; changes in word order or narrative order, etc.

3. Now consider whether any of the changes reflect themes, patterns of description, words or concerns that appear elsewhere in Matthew’s Gospel. You may find it helpful to consult your textbook, a Bible dictionary or a commentary, employ a concordance, or re-read the Gospel of Matthew. Be aware that omissions, as well as changes and additions, may be significant – e.g., How does the omission (or addition) alter the character, setting, or event? [Also be aware that some changes are made simply because the author thought they rendered a smoother narrative. Not every change will be of earth shattering significance.]

4. What do these changes tell you about the particular emphases, interests, or concerns of the author of the Gospel of Matthew?

5. Repeat steps 2, 3 and 4 with Luke.

Note: There is no paper due on redaction criticism. This exercise is provided for fun and learning.
November 3

Quiz on the content of the Second Testament

The quiz will focus Matthew. You be given five texts and asked whether or not each occurs in the Gospel of Matthew. You will indicate “Yes” if it is found in Matthew, and “No” if it is not.

Main Focus: Matthew: Studying a gospel by means of themes.

Mark and Matthew
Matthew as Pharisee and Apocalyptist
Matthew’s divided community
Matthew and the law
Matthew and the presence of the risen Christ


READ: *Smith, pp. 152-174; Allen and Williamson Preaching the Gospels, 5-29, 95-108, 130-167

Introduction to the paper due next week

The 2 page paper due next week will focus on working with literary criticism with components focusing on both a single pericope and a larger literary unit. This exercise is described on Working with Literary Criticism at the Level of a Larger Literary Unit on the next pages

Supplementary topic or discussion

The supplementary topic for focuses on earliest Christian Literature and issues of race

The presence of people of color in the Bible, especially in the 27 books written by the church
The manifestation of ethnic tension in the Hellenistic world. Slavery in the Hellenistic era
The use of the Bible in the emergence of ethnic injustice, especially in slavery in the U.S. Impulses in the witnesses of the early church which lead toward justice.
The uses of the Bible in African American communities and the emergence of an Afrocentric approach to Biblical interpretation

Working with Literary Criticism at the Level of a Single Passage


Literary criticism is a broad term that covers several different approaches to interpretation. Among the various types of literary criticism are genre criticism, the “New Literary Criticism,” rhetorical criticism, narrative criticism, reader response criticism, and structuralism. These methods can be used to interpret either single biblical passages, or they can be used to interpret larger units within a biblical book, and even whole books.

These different approaches to literary criticism share the attempt to read or hear the Bible in much the same way that one reads or hears other types of literature.

In the case of *narrative texts* (e.g., the Gospels and Acts), the critic identifies the genre as well as the setting, the characters, the plot, other elements that contribute to the story, the narrator (actual and implied), the audience (actual and implied, and the intended effect of the text on the listener.

In the case of *non-narrative texts* (e.g., the letters, the Apocalypse), the critic identifies the genre, its characteristic parts and their function, and the content and function of the particular document in which it is found (especially the effect of its literary placement).

The easiest place to discover the genre of a passage is from the commentaries. Often a commentary will name a passage’s genre, and then refer you to another book that provides more detailed analysis, e.g., literary critical studies (books or articles), handbooks on literary criticism, and handbooks on biblical criticism, Bible dictionaries. Of course, in actual practice, literary critics not only interpret the literary aspects of a passage, but also note how the passage fits into, and is influenced by, the literary patterns at work in the book as a whole.

In the exercise below, you are asked to engage in one aspect of literary criticism—genre analysis. In genre analysis, the interpreter seeks to identify (a) the genre of a passage, (b) the literary elements and characteristics of that genre, and (c) the effect that the passage intends to have on the reader or listener.

The purpose of this exercise is to give students practice in working with an aspect of literary criticism at the level of a single passage.

Respond to the following questions in this page and on the next exercise, “Working with Literary Criticism at the Level of a Larger Literary Unit” as one paper of no more than two double spaced typewritten pages, with the help of a good commentary on Matthew, and by reading Bailey and Vander Broek, *Literary Forms in the New Testament*, “Miracle Story,” pp. 137-144.

Read the story of the healing of the woman with the issue of blood in Mark 5:24b-34.

1. What genre is this passage?

2. What are the literary characteristics and elements of that genre?

3. Show how the literary characteristics of this genre are manifest in Mark 5:24b-35.

4. What is the intended effect of this genre? What is the specific effect of the story of the healing of the woman with the issue of blood on you as a listener?
If you have time (and only if you have time) you might want to try your hand at form of narrative criticism by responding to the following questions. Narrative criticism attempts to unfold ways in which a narrative works. By helping you hear the setting, characters, and plot as they would have been heard by people in the world of the first century.

1. What is the setting of the story?

2. Who are the main characters?

3. What is the situation at the beginning?

4. What is the plot?

5. What is the situation at the end of the story?

6. With whom do you identify in the story itself?

7. What happens to you as you hear the story?
November 10

Quiz on the content of the Second Testament

The quiz will focus on Luke. You will be given five quotes from characters in Acts and the names of five characters. You will be asked to correlate the names with the quotes.

Paper due

The 2 page paper due is working with literary criticism at the level of a single passage. The exercise is described in the preceding page.


Pay careful attention to the following:
- Differences between Luke and the gospels of Matthew and Mark;
- Differences between the picture of Paul in the genuine Pauline letters and the picture of Paul in Acts.

Luke-Acts as interpretation of traditions in the LXX
Luke's picture of the world: 6 tensions
The experience of the spirit as the center of the Lucan community
The Lucan parables
Three stages of the Lucan theology of history
The Jerusalem community as the prototype church
Paul as representative of the forward movement of the church

Key words: repent, baptism, forgiveness


Read: *Smith, pp. 175-197; Allen and Williamson Preaching the Gospels, 178-198; 214-149
Chart in HCSB, p. 2060.
Maps in HCSB, p. 2075, 2080, 2084, 2090.

Introduction to the paper due next session

A paper is not due next at the next session. We will have a little introduction to ideology criticism.
Supplementary topic or discussion

The earliest Christian literature and issues related to women

An overview of issues related to women and the interpretation of the New Testament
The social pyramid-hierarchy of the Hellenistic era, its underlying presuppositions, and its reflections in the earliest Christian literature
The importance of exercising suspicion in the reading of the Bible.
Impulses in the earliest Christian literature toward justice for women.


Supplementary Topic or Discussion (if time permits): Unity and Diversity in the earliest Christian Literature

The twenty-seven books of the last part of the canon are not a book but a library; they are diverse. What are some differences?

At what points are the twenty-seven books a unity?
What are the great unities?

How should the church regard the diversity and unity of the earliest Christian literature?

What does the church do when the earliest Christian literature speaks with multiple, even contradictory, voices on a single issue?

Case study: attitudes towards the state in the earliest Christian literature


Working with Literary Criticism at the Level of a Larger Literary Unit


First, re-read the material in the box for “Working with Literary Criticism at the Level of a Passage.” The same general principles apply when working with literary criticism at the level of a larger literary unit. By larger literary unit, we can mean a chapter, a part of a book, or a whole biblical book.

The interpreter seeks to identify (a) the form or genre of the larger unit, (b) the literary elements and characteristics of that unit, and (c) the effect that the larger unit intends to have on the reader or listener.

In the case of *narrative texts* (e.g., the Gospels and Acts), the critic identifies the genre as well as identifies the setting, the characters, the plot, other elements that contribute to the story, the narrator (actual and implied), the audience (actual and implied, and the intended effect of the text on the listener. *The literary critic traces how these things develop over the course of the narrative*. For example, what happens to a character (or group of characters)? To tensions in the plot? To images or motifs? The critic looks for patterns that develop across the larger unit as a whole and ways in which awareness of these patterns contribute to our understanding of the passage.

In the case of *non-narrative texts* (e.g., the letters, the Apocalypse), the critic identifies the genre, its characteristic parts and their function, and the content and function of the particular document as a whole. The commentaries are an easy place to discover the genre of a document, and the genre’s constituent parts (and their function). Again, the critic looks for patterns that develop across the larger unit as a whole. Often a commentary will name the genre of the larger literary unit, and then refer you to another book or article that provides more detailed analysis, e.g., literary critical studies (books or articles), handbooks on literary critics, handbooks on biblical criticism, Bible dictionaries.

In the exercise below, you are asked to engage in a simple but often illuminating aspect of literary criticism by reflecting on how the placement of a story contributes to its meaning, and how its placement contributes to the meaning of the larger literary unit.

The purpose of this exercise is to give students practice at using literary criticism in a larger unit of the Bible. In this case, the unit is a series of miracle stories in Mark 4:35-5:43.

Consider some literary critical aspects of the story of the healing of the woman with the issue of blood (Mark 5:24b-34) at the level of a larger literary unit.

Read the story of the healing of the woman with the issue of blood in Mark 5:24b-34 in its larger literary context in Mark 5:21-43.

1. What comes immediately prior to Mark 5:24b-34?

2. What comes immediately after?

3. How does the placement of the healing of the woman with the issue of blood in 5:24b-34 within the larger story of the raising of Jairus’ daughter in 5:21-43 affect our hearing of the 5:24b-34? (If you have time, comment on how the placement of 5:24b-34 within 5:31-43 affects your hearing of the story of the raising of Jairus’ daughter).
4. Read 5:24b-34 within the still wider context of the series of miracle stories stretching from 4:35-5:43. Note the nature of the situation in nature or the illness illnesses that occur in these stories. How does the focus change from one story to the next? Do you notice a pattern in these changes?

5. Look for a pattern in the changes of content (from sea miracle, to exorcism, to healing/resurrection) from one story to another in 4:35-5:43? Briefly describe this pattern.

6. What happens to you as a listener as you follow the building of the stories one upon another in this series?

Respond to these questions in a paper that is no longer than 2 pages, typed, double-spaced).
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>November 20</td>
<td></td>
</tr>
<tr>
<td>November 27:</td>
<td>Thanksgiving Break (no class)</td>
</tr>
</tbody>
</table>
Working with Ideology Criticism


Ideology criticism has much in common with the hermeneutic of suspicion and deconstruction. Many students are uncomfortable with the term “ideology.” To some Christians, it sounds out of place in theological discourse. It sounds secular, political, and manipulative. Consequently, it is important for us to realize that this term puts into stark language a simple fact that is true of all Christians: we all interpret the Bible from the standpoint of a particular social location, often in ways that support that location. This fact is also true of biblical texts themselves. Texts authorize social locations, often at the expense of the social location of others. Power is a critical matter here; we often interpret the Bible in ways that support our power (and that sometimes diminishes the power of others). We all have values, biases, social customs, and other things that we simply assume. In the broad sense, these are ideologies. Ideology is sometimes communicated overtly. Sometimes it is communicated more directly, as, for example, when some people are simply omitted from texts or interpretive acts. Often we seek to interpret the Bible in such a way as to support our ideologies that support our social locations. For instance, males often interpret the Bible in such a way as to support male dominance in the world. Middle class and upper class people sometimes interpret the Bible so as to support the continuation of their economic security in the middle and upper classes. Republicans or Democrats interpret the Bible so as to find continuity between the Bible and the positions advocated by their political parties. Interpreters often make these moves unconsciously. Often we interpret in isolation, and do not bring our interpretations into conversation with others who are quite different. We seldom entertain challenges to our interpretations. We assume that our readings of the Bible are correctly normative. We do not consider other modes of interpretation, nor do we consider the damage our patterns of interpretation do to others, nor ways that our patterns of interpretation might contribute to enhancing the lives of others. Ideology criticism simply asks us to become aware of the ideologies that operate in our patterns of interpretation and to reflect on the degree to which these ideologies and their social results are consistent or inconsistent with the gospel. Clark Williamson has a simple question that helps ideology criticism get rolling. “Who benefits from the viewpoints articulated in this text? What is the payoff?” The ideology critic asks, “Whose social situation or power is maintained by this text? Whose social situation or power is diminished? Whose power and social location is maintained by the particular interpretation of this text? Is someone’s power or social location the text?” Ultimately, the ideology critic moves beyond these descriptive questions to theologically normative ones of both the text and its interpreters. Is the ideology of the text appropriate to the gospel, that is, does it authorize a world in which God’s unconditional love is graciously and freely available to each and all, and a world in which justice is possible for each and all (including both people and elements of nature)? Does the interpretation of the text one that offers God’s unconditional love graciously and freely for all, and does it call for justice for each and all? If not, the church may need to criticize the text and/or its interpretation (in whole or in part) and to envision a world in which God’s conditional love and unrelenting call for justice can be actualized.

If you want to explore ideology criticism further, you might undertake the following exercises.

1. 
2. Read the story of the healing of woman with the issue of blood in Mark 5:24b-35 with the help of a good commentary.

3. How would you describe the ideology that kept the woman in repression as the story opens? Who benefits? What is the payoff?

4. How would you describe the ideology that is represented in the figure of Jesus? Who benefits? What is the payoff?

5. Thinking beyond the confines of this passage or its immediate literary unit, how would you describe the ideology of the gospel of Mark in relationship to Judaism? How does this story play into that ideology? How does the church benefit from this ideology? How is this ideology a dis-benefit for Judaism?

6. Evaluate the various ideological points of view in the world of the story as represented by the woman at the beginning of the story, Jesus, the woman as the story ends, the Markan church in relationship with Judaism from the perspective of the gospel. Does the text authorize viewpoints in which God’s unconditional love is graciously and freely available to all, and a world of justice for each and all?
Quiz on the content of the Second Testament

The quiz will focus on the gospel of John and 1, 2. and 3 John. You will be given five multiple choice questions.

Paper due tonight

The 2 page paper due tonight focuses on working with social science criticism. This exercise is described on Working with Social Science Criticism on the next pages in the previous pages.

Main Focus: the Johannine literature

The world of thought of the Johannine literature
John's church and the synagogue
The Johannine Jesus
The Johannine signs
Johannine irony
The Holy Spirit in John
The great discourses ("I am . . .")

Key words: love, reveal


Introduction to the paper due December 15.

The instructor will give out the take-home final exam. Write no more than five pages in 12 point font, with margins of 1½ inches at the top and bottom and 1 inch on the sides.

Supplementary topic or discussion

The supplementary topic is a method for using the Bible in discussion of contemporary theological and ethical issues.

We will explore one way that the Bible can contribute to a contemporary discussion in the church. The topic is homosexuality. While we concentrate on this sensitive topic, our larger interest is on a methodology, which can be transferred to other texts, and themes that will help the Bible speak its own voice in the larger conversation.

Read: Genesis 19:1-26
Leviticus 18:1-30, esp. 20:1-27, esp. 13
Deuteronomy 23:17-18
I Kings 14:22-24
Romans 1:18-3:18, esp. 1:26-27
I Corinthians 6:1-20, esp. 6:9
I Timothy 1:3-17, esp. 1:10

Read: Victor P. Furnish, The Moral Teaching of Paul, pp. 52-83 (on reserve)
Working with Social Science Criticism


Social Science Criticism is concerned with identifying and describing the dynamics that governed social interaction in the Greco-Roman world. Social Science Criticism views the texts that make up the Second Testament as “both a reflection of and a response to the social and cultural settings in which the text was produced.”4 It draws heavily on the field of cultural anthropology for its insights. Although related to historical criticism, social science criticism is distinguished from the former by its emphasis on patterns of behavior. However, there are times when the two fields will over-lap. Social Science Criticism is multi-form in the approaches it adopts and complex in its theoretical rationale. However, students of the Bible can benefit from even a cursory exposure to the results of social scientific studies and their application to the biblical text. Social Science Criticism is an important tool that offers students a means of gaining insight into the social world of early Christians.

The purpose of this exercise is to give students practice at using the results of Social Science Criticism in interpreting texts. It is critical that you read the article by Esler before proceeding and, in addition, that you have a clear understanding of the following terms: honor; ascribed honor; acquired honor; kin; non-kin; agonistic society; challenge and response; dyadic personality; limited good; patron-client relationship.

Turn to Mark 5:21-43.

Answer the following questions [in 2 pages or less; double-spaced; type-written]:

1. What groups are the following individuals embedded in: Jairus, the disciples, the girl-child?

2. In what ways does Jairus have ascribed honor? In what ways has he acquired honor?

3. Describe the situation of the girl-child and the woman with the flow of blood in relation to patterns of kinship. How does the situation of the woman with the flow of blood change during the course of the story?

4. Describe the interaction between Jairus and Jesus in terms of patron-client relationships.

5. Some read the interaction between Jesus and the woman in terms of challenge and response. Do you agree or disagree? Why?

6. Give an example of a “limited good” in the story.

---

December 8

Quiz on the content of the Second Testament

The quiz will focus on To the Hebrews and the Book of Revelation. You will be asked to fill in the blanks on five well-known documents, or questions relative to them.

Paper due

No paper is due.

Main Focus: Book of Revelation

The situation of the Book of Revelation
What is an apocalypse?
Symbolism in the Book of Revelation
Time: Present and future
The witness of the church

READ: *Smith, pp. 306-330

Supplementary topic or discussion

We will divide into small groups to reflect on ways in which this semester-long encounter with the Second Testament may have affected your sense of your self and your community(ies), especially as discussed the opening night in connect with Exegesis of Self and Community. Also have look again at Jeter and Allen, One Gospel, Many Ears, pp. 149-173. Please return to those documents and talk with your small group members regarding how your interaction with the Second Testament may have affected your perception of yourself in those categories.

In addition, at the closing plenary session, class members will be asked to reflect on the class as a whole, especially on learning strategies employed in the class. What have you found most helpful? What have you found less helpful? What do you recommend keeping as a part of the class? Changing?
Working with Hermeneutics

Required reading:

Hermeneutics is the process of moving from the meanings(s) of a text in its ancient situation to the meaning(s) of a text for the church and world today. Hermeneutics moves in three broad steps.

**Step 1.** Through exegesis as explored in previous exercises, the interpreter comes to as clear an understanding as possible of the possible meaning(s) of a text in the historical, literary, and theological settings in the first century. What are the basic realities (e.g., persons, situations, events, dynamics, feelings) of this text? What does the text invite the community to believe is true of God and the world?

**Step 2.** The interpreter makes a theological analysis of the claims of the text by evaluating the text according to the criteria of appropriateness to the gospel, intelligibility, and moral plausibility. (a) Is the text appropriate to the gospel, that is, are the claims of the text consistent with the notion that God unconditionally loves each and all and that God wills justice for each and all? (b) Are the claims intelligible, that is, can we understand them? Are they consistent with other things that Christians say and do that are appropriate to the gospel? Are they reasonably believable in our setting? (c) Are the claims of the text morally plausible, that is, do they call for the moral treatment of all people and the world of nature? (Ideology criticism often helps the interpreter become aware of ways in which texts contain theologically difficult or repressive elements.) Based on this analysis, the interpreter may reach one of the following conclusions. (i) Agree with the witness of the text. In this case, the text is appropriate to the gospel, intelligible, and morally plausible. (ii) Agree with aspects of the witness of the text but disagree with others. The text may be appropriate to the gospel, but partially unintelligible, at least on a surface level. For instance, the feeding of the 5,000 affirms God’s providence for people in marginal situations, but we do not experience that providence in the literal form of the multiplication of a handful of loaves and fish. (iii) Fundamentally disagree with the text. In this case, the interpreter is called to expose why a text is inappropriate to the gospel, unintelligible and morally implausible and to show how the gospel (the promise of God’s love and God’s call for justice) offers an alternative to the claim of the text. (iv) Ignore the text. The interpreter can simply bypass the text. However, this option is pastorally irresponsible.

**Step 3.** The interpreter makes an explicit connection between the text in its ancient context and the contemporary situation of the congregation. The usual way of making this connection is by means of analogy. The interpreter asks, “What realities in our world (e.g., persons, situations, events, dynamics, feelings) function in ways that are similar to those in the world of the text?” The interpreter then identifies how the text addresses us in a way that is analogous to its address to the people in the first century. For instance, how is the situation of our congregation similar to the situation of the church at Corinth? How does Paul’s text address our congregation in a way that is analogous to the way in which it addressed a first century congregation? Often, the method of analogy allows the interpreter to find positive meaning in a text that contains troublesome elements. For example, while we do not experience multiplication of bread and fish as described in the feeding of the 5,000, today’s interpreter can point to situations of limitation in which God provides for today’s people in a way analogous to the provision for the crowd in the wilderness. When a text is fundamentally inappropriate to the gospel, unintelligible and morally implausible, as noted, the interpreter is to expose why a text is inappropriate to the gospel, unintelligible and morally implausible and to show how the gospel (the promise of God’s love and God’s call for justice) offers an alternative to the claim of the text. While a Christian interpreter must sometimes expose the difficulties of an occasional text, an interpreter is never content with simply pointing out the problems. A Christian interpreter is called to show how the gospel renews the world in relationship to the text. For instance, if the text calls for women and men to relate to one another in unjust ways, the Christian interpreter not only to expose this difficulty in the text but to posit more just ways of relating.

If you want to explore hermeneutics further, you might engage in the exercises below.
**Exercises in Hermeneutics**

Based on your ongoing interaction with the story of the healing of the woman with the issue of blood in Mark 5:24b-35 suggests possible hermeneutical appropriation in a paper of no more than two double-spaced, typed pages. The paper should contain responses (explicitly or implicitly) to the following:

**Step One.**
Based on your exegesis, summarize what the text asks you to believe and do, especially with respect to the relationship between Jesus and the woman. What are the basic realities (e.g., persons, situations, events, dynamics, feelings) in the text? In particular, what is represented in the woman and in Jesus? How do they function? What are the theological claims of the text? What does the text ask you believe is true of God and the bleeding women of the world?

**Step Two.**
Is what the text asks you to believe and do appropriate to the gospel?
Is what the text asks you to believe and do intelligible?
   a. Can you understand the witness of the text? Is it clear?
   b. Is the witness of the text consistent with other things that Christians say and do that are appropriate to the gospel?
   c. Is the text reasonable believable in early twenty-first century North America?
Is what the text asks you to believe and do morally plausible?

Based on your theological analysis, do you:
   a. Basically agree with the witness of the text?
   b. Partly agree and partly disagree?
   c. Basically disagree?

**Step Three**
Make an analogy between the world of the text and our world.
   a. How are persons, situations, events, dynamics, feelings) in our world function in ways that are similar to those in the world of the text? Who are people or circumstances that are similar to the woman in our text? To the regenerative power represented by Jesus Christ?
   b. How does the text address us in a way that is analogous to the ways in which it addressed the first century community? What is a word from the text to the community today? How do the bleeding women of our world encounter the restorative power of Jesus Christ?

---

**December 15**
Class will not meet. However, a 5 page final take-home exam is due at 6:00 pm in the instructor’s office or in the classroom. The final exam should be no more than five pages, double-spaced, 12 point font, with margins of 1½ inches at the top and bottom and 1 inch on the sides. You may submit the paper via email or U.S. Post. The instructor will be in the classroom with snacks to pick up papers from those who wish to submit by hand.
APPENDIX 1

Working with Your Preunderstanding of a Biblical Text


By “preunderstanding” we mean the associations that you bring to a text before you begin a formal exegesis. Some of these associations may be conscious, even well developed interpretations. Some preassociations may be more in the order of impressions. Some may be memories of earlier encounters you have had with the text—e.g., memories from Bible school when you were a child, sermons that you have heard, articles you have read, stories or jokes that your have heard, from pieces of art that you have encountered. Some of your preunderstanding may be at the level of feeling that you have not fully articulated but that comes upon you when you encounter the text. Some of your associations with a text may not actually have arisen in direct connection with the text; they may have arisen elsewhere but transferred to the text (e.g., movies, books, news articles). These preunderstandings often color your interaction with a text in the process of exegesis. Instead of hearing the text in its Otherness as text, you hear your preunderstandings of the text. Without intending to do so, you let your preunderstanding guide your exegesis. Consequently, you want to name as many of your preassociations with the text as possible. The process of identifying your preunderstandings has two particular benefits. First, by bringing these preunderstandings to consciousness, you are able to reflect critically on them and on their role in influencing your interpretation of a text. You can often identify points at which you preunderstanding is impinging on your present interpretation. You can then ask, “Is my preunderstanding an appropriate way to relate with this text, or do I need to change my angle of interpretation to cohere better with my discoveries in exegesis?” Elements of your preunderstanding can become conversation partners in your process of exegesis. Second, when you are preaching or teaching (or otherwise using the text in ministry), you can often make use of the moves that you have made from your preunderstanding (whether it was naïve or well developed) to your present understanding. Of course, we can never achieve a pure, unbiased, completely objective awareness of a text. However, we can bring to the surface as many elements of preunderstanding as possible in order to deal critically with them.

The purpose of this exercise is to give students practice in naming as many of their preunderstandings of a biblical text as they can.

Each week this semester, you will be working with the story of the healing of the woman with the issue of blood in Mark 5:24b-35.

Read the text in the New Revised Standard Version (as in the HarperCollins Study Bible). Then, give yourself plenty of time to let these questions simmer on mind and heart. Try not to rush this process. Be alert for insights and memories that may come to you at times other than formal study. For instance, things may come to you when you are driving, when you are in conversation with a friend, when you are preparing supper, in class, even when you are sleeping (dreams) or especially in that half-wakefulness just prior to sleep or in the process of awakening.

You do not need to force this process. If nothing comes, nothing comes.
1. Let your mind and heart associate freely with the text. What comes to you? Do not try to censor these associations. Simply let them come. Job down your initial associations. What do these associations tell you about your relationship with the text?

2. What emotions does the text stir? Do these feelings predispose you to the text in some way?

3. What images come to the screen of your mind in connection with the text? How do these images preorient you toward the text?

4. Can you recall memories of earlier encounters with the text in Bible school? In a sermon? In liturgy? In church camp? In some other setting?

5. What questions does this text spark for you? Be honest. For example, if you have doubts name them. Does the text describe things that do not happen in the world as you experience it? If this surface encounter with the text raises a moral issue for you, articulate it. For instance, does the text picture God or Jesus or their representatives acting in ways that trouble you? Does the text

6. Suppose a member of the congregation looks into your eyes and asks, “Pastor, what do you think about this text right now?” What would you say? Are you willing to risk the possibility that the conversation could cause you to change?

7. Do you have an intuition about where your exegesis might go? Eventually, you need to reflect critically on such hunches, but you can begin by getting them on the screen.

8. Do you care about the text and its subject (at least as you understand it now)? If your exegetical conversation leads you to the point that you must risk something, do you care enough about the subject to do so and to live with the possible reactions within yourself and from others?

9. Which of your preunderstandings seem most loaded, most charged, and most capable of influencing your exegesis?

10. What values and loyalties does the text reinforce? Challenge?
APPENDIX 2

A Little Introduction to Using Greek for Those with Minimal Knowledge of Greek

NB: many computer programs designed for Bible study will help you get the kind of information described below. The Seminary has Bible Works available through the Seminary network. The Library staff will be pleased to orient you to the use of this program. You can also purchase it for use on your own computer. With just a few clicks of the mouse, you can travel from English to Greek, precise identification of grammatical forms, some background information (a Bible dictionary function), occurrences of the same word and similar words in other documents (a concordance function), et. However, despite the convenience and romance of working with a computer, it may not always give you all the information that you want.

The interpretation of texts in the New Testament is often illuminated by direct reference to the Greek language and to secondary studies (such as Bible dictionaries, concordances, and commentaries) that makes use of Greek. With a minimal knowledge of Greek, you can make exciting discoveries about the meaning of particular Greek words and expressions, and you can make deeper, more illuminating use of many of the interpretive helps. Furthermore, some commentaries and other scholarly works refer to the language of the New Testament only in its Greek form. For instance, many volumes in the Hermeneia commentary series make practically no use of English translation or transliteration and rely almost altogether on Greek. The Word Biblical Commentaries provide translation and some transliteration. The articles in the Journal of Biblical Literature and in New Testament Studies make extensive use of Greek. The preacher's use of these resources is greatly enhanced by the capacity to make one's way through aspects of Greek.

This appendix outlines some ways whereby persons who do not read Greek might learn enough about the language to be able to use the secondary resources, and to make some reference to the language of the text of the New Testament in Greek.

In order to use Greek, you must first know the alphabet. Any introduction to the Greek language will introduce the alphabet in its opening pages. Ward Powers, Learn to Read the Greek New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1983), pp. 15-23, gives a brief, clear description of the origins of the language (pp. 15-16), and the alphabet (pp. 17-18). (See the attached supplement to this appendix: 1. The Greek Alphabet, Its Pronunciation, and Transliteration.)

It can be helpful to be able to pronounce Greek words. Powers gives a lucid pronunciation guide on pp. 17-18. Pronunciation can make it possible for you to speak a Greek word or phrase in preaching or teaching.

In order to refer to the Greek language in your writing for classes in biblical interpretation and in your other work in the Seminary (e.g. in classes in church history and systematic theology), you can either write in Greek directly or you can transliterate. Transliteration is using English equivalents for Greek letters. Powers provides a guide that shows how to write Greek on p. 21. He has transliteration equivalents on pp. 17, 21-22. (See the supplement, 2. How to Write Greek Letters.)
When you are working with a text or a theme from the New Testament, you need access to that text in Greek. You can get access to the text in one of two ways. (1) You can refer directly to one of the standard texts of the New Testament. Scholars use two standard texts of the New Testament: Kurt Aland, et. al., The Greek New Testament. Third Edition (Stuttgart: United Bible Societies, 1975); Eberhard Nestle, et. al., Novum Testamentum Graece. Twenty-Sixth Edition (Stuttgart: Deutsche Bibelgesellschaft, 1979). I suspect that The Greek New Testament is more widely used in the U.S. than Novum Testamentum Graece, but both are respected.5

(2) At the beginning of your work with Greek, you will probably find it easier to use an interlinear Greek-English New Testament than one of the two scholarly editions mentioned just above. The interlinear gives the Greek text in the order in which the Greek appears in the Greek New Testament, and it prints the English translation of each word in small print immediately below. The English words often appear out of English order because of differences between Greek and English word order, grammar, idiomatic expressions, etc. The following interlinear versions are printed in both Greek and English that is easy to read: Alfred Marshall, The R.S.V. Interlinear Greek-English New Testament (Grand Rapids: Zondervan Publishing House, 1968). (See the Supplement, 3. Selection from the R.S.V. Interlinear.) The NRSV-NIV Parallel New Testament in Greek And English With Interlinear Translation by Alfred Marshall (Grand Rapids: Zondervan Publishing House, 1990) puts the NRSV and the NIV on columns on the side of the page with the RSV interlinear in the middle).

The most basic (and often the most important) thing you can do with the Greek text before you is to identify the words or phrases that seem key to the interpretation of the passage. Then, you can go to the concordances, the lexicons, the Bible dictionaries, and other scholarly helps, for background, meanings, and disputed points of interpretation in connection with these words. The commentaries will often direct you to important entries in the Bible dictionaries and other helps.

However, you will sometimes need to search for articles in the Bible dictionaries on your own. In order to do this, you need to get to the original form of the Greek word (the form that will appear as the title word for the entry in the lexicons, Bible dictionaries, and other interpretive helps). The easiest way to find the original form is often to use a concordance that gives you both English and Greek. Three concordances correlate English and Greek in especially

5Both of these volumes contain both the text of the New Testament in Greek (which usually takes up most of the page) and "critical apparatus" for establishing the wording of the text (found at the bottom of the page). The critical apparatus is part of the technical discipline in the study of the New Testament called textual criticism. Text criticism works with the thousands of ancient New Testament manuscripts (some of which contain different wordings, called variant readings) in order to establish the most likely wording of the text of the New Testament. Some of the more important variant readings are listed in your Harper Collins Study Bible. They are marked in the text with a tiny superscript letter (e.g. superscript a, b, c). The superscript directs you to a footnote in tiny print, usually in the lower right corner of the biblical text but above the interpretive remarks at the bottom of the page. Usually the presence of a text critical problem is indicated by words such as "Other ancient authorities." These "other ancient authorities" are different ancient manuscripts of the New Testament that contain words different from those in the texts of The Greek New Testament or Novum Testamentum Graece. Some of these variant readings will be important to your work in exegesis. For an introduction to textual criticism see Pregent, pp., 7-12. For a fuller discussion of such matters, see Bruce M. Metzger, The Text of the New Testament. Second edition (New York: Oxford University Press, 1968).
clear fashions. One of the best resources is Richard E. Whitaker and John R. Kohlenberger III, *The Analytical Concordance to the New Revised Standard Version of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2000), which is currently out of print; Cf. Clinton Morrison, *An Analytical Concordance to the Revised Standard Version of the New Testament* (Philadelphia: The Westminster Press, 1979). (See the supplement, 4. Selection from Clinton Morrison.) You start with the text of the RSV, then look up the appropriate entries in Morrison. Morrison gives you the original form and a transliteration. The most popular concordance has been James Strong, *Strong's Exhaustive Concordance of the Bible* (McDonald Publishing Co., n.d.). (See the Supplement, 5. Selection from James Strong.) You look up the key words (in the King James Version of the Bible) in Strong. At the end of each number, strong gives you a number. The number is keyed to a dictionary of Hebrew and Greek terms at the end of the concordance. When you turn to the dictionary, you get the original form and a rough transliteration. Robert Young, *Young's Analytical Concordance to the Bible* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964ff.) is also keyed to the King James Version. (See the Supplement, 6. Selection from Robert Young.) You look up your word in the text of the KJV. Then, you turn to the appropriate entry in Young. Young gives you the English, the Greek (in the Original Form) and a transliteration.


Another useful help can be the indices in indices in volume 10 of the *Theological Dictionary of the New Testament* and in the "little Kittel." (Basic bibliographical information for these works is in the next paragraph). Each volume gives you an index of key English words (and key Greek words) and where to find them in the Theological Dictionary of the New Testament in its full or abridged forms. If your text contains the word "grace," you can look in the index of either of these volumes. The index will refer you to places in these works where you can get the original form as well as pertinent information.

When you have the original form, you can then go to the more detailed Bible dictionaries that are accessible mainly through Greek. Two are especially likely to be helpful. The more recent (and less fulsome) is Horst Balz and Gerhard Schneider, editors, *Exegetical Dictionary of

---

6 The concordances often make it clear that different English words have been used to translate the same Greek word (or that the same English word has been used to translate different Greek words). These nuances are sometimes very important for interpretation.

7 However, be careful not to rely too much on Strong's definition of the word in his lexicon at the back of the concordance. Strong's explanations tend to be too brief to be of much help. Sometimes they are greatly oversimplified, and often they are outdated.
the New Testament, translated by Virgil Howard and James Thompson (Grand Rapids: Wm. E. Eerdmans Publishing Co., 1990ff.). (See the supplement, 10. Selection from Balz and Horst.)
This work is abbreviated EDNT. An older, much more extensive work is Gerhard Kittel and Gerhard Friedrich, editors, *Theological Dictionary of the New Testament*, translated by Geoffrey Bromiley (Grand Rapids: Wm. B. Eerdmans, 1964ff.). This work is abbreviated TDNT. TDNT provides two helps that may speed your process along. Volume 10, by Ronald Pitkin, is an Index Volume. It provides the following indices: (a) one correlates key English words with articles in TDNT; (b) another correlates key Greek words with articles in TDNT; (c) a third indicates and locates the major Bible passages discussed in TDNT. The "little Kittel" (Theological Dictionary of the New Testament: Abridged in One Volume) provides indices of transliterated key Greek words, and of key English words. (See the supplement, 11. Selection from Theological Dictionary of the New Testament, vol. 10.)

When you know the original form, you can also make use of the standard Greek concordance, W.F. Moulton and A.S. Geden, *A Concordance to the Greek New Testament* (Edinburgh: T & T Clark, 1963). (See the supplement, 13. Selection from Moulton and Geden.) The concordances mentioned above (Morrison, Strong, Young) all help you distinguish between different Greek words translated by the same English word (and different English words translating the same Greek word). But Moulton and Geden is often a more direct and illuminating resource.

A very convenient resource helps those interested in the nuances of meaning conveyed by verb tense, noun and adjectival case, idioms, and other technical matters. Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1981), break down most of the words in the New Testament into their pertinent grammatical identifications and original forms. (See the supplement 14. Selection from Zerwick and Grosvenor.) You simply turn in the Grammatical Analysis to your passage. If you want to know more about the interpretive significance of the identifications, you can consult the introductions to Greek or the higher level grammars.

A convenient combination of Greek text and English text for the Septuagint is given in Sir Lancelot C.L. Brenton, *The Septuagint with Apocrypha: Greek and English* (Peabody, MA.: Hendrickson Publishers, 1986). This work is not interlinear, but with the use of the methods discussed above, a student with a little energy can get into the Greek text of the Septuagint. For the industrious student, W.P. Hatch and H.A. Redpath, *A Concordance to the Septuagint and Other Greek Versions of the Old Testament* (Grand Rapids: Baker Book House, 1987) is invaluable. (See the supplement, 12. Selection from Hatch and Redpath.) Hatch and Redpath is especially useful to Hebrew readers as it shows how Hebrew words are translated into Greek in the Septuagint. When researching the background of NT usage, these connections often illumine usages in the Second Testament.

Here is a quick example. You are preparing a sermon on John 1:1-18 (the prologue to the Fourth Gospel). You get out your NRSV and read the passage. In connection with John 1:1, you recognize that "Word" is a key notion. You want to explore its meanings in the original language.

---

8When using TDNT, especially the older volumes (originally written in Nazi Germany), you need to be cautious of caricature, legalism, works-righteousness, and even anti-Semitism in some of the articles. When using the lexicons and Bible dictionaries, you also need to be careful not to assume that by finding an etymology you have automatically found the meaning of the word in your passage in the New Testament. You need to identify how the word is used in your passage.
You do the following (or some combination thereof). You go to the concordance and look up "word" at John 1:1. Morrison, p. 645 tells you that "word" translates λόγος (transliteration: logos) (supplement 4). Strong, p. 1184, refers you to No. 3056 in the lexicon at the back of the concordance (supplement 5). There, you find that "word" translates λόγος (Young, p. 1070, indicates that "word" translates λόγος (supplement 6).

With the original form in hand, you use your knowledge of the Greek alphabet to look up λόγος in EDNT (vol. 2, pp. 356-359) (supplement 10) and TDNT (vol. 4, pp. 69-192, esp. pp. 127-136) (supplement 11).\(^9\) To broaden your perspective, you also look up "word" in George A. Buttrick, et. al., editors, *The Interpreter's Dictionary of the Bible* (abbreviated IDB) ed. George A. Buttrick, et. al. (Abingdon: Nashville Press, 1964), vol. 4, pp. 868-873. Since the article in EDNT is brief, and the articles in TDNT and IDB are older, you turn to a new, fuller article in David Noel Freedman, et. al., editors, *The Anchor Bible Dictionary* (abbreviated ADB) (New York: Doubleday, 1992). However, you find no entry under "word" in vol. 6 of ABD. So, you exercise your imagination and ask, "Where might I look in this vast work (6 volumes of about 1,100 pages each) for an article on 'word' or logos?" On a hunch, you look up "logos" (in transliteration) and, behold, in volume 4, pp. 348-356, you find such an article with pp. 352-355 specifically dedicated to logos in the Johannine literature.\(^10\)

An alternative route into the Bible dictionaries and other interpretive helps on John 1:1-8 is to begin with the interlinear. You look up John 1:1-18 in the interlinear. You find the English expression "Word." You notice that the English "word" is immediately below the Greek λόγος. You go to Alsop and discover that λόγος is the original form (supplement 7). Alsop directs you to Bauer-Arndt-Gingrich-Danker, p. 480, the entry under λόγος, subsection 3 (supplement 8). From this identification, you can then proceed to the Bible dictionaries as indicated above.

To use Word to type Greek from your keyboard on XP-1, use the following steps:

1. On the Windows Start menu, go to Settings, then click Control Panel.
2. In the Keyboard window, click Language,
3. In Language, click Add.
4. Open the drop panel in the Language box, click Greek, then click OK.
5. Select the box that says Enable Indicator on Taskbar
6. Exit the Language box.
7. You should have a little En (for English) on the bottom of your window. When you want to type Greek, click the En. A little box will open that gives you a choice of English or Greek. Click the Gr. At that point, your keyboard will type Greek letters. A Gr will replace the En at the bottom of your window.
8. To return to English, simply click the Gr. The little box will open, giving you the choice of Greek or English. Click En.

---

\(^9\) Note that when you turn to logos in TDNT (vol. 4, p. 292), the citation refers you to the article on lego-a verb from which logos is derived. In order to make pertinent discoveries about logos, you must read through the article.

\(^10\) The use of the Bible dictionaries (and other interpretive helps) sometimes calls for a detective-like mentality. To take another example, in the ABD, you find material on "gentiles" not under "gentiles" but under "nations."
Appendix 3

Working with Translations

---

Translation = Interpretation. Any student of a foreign language quickly learns that even the simplest phrase cannot be translated, word for word, from one language into another. Pres. Kennedy discovered this, when he declared proudly to the German people: “I am a Berliner!” Unfortunately, what he actually said was “I am a jelly doughnut.” [The proper German phrase would have been “I am Berliner.”] Every translator, therefore, must try to determine what the author intended to say before translating the author’s actual words. As a result, different translators may render the same words in different ways. This is one reason why there are so many translations of the Second Testament in English. Another reason is that each translator has a particular purpose in mind for their translation: e.g., a study Bible, a devotional text, a text easily understood even by children. In addition, all translators tend to render their translation in conformity with their particular theological perspective, whether consciously or not. The implications for the student of the Bible are evident. Every time you pick up an English Bible you will want to ask: who translated it? for whom did they translate the it? for what purpose? did they translate from the Greek text? what “principles of translation” did they employ? In addition, students should adopt the habit of always consulting at least three different translations when studying a text. This will help alert you to some of the different ways the text can be translated, and, in turn, interpreted. If one text has a significantly different translation from the other two you will know that caution should be exercised in employing that particular translation. Over time, you will find three or four translations that are consistently helpful to you.

The purpose of this exercise is to give students practice in working with translations. Choose one translation of the Second Testament from each column below. You may select a fourth translation of your own choosing. First, turn to the introduction to the translation and identify who the translators are, for whom they are translating, and what principles of translation they are employing. Then turn to Phil 2:1-11. Determine whether the editors indicate any other possible translations of the text (this will be indicated by a small, italic letter). Then, as you compare the different translations, observe the following: variations in punctuation, vocabulary, verb tense, headings, divisions in the text, lay-out, etc. Write a 2 page summary of your observations [type-written, double spaced]. In your comments include reflection on how the variations in translation might impact your interpretation of the passage.

<table>
<thead>
<tr>
<th>Column 1</th>
<th>Column 2</th>
<th>Column 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Revised Standard Version</td>
<td>New English Bible</td>
<td>Good News Bible</td>
</tr>
<tr>
<td>Revised Standard Version</td>
<td>New American Standard Bible</td>
<td>New Living Translation</td>
</tr>
<tr>
<td>New American Bible</td>
<td>New International Version</td>
<td>Bible in Basic English</td>
</tr>
<tr>
<td></td>
<td>New Jerusalem Bible</td>
<td>Extreme Faith Holy Bible</td>
</tr>
</tbody>
</table>

---

11 These are all fairly recent translations. There are some fine older translations. They have been excluded only because they are not based on our most current reconstruction of the Greek text.
Every student who enrolls at Christian Theological Seminary will be required to do considerable theological research and reflection, much of which will be submitted in written form. There is no guarantee that a term paper submitted in proper form will save a poor paper; neither is there any guarantee that poor form will ruin a good paper. There does, however, seem to be some correlation between excellence of form and excellence of presentation. In order to submit papers in proper form, the following guidelines are suggested:

**Spacing**
Double-space the text of the paper. Direct quotations of two or more sentences or more than three lines in length should be single-spaced and blocked in to a margin of four spaces on the left side of the text.

**Margins**
The margin on the left side of the page should be 1 ½". Margins on the other three sides should be 1". The first page of the paper and subsequent main divisions should have a 2" margin at the top.

**Indentations**
Paragraphs should be indented six spaces for the text. Paragraphs within a direct quote should be indented four spaces from the body of the quotation.

**Corrections**
Do not turn in a photocopy as the original. Typewritten (rather than computer generated) papers should be corrected using correcting paper or liquid paper. Do not make corrections in pencil. Do not strike over mistakes.

**Proofreading**
It may take a little extra time to proofread the paper, but even the best typists make mistakes. Proofread one time for content only; proofread again for typographical errors.

**Quotations**
All term papers are to be your original work. It is not original if you type what others have written and use connecting phrases to tie it all together. Good research will naturally involve consulting others to discover what has been written and to assist you in the development of your own ideas on the subject. If the exact words of someone else are essential to the thrust of your paper, this constitutes a direct quotation and must be noted by the use of quotation marks to avoid plagiarism. When the ideas of another person are incorporated into your paper and you have either paraphrased or summarized that person's material, it is known as an indirect quotation and must be footnoted to avoid plagiarism. (See the CTS "Policy on Cheating and Plagiarism."

**Notes**
There are two kinds of notes -- content and reference. Content notes provide incidental comments upon, amplify, or explain the text but are disruptive to the flow of the paper. These notes should be placed at the bottom of the page. Reference notes cite the authority for statements in the text and acknowledge the source of the information. Information used directly or indirectly must be acknowledged.
Term papers submitted as part of the requirements for a class may use the following form for acknowledging borrowed material within the text of the paper -- set in parentheses the author's last name, the date of the material used, and the page number. Footnotes may still be used with this method of citation to provide information not relevant to the body of the paper but may be helpful as background.

**Bibliography**
Sources used in the preparation of the paper should be listed at the conclusion of the paper in a bibliography. Include materials quoted as well as those consulted (though not quoted) if they were important in the development of the paper. All materials should be arranged alphabetically by the last name of the authors. If more than one work is used by the same author, arrange them chronologically by date of publication.

**Title Page**
Each term paper should have a title page providing the following: title of paper, name of student, professor and course title for which the paper is being submitted, date, name of the seminary, and student mailbox number.

**Contents, Illustrations, etc.**
If the paper contains chapters, charts, illustrations, or other divisions or explanatory material, a preliminary page should be provided listing them and the page number for the explanatory material or the beginning of the chapters. For spacing and format consult John L. Sayre, *A Manual of Forms for Term Papers and Theses*, 4th ed. rev. (Enid, Oklahoma: Seminary Press, 1979). For basic reference to form, footnotes and bibliography, great use can be made of Kate L. Turabian's *A Manual for Writers of Term Papers, Theses and Dissertations*, 6th edition, 1996.

**Inclusive Language**
Except when quoting from other writings, writers of papers are urged to use inclusive language. For example, generic language phrased in sex-specific terms and the use of gender designations for inanimate objects should be avoided (e.g. "brother" when the meaning is human being or person; "her" as the pronoun for an inanimate object). Language for "God" should be selected with great care so that the metaphors and grammatical forms are faithful to the biblical revelation of God whose being transcends titles, names and metaphors. The following may be helpful guides: Keith Watkins, *Faithful and Fair*, (Nashville, TN: Abingdon Press, ©1981) and “Inclusive Language Guidelines for Use and Study in the United Church of Christ,” June 1980, United Church of Christ Leadership Resources, P.O. Box 179, St. Louis, MO, 63166
As a graduate theological school, Christian Theological Seminary endorses the normal canons of an academic community. One important aspect of those canons pertains to cheating and plagiarism. It is assumed that all persons in the CTS community will adhere rigorously to conventional scholarly standards in the preparation of papers, reports, speeches, articles and examinations. The following statement is intended to review those general standards and to specify the consequences for violation of those standards in the CTS community.

Webster's Seventh New Collegiate Dictionary defines "plagiarize" as "to steal and pass off as one's own (the ideas and words of another); to present as one's own an idea or product derived from an existing source." To "cheat" is "to practice fraud or trickery; to violate rules dishonestly."

Despite the clarity of these definitions, today there is widespread carelessness and/or confusion about what constitutes plagiarism. Some people casually assume that ignorance of the canons of respectable scholarship is sufficient excuse for flouting them. On a matter so fundamental to the character of an academic community, ignorance and carelessness are not excuses.

Hendrickson makes some helpful specific warning about plagiarism (J. Raymond Hendrickson, The Research Paper, as quoted in "Policy Regarding Plagiarism," Brite Divinity School, Texas Christian University):

1. Your paper should be written largely in your words. You get information from your sources, but the expression of it should be your own. Normally, not more than 10% of your paper should be comprised of direct quotations.

2. It is not sufficient to credit only long direct quotations. Even short quotations of two or three words must be set off by quotation marks.

3. Do not make merely verbal changes ... a few omissions, a few substitutions of synonyms, a few changes in the tense of verbs. If you are so near to quoting, it would be better to give an exact quotation and to use quotation marks. But do not forget the first rule!

4. You must credit the sources from which you take every fact, idea or argument which is not your own.

5. You must credit the source from which you actually get the material, not the original source from which your source got it. As much as possible, you should verify the material in the original source; when you have done so, you may cite the original source as your own (pp. xiv-xv).

6. Cheating is generally more clearly understood. It includes plagiarism, copying or using the work of other students, collaborating with other students on tests or papers with the intention to deceive, using illicit aids during examinations, knowingly using, buying, selling, stealing or sharing of examinations or other assignments not authorized for release. The student who knowingly abets "intentions to deceive" is also cheating.
Plagiarism and cheating at CTS will be dealt with in the following manner:

1. Any plagiarized work, or any work on which a student has been known to cheat, will be graded "F."

2. Every case of strongly suspected or proven plagiarism or cheating shall be reported by the professor to the Dean.

3. The professor shall discuss each case of suspected cheating or plagiarism with the student and the Dean. The professor shall then determine whether she or he should (a) assign an "F" for the particular work only or (b) assign an "F" for the course in which the cheating or plagiarism is alleged to have occurred. The Dean may also recommend suspension from the Seminary for one or more semesters (with suspension action to be noted on the student's transcript).

4. Item 3a above is the normal course of action to be taken by all professors in cases of cheating or plagiarism. Item 3b also may be taken by the professor. Suspension from the Seminary requires action by the Basic Degrees Committee (basic degree students) or the Advanced Professional Studies Committee (STM and D.Min. students).

5. If a student denies plagiarism or cheating, while the professor's allegation is maintained, the student shall have the right to a hearing before the Basic Degrees Committee/Advanced Professional Studies Committee.

7. If a student is involved in a subsequent case of cheating or plagiarism, she or he normally will be dismissed from the Seminary permanently, by action of the Basic Degrees Committee/Advanced Professional Studies Committee.