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| 1. HEADING AND COURSE INFORMATION |

**AZUSA PACIFIC UNIVERSITY**

Graduate School of Theology

**Course Instruction Plan**

**COURSE INFORMATION:**

TUL 592

The Synoptic Gospels

Fall 2014

3 units

**COURSE CREDIT DESCRIPTION**

**Course:** TUL 592 The Synoptic Gospels

Format: 3 units

Following the APU Credit Hour policy, to meet the identified student learning outcomes of this course, the expectations are that this 3 unit course, delivered over a 15 week term will approximate:

3 hours/week classroom or direct faculty instruction

6 hours/week (approximate minimum) out of class student work, including (but not limited to) reading, research, and writing assignments.

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| 2. CONTACT INFORMATION |

**Instructor**: Alice Y. Yafeh-Deigh

**Title:** Associate Professor of Religion

**University Office:** Duke 236

**Office Hours:** TTh 2:45-4:45 p.m. or by appointment

**University Tel:** (626) 815-6000 ext. 5644

**Emergency Telephone:** (609) 658-0356

**Time and Place:** TBA

I amavailable immediately after class, by phone, via email, during office hours, or by appointment. Please do not hesitate to contact me if you have any questions regarding the course, assignments, or expectations. I value your concerns and look forward to meeting with you outside the classroom setting. I am committed to providing assistance to help you be successful in this course.

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| 3. UNIVERSITY MISSION STATEMENT |

Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

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| 4. COURSE DESCRIPTION |

This course examines the life and teaching of Jesus portrayed in the Synoptic Gospels (Matthew, Mark, and Luke), exploring the historical, literary, and theological features of their witness through the inductive method of Bible study, enhanced by the methods of contemporary Gospel criticism.

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| 5. COURSE STUDENT LEARNING OUTCOMES |

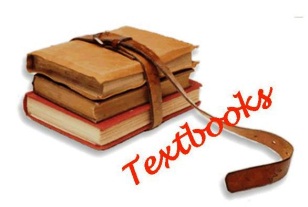
1. ***Knowledge & Understanding:*** Identify important aspects of the history, culture, and religion of early Palestinian Jewish society as the setting of the life and teaching of Jesus, and distinguish the values of this society and present-day multi*-*ethnic and multicultural values through the insights of cultural anthropology.
2. ***Understanding:*** Identify the major critical issues in the interpretation of the canonical Gospels and the scholarly quest of the historical Jesus, with reference also to the witness of the noncanonical Gospel of Thomas.
3. ***Synthesis & Application:*** Distinguish the unique characteristics of each of the canonical Gospels and deduce the church situations to which they were written and determine how the Gospels can address the contemporary multiethnic, pluralistic ecclesial contexts, using mega city ecclesial contexts as case studies.
4. ***Analysis:*** Identify the major themes in the life and teaching of Jesus of Nazareth, with special emphasis on their social and political implications.
5. ***Analysis:*** Analyze texts in the Gospels, using the critical exegetical tools of source, form, redaction, narrative, social criticism, and various forms of cultural hermeneutics that are interested in the phenomenon of polyvalence (building on the inductive method of interpretation)   and learning to use reference works, such as critical commentaries and Bible dictionaries.
6. ***Evaluation & Application:*** Determine how the historical-critical method and other contextual interpretive approaches to the Gospels can be consistent with the inspiration, infallibility, and canonical authority of Scripture, in relationship to its character as divine revelation, as affirmed by the university’s Statement of Faith.

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| 6. STUDENT LEARNING OUTCOMES AND COURSE REQUIREMENTS |

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| **Student Learning Outcom**e  “By the end of this course, students should be able to……” | **IDEA Objective** | **Assignments Used to Assess** |
| 1. Identify important aspects of the history, culture, and religion of early Palestinian Jewish society as the setting of the life and teaching of Jesus, and distinguish the values of this society and present-day multi*-*ethnic and multicultural values through the insights of cultural anthropology. | Gaining factual knowledge & Learning to analyze and critically evaluate ideas, arguments and points of view | Midterm, Reflection paper, Final Exam, Forum Discussions  Book Review |
| 1. Identify the major critical issues in the interpretation of the canonical Gospels and the scholarly quest of the historical Jesus, with reference also to the witness of the noncanonical Gospel of Thomas. | Gaining factual knowledge && Learning to analyze and critically evaluate ideas, arguments and points of view | Midterm, Reflection paper, Final Exam,  Forum Discussions |
| 1. Distinguish the unique characteristics of each of the canonical Gospels and deduce the church situations to which they were written and determine how the Gospels can address the contemporary multiethnic, pluralistic ecclesial contexts, using mega city ecclesial contexts as case studies. | Learning to analyze and critically evaluate ideas, arguments and points of view | Midterm, Reflection paper, Surveys, Final Exam, Forum Discussions |
| 1. Identify the major themes in the life and teaching of Jesus of Nazareth, with special emphasis on their social and political implications. | Developing skills in expressing oneself orally or in writing | Midterm, Reflection paper, Surveys, Final Exam, Forum Discussions,  Exegetical Assignments #1-3  Book Review |
| 1. Analyze texts in the Gospels, using the critical exegetical tools of source, form, redaction, narrative, social criticism, and various forms of cultural hermeneutics that are interested in the phenomenon of polyvalence (building on the inductive method of interpretation)   and learning to use reference works, such as critical commentaries and Bible dictionaries. | Learning to analyze and critically evaluate ideas, arguments and points of view | Exegetical Assignments #1-3, Forum Discussions  Book Review |

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| 1. Determine how the historical-critical method and other contextual interpretive approaches to the Gospels can be consistent with the inspiration, infallibility, and canonical authority of Scripture, in relationship to its character as divine revelation, as affirmed by the university’s Statement of Faith. | Learning to analyze and critically evaluate ideas, arguments and points of view | Exegetical Assignments #1, 2, and 3, Forum Discussions |

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| 7. REQUIRED TEXTS |



**Required Text—Bible:**

***You may choose either of the following two Bibles…***

Coogan, Michael D., et al., eds. *The New Oxford Annotated Bible with Apocrypha, Augmented Third Edition, New Revised Standard Version with Apocrypha*. New York: Oxford University Press, USA, 2007.

ISBN: 0195288807

Use The New Revised Standard Version of the Bible for all assigned reading: <http://www.devotions.net/bible/00bible.htm>

OR

**DeYoung, Curtiss Paul, et al**, eds. *The Peoples’ Bible. New Revised Standard Version with the Apocrypha.* Minneapolis: Fortress Press, 2009. **ISBN: 9780806656250**.

**Required Textbooks:**

Daniel J. Harrington, SJ, The Synoptic Gospels Set Free: Preaching Without Anti-Judaism. New York: Paulist Press, 2009. **ISBN:** 0809145839

De La Torre, Miguel A. *Reading the Bible from the Margins*. Orbis Books, 2002. **ISBN 978-1570754104**.

DeYoung, Curtiss Paul, et al, eds. *The Peoples' Companion to the Bible.* Minneapolis: Fortress Press, 2010. **ISBN: 9780800697020**

Mark L. Strauss, *Four Portraits, One Jesus. In Introduction to Jesus and the Gospels*. Zondervan: Grand Rapids, 2007. **ISBN: 031022697X**

Longenecker, Bruce. *The Lost Letters of Pergamum: Story from the New Testament World*. Grand Rapids, Mich.: Baker, 2003. ISBN: 0801026075

Truesdale, Al, ed. *Square Peg: Why Wesleyans Aren’t Fundamentalists*. Kansas City: Beacon Hill, 2012. ISBN 978-0834127937. Pages 27-40, 61-74, 113-43.

Sugirtharajah, R. S., Editor. *Voices from the Margin. Interpreting the Bible in the Third World.*, 3rd Edition. Maryknoll: Orbis Books, 2006. ISBN: 978-1570756863.

Copyright Responsibilities:

Materials used in connection with this course may be subject to copyright protection. Students and faculty are both authors and users of copyrighted materials. As a student you must know the rights of both authors and users with respect to copyrighted works to ensure compliance. It is equally important to be knowledgeable about legally permitted uses of copyrighted materials. Information about copyright compliance, fair use and websites for downloading information legally can be found at http://apu.libguides.com/content.php?pid=241554&search\_terms=copyright

**COURSE PACKET**

**(Soft copies of articles will be posted on Sakai-Companion)**

***Articles on New Testament Methods***

Blount, Brian K. “A Contextual Approach to New Testament Interpretation.” Pages 1-23 in *Cultural Interpretation: Reorienting New Testament Criticism*. Minneapolis: Fortress, 1995. **ISBN** 0-8006-2859-4

Fowler, Robert M. “Reader-Response Criticism.” Pages 50-83 in *Mark & Method: New Approaches in Biblical Studies*. Edited by Janice Capel Anderson and Stephen D. Moore. Minneapolis: Fortress Press, 1992.

Klingbeil, Gerald. “Cultural Criticism and Biblical Hermeneutics: Definition, Origins, Benefits, and Challenges.” *Bulletin for Biblical Research* 15 (2005): 261-277.

Liew, Tat-Siong Benny Liew. “What is Asian American Biblical Hermeneutics? Medi(t)ations on and for Conversation.” Pages 1-17 in *What is Asian American Biblical Hermeneutics: Reading the New Testament*. Honolulu: University of Hawai‘i Press, 2008.

Malina, Bruce J. and Jerome H. Neyrey. “Honor and Shame in Luke-Acts: Pivotal Values of the Mediterranean World.” Pages 25-62 in *The Social World of Luke-Acts: Models for Interpretation*. Edited by Jerome H. Neyrey. Peabody, Mass.: Hendrickson, 1991.

Martin, Dale B. “Social-Scientific Criticism.” Pages 125-141 in *To Each Its Own Meaning: An*

*Introduction to Biblical Criticisms and Their Applications.* Edited byStephen R. Haynes and Steven L. McKenzie. Rev. and enl. ed. Louisville, Ky.: Westminster/Knox, 1999. **ISBN: 978-0664257842**

Míguez, Néstor O. “Latin American Reading of the Bible: Experiences, Challenges and its Practice.” *Expository Times* 118 (2006): 120-129.

Porter, Stanley E. and Clarke Kent D., “What is Exegesis: An Analysis of Various Definitions.” Pages 3-21 in *Handbook to Exegesis of the New Testament*. New Testament Tools and Studies 25. Edited by Stanley E. Porter. Leiden: Brill, 1997. **ISBN:** **9004099212**

Schüssler Fiorenza, Elizabeth. “Women-Church: The Hermeneutical Center of Feminist Biblical Interpretation.” Pages 1-22 in *Bread Not Stone: The Challenge of Feminist Biblical Interpretation*. Tenth Anniversary ed. Boston: Beacon, 1995.

Yee, Gale A. “An Autobiographical Approach to Feminist Biblical Scholarship.” *Encounter* 67 (2006): 375-390.

**Helpful Websites:**

Matthew  
<http://www.ntgateway.com/matthew/>  
Mark  
<http://www.ntgateway.com/mark/>  
Luke-Acts  
<http://www.ntgateway.com/lukeacts/>  
John  
<http://www.ntgateway.com/john/>

<http://www.ntgateway.com/lukeacts/>

“The Five Gospel Parallels”    “The Three Synoptics” <http://www.ntgateway.com/gospel-and-acts/general-resources/texts-and-synopses/>

on synoptic problem: <http://www.hypotyposeis.org/synoptic-problem/>

These are the four Gospels section of the NT Gateway site. It is one of the best sites on the Web for generally reliable information on the Gospels and the rest of NT studies.

http://www.torreys.org/bible/

This is another one of the best overall websites for NT studies in general.

http://www.religiousstudies.uncc.edu/JDTABOR/indexb.html

This is a website by James Tabor containing a variety of helpful info on the Jewish and Roman backgrounds of the first century context.

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| 11. COURSE REQUIREMENTS/ASSIGNMENTS |

Students’ course grade for this class is dependent upon completion and quality of their course work requirements. There are 8 graded categories of course requirements that all together add up to 1000 pts (100%).

Careful, critical reading of all required literature is expected. This critical reading should be reflected in both the quality and quantity of your contributions to each week’s Forum posts, in the quality of your collaborative group literature review, reflection papers, Surveys, collaborative book review, midterm and final exams, and exegetical paper. Students should be careful of any assignments that have specific “opening” or “closing” times, and should regularly consult the Course Calendar to ensure that they complete all work in a timely manner.

To reiterate, you will be evaluated based on the following 8 categories (These are a combination of activities, collaborative assignments, and projects):

1) Forum Discussions [150 pts cumulative, at 33.3 pts per week]

2) Reflection Papers [150 pts cumulative, 12 of them at 16.6 pts each]

3) Book Review [50 pts]

4) Surveys (2) [100 pts]

5) Exegetical Assignments: #1 [50 pts]; Exegetical Assignment #2 [100 pts]; Exegetical Assignment #3 [100 pts]

6) Exam: Midterm (100pts)

7) Exam: Final (100pts)

8)Attendance & Participation [100 pts]

1. **Online Interactivity Forums (Forum: 150 pts cumulative, 13.3 pts each week [15 weeks]):**

Our discussion forum extends and supplements our in-class activities. Therefore, please post comments and/or questions concerning the reading material of the week and engage in dynamic discussions with the class. Each student is required to respond in a short paragraph (15 sentences minimum). Please make sure you draw clear connections between the in-class and the online discussions. You are encouraged to check back frequently during the discussion period after posting your comments to see what has been posted by others and to respond to the comments of others. Last day of posting is Sunday, 11:59pm of every week. 0pts will be granted to any submissions after the due date.

Each student will be expected to post ONE initial comment on the material for the week as well as to sustain discussion with ONE of their peers during each ofthe discussion sessions, posting on at least 2 different days during each instructional week between the assigned discussion dates. Prior to posting a comment or a response to another student’s comment, be sure you have read the material and review the lectures related to the topic under discussion. Think about how you can promote additional discussion by the comments you post. Discussion responses are evaluated on the quality of their content and not on the quantity of posts. Each week’s forum is worth up to 5 points

Participation in Forums will consist of 150 points, or 15 % of your total course grade.  There are a total of 15 full weeks of classes (not including the week of finals). At 150 points for the duration, that works out to 5 points per week

There are two distinct Forum sections in this course. One forum section (**Forum A)** focuses on article summaries that introduce students to a variety of **contemporary Methodological Approaches used in analyzing and interpreting the New Testament.** The other forum section (**Forum B**) is uniquely dedicated to Biblical text and the assigned textbook readings for the week.

Please post ONE comment AND ONE RESPONSE to another student in ONE OF THE TWO forums (FORUMS A OR FORUM B) on the material for the week and engage in dynamic discussions with the class. Your comment should be no less than two paragraphs (15 sentences minimum). Please make sure you draw clear connections between the course material and the online discussions. ). **Do not write in generalities!** Never simply say, “I enjoyed what Luke said . . .” Always tell me WHY! **Be specific in your discussion**

So, each student will be expected to post two times a week in either forum A or forum B. This brings it to a t**otal of 2 postings per week:** 1 of your own response to the readings and 1 response to a peer’s prompt. Posting in forums MUST BE DONE on at least 2 different days during each week. Forum responses are evaluated on the quality of their content and not on the quantity of posts. Grades for the weekly Discussion Forums will reflect a penalty if the Forum posts are submitted after the due dates shown in the course syllabus.

***Recap of Forum Posts:***

WHEN TO POST: you are expected to post ***ONE comment & ONE response*** in One of the two forum sections. ***Two responses total for the week on 2 different days*** during each week, with the week beginning on Mondays and ending on Sundays. This includes weeks during which there are holidays.

WHAT TO POST: Posting to the Forums will include discussions of articles summaries on NT methods, textbook, Bible reading assignments and lectures. You may also discuss relevant questions or comments initiated by the students. your post must reflect that you have read some combination of the textbooks, lectures, Bible readings, and posts from your fellow students for that week.

§  Participation in Forums will consist of 150 points, or 15 % of your total course grade.  Forum grade shall be calculated based on the total number of forum comments posted each week as a percentage of the total number of Forums assigned (generally 2 per week on 2 different days).  This requirement is linked to Student Learning Outcome #’s 1-6. **There are a total of 15 full weeks of classes. At 150 points for the duration, that works out to 15 points per week.  *Forums fulfill student leaning outcomes 1-6***

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| **Performance Levels** | **BEGINNING** | **DEVELOPING** | **EXEMPLARY** |
| **DIMENSION: Quality of Forum Posts**  **(13.3 points total)** | **1-8 points —**  Student followed the exemplary performance level in 0-50% of the posts | **9-12 points —**  Student followed the exemplary performance level in 60-80% of the posts | **13-15 points —**  Student varied responses pretty evenly between all four sources; responses showed that student carefully read and comprehended the materials responded to in the post |

**2. Exegetical Assignments:** A crucial part of the learning experience in this course consists of co-operative, group activities. These exegetical assignments require Students to work collaboratively in a **group of two** to complete the 15-page project. There are three steps to follow. You will not be graded on your own contribution. You will fundamentally be graded on how well you work collaboratively with your partner to produce a coherent, consistent, critically engaged group paper. So, this part of your group assignments will be to team up with one other student to work on the **Exegetical Assignments**.

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| WHAT DO I HAVE TO DO FOR THE EXEGETICAL ASSIGNMENTS? See details below.  WHEN ARE THE EXEGETICAL ASSIGNMENTS DUE? For due dates, please see Course Calendar.  HOW DO I SUBMIT THE ASSIGNMENTS? Submit in Assignments, in the spot reserved for them  HOW MUCH ARE THE ASSIGNMENTS WORTH? There are four assignments. They are worth the following points: | |
|  | Assignment #1: 50 pts.  Assignment #2: 100 pts.  Assignment #3: 100 pts.  NOTE: UNINTENTIONAL PLAGIARISM WILL BE TREATED AS SERIOUSLY AS INTENTIONAL PLAGIARISM, AND PLAGIARIZED PAPERS WILL RECEIVE AN "F" GRADE (0%) ON THE PAPER FOR THE FIRST OFFENSE AND AN "F" (0%) IN THE ENTIRE COURSE FOR THE SECOND OFFENSE. Please carefully review the Academic Integrity Policy in this syllabus to ensure that your paper has no plagiarism events. |
| WHAT STUDENT LEARNING OUTCOMES DO THESE LINK TO? These assignments will help fulfill Student Learning Outcomes #2-6. | |

1. **Exegetical Assignment #1 — Observation Part 1 — Chart of Literary Elements**

This assignment shall be worth 50 points. It will consist of two sections of a maximum of 6 pages based on one of the two passages below:

1. **Acts 17:22-34**: Paul's speech at the Areopagus at Mars Hill
2. **Luke 1:46-55**: The Magnificat
3. **First section**, complete the Literary Elements Chart below:

In the chart below, fill in as many of the literary elements you can find [Note: you might leave some categories blank. That is not a concern as not every text will include every literary element. Fill in as many as you can find]:

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| **Character(s)**  List all the characters present in the passage. |  |
| **Audience**  Can you tell from the text who the implied audience is? That is, to whom does it appear that the authors are addressing their writing? |  |
| **Narrator**  Can you tell from the text who the narrator is? |  |
| **Speaker**  Is there a speech in the text? If so, who is making the speech? Is there dialogue? If so, who is speaking in the dialogue? |  |
| **Genre**  What is the genre or literary category? Some sample genres are: 1) speech; 2) narrative; 3) hymn; 4) parable; 5) dialogue; 6) pronouncement story. |  |
| **Setting**  Where is the passage set? What is the geographic location? What is the topography (i.e., on a mountain, in a plain, in a valley, near water)? Is it in a city or a village? A farm or out the wilderness? On a road? If so, where are they traveling from and to? |  |
| **Time**  During what season of the year is the text set? What time of day? Is there a holy day involved? |  |
| **Key Word(s), Phrase(s), or Theme(s)**  List any key words, phrases, or themes. Key words, phrases, or themes are words, phrases, or themes that: 1) are repeated; or 2) are significant for meaning. |  |
| **Historical Background**  Are there references to historical background that will be necessary to understand the text? Are there rulers, tribal leaders, kings, or queens mentioned? Are there references to any ethnic groups? Any events or wars? |  |
| **Socio-cultural Elements**  Is honor or shame a factor? What social conventions can you identify? How is gender or kinship structured (i.e., who is exercising power and agency and can you tell why)? Who has power? Who doesn't have power? Who is "in"? Who is "out"? Is there evidence of patronage? |  |
| **Synoptic Parallels or Intertextual References**  List any synoptic parallels. List any references or allusions to another passage in the Bible. |  |

1. **Second section: Observation Part 2 — Outline**

Using the same text assigned to you in section A, create an outline of the text.

**Steps for Constructing an Outline**

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| 1. | Identify each clause of the passage. Assign to each clause a lower-case letter, beginning with "a," and restarting for every numbered verse. | | |
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| 2. | Look for **structuring elements**. Most narratives or stories have the following three parts: | | |
| I. | **Setting to the Scene** (a new scene is introduced. This can be identified by changes in character, setting, genre, or time) |
| II. | **Scene Proper** (the story itself) |
| III. | **Conclusion to the Scene** (the epilogue, where the narrator summarizes the scene or brings it to an end with a new change in character, setting, genre, or time) |
| 3. | Find the **major breaks** in the passage (look for any changes in character, setting, genre, or time). These generally signal a **new literary unit.**  *Example: If there is a change in "time," ("many days later," "the next day," etc.), that often signals a new literary unit. If there is a change in "setting," (such as a change in the city or geographic region where the narrative is set), that indicates a new literary unit.* | | |
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| 4. | Compose a **Title**, or heading, for your literary units.  *Note:* In the technical terminology of Biblical Studies, we call an isolated, or demarcated, unit of text a **pericope** (pronounced pĕr-**Í**-cup-e). We will use that term going forward instead of "passage." Note also that a **pericope** can be further subdivided into smaller **pericopae** (plural of pericope). In each case, in order to be defined as a pericope, it has to be an isolated textual unit that has a clear beginning and ending; hence, it must be "demarcated" from other pericopae. These titles will greatly aid you in finding the passage's focus and in identifying the pericope. | | |

5. Organize by looking for **parallel** **phrases** or parallel patterns between the major divisions. You may also find **key words** or **key phrases**, which are repeated or significant words or phrases.

**Example** — Luke 15:1-32

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| I. Setting to the Scene | | | | 1a-2b |
| A. | Tax Collectors and Sinners | | | 1 |
| B. | Response by Pharisees and scribes | | | 2 |
|  | 1. | Introductory formula: Pharisees and scribes grumble | | 2a |
|  | 2. | Response proper | | 2b |
| II. Scene Proper—Three Parables | | | | 3-32b |
| A. | Introductory formula: So he told them this parable | | | 3 |
| B. | Three Parables | | | 4a-32b |
|  | 1. | First parable: The lost sheep | | 4a-7c |
|  |  | a. | Parable proper | 4a-6c |
|  |  | b. | Application of parable | 7 |
|  | 2. | Second parable: Woman and the Lost Coin | | 8a-10b |
|  |  | a. | Parable proper | 8a-9c |
|  |  | b. | Application of parable | 10 |
|  | 3. | Third parable: Father and his two sons | | 11a-32b |
|  |  | a. | Introductory formula | 11a |
|  |  | b. | Parable proper | 11b-32b |

1. **Exegetical Assignment #2: Observation Part 3 — Question and Answer Prompts & Exegetical Paper Literature Review (**This assignment is worth **100 pts)**

**Section A: Question and Answer Prompts**

Now that you have identified the literary elements and outlined your pericope, from the list below, note any and all questions you think are pertinent and begin to formulate some preliminary answers to those questions. You may also add additional questions of your own. List each question you choose and your proposed answers on a separate, single page, single-spaced, and submit them to your Instructor. Note whatever seems puzzling to you as well as what seems relevant.

Choose *just a select few* of the following elements about which to generate preliminary answers [focus on the elements that are most promising for generating meaning]:

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| 1. | ***Context—*** |
|  | —how does this pericope relate to the material before it?  —how does this pericope relate to the material after it?  —is the context significant for meaning?  (As a general rule, read at least 3 chapters before and after your assigned pericope) |
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| 2. | ***Characters—*** |
|  | —who are they?  —do they have a function to help get at meaning? If so, what is it?  —what category would you place them in?  —do they develop or stay static? Why?  —are they significant for meaning? How? Explain. |
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| 3. | ***Audience and narrator—*** |
|  | —is the audience or narrator significant for meaning? |
|  |  |
| 4. | ***Genre—*** |
|  | —is the genre significant for meaning?  —if so, how? Explain. |
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| 5. | ***Setting—*** |
|  | —where (in what geographic location) is the narrative or event set?  —is the narrative a travel narrative? If so, where are they travelling FROM?  —where are they travelling TO?  — is the setting significant for meaning? If so, why? |
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| 6. | ***Time—*** |
|  | —is time a significant factor? Time of day? Season? Year?  —is there any reference to past events (retrospect)?  —is there any foreshadowing of future events (anticipation)? |
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| 7. | ***Key (and/or repeated) phrases/words—*** |
|  | —in a concordance or lexicon, look up the key words you found  —what is the word's meaning *in its context* in the pericope?  —what is the word's meaning in the ancient socio-linguistic system?  —is the word used literally or figuratively? Are you sure? |

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| **HINT: a repeated word or phrase almost always means that the meaning in one context within the pericope is the same as the meaning in the other context within the pericope.** |

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| 8. | ***Key Themes—*** | |
|  | —can you find a reason for the presence of any key themes you found?  —how are they significant for the meaning of the pericope? | |
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| 9. | ***Historical Background—*** | |
|  | —in a Bible Dictionary or Encyclopedia, look up any historical elements that you noted.  —are those elements significant for meaning? | |
|  |  | |
| 10. | ***Socio-cultural Elements—*** | |
|  | —are there any social institutions (e.g., kinship, patron/client, honor/shame system) that are being praised?... any that are being criticized? Why? What might be causing the praise or criticism?  —who is in the "in" group and who is in the "out" group? Why? What makes them "in" or "out"?  —how is kinship, ethnicity, and/or gender being constructed? Who has power? Who doesn't?  —how might any of this be significant for meaning? Explain. | |
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| 11. | ***Intertextuality and/or Synoptic Parallel(s)—*** | |
|  | —is there a synoptic parallel? If so, is it significant for meaning?  —does the text quote or allude to another reference within the Hebrew Bible? LXX?  —if it does, compare and contrast the quote in your pericope and elsewhere in the Bible | |
|  | | —read both in their contexts  —do you see any change in meaning from what it meant in its context elsewhere in the Bible to what it means in your pericope? Comment, if you do. |
| 12. | ***Structure—*** | |
|  | —did you identify a recognizable structure?  —if so, that means that the parallel elements are meant to inform each other's meaning.  —list any parallel elements you found in your outline.  —does one of the parallels helps shed meaning on the other and vice versa? | |

The goal here is to bombard the text with any and all questions you can think of. Everything depends on how intently you read. In short, the better your questions, the better your research, and by extension, the better will be your final exegetical paper.

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| **NOTE:** It is imperative that you do not use commentaries at this point. They will only serve to short-circuit your exegesis and rob you of the joy of discovery. If you let them do the thinking for you, you have not actually performed exegesis. Instead, you have provided a catalog of what others have said. |

**Formatting Requirements for Question and Answer Prompts**

Page length —1-2 pages maximum

Font: Times New Roman size 12

Include heading with Name, Date, Class Name

Single spaced

Margins = one inch

Submit questions in list form using either numbers or bullets

**Section B: Exegetical paper Literature Review**

The exegetical paper Literature Review will be done as a collaborative assignment. Students who choose the same topic or biblical passage will work collaboratively in groups of two to produce a group PPT presentation of their literature review.

Generally, literature review is an important component of the student’s exegetical paper. The main focus of a literature review is to summarize the arguments of diverse interpreters of the student’s passage. \*\*\****CHECK SAMPLE LITERAURE REVIEW POSTED IN THE UNIT UNDER WHICH THE ASSIGNMENT IS DUE BEFORE DOING YOURS***

1. **Exegetical Assignment #3 — Exegetical Paper: Research and Application (**This assignment shall be worth 100 points.**)**

Write a 15 page exegetical Paper on the pericope assigned by your Instructor. Using the insights from the literary elements and structure you observed in Assignments #1, #2, & #3, write a research and application paper on the same text. This assignment is worth 100 points and has two parts as follows:

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| **Part 1: Research (13-14 pages; 80 points) —**  Using your notes from the previous assignments, write your research observations following a verse-by-verse format. The research notes you have put together in your question and answer prompts (provided they are thorough) can now be refashioned to form the text of your paper. Your focus here must be historical — what might the text have meant to its *ancient* hearers given the ancient historical context. Save any theological reflection (that is, about what you have learned from God) for the Application portion of the paper. The assignment here is to keep your historical distance, and you will be graded on how successfully you are able to do so in this section. |

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| **Present your Research Findings from Exegetical Assignments #1-3.** Present these findings in a fluid and conversational way. Do not tell your reader which questions you asked of the text, this information will be obvious as you simply interact with the passage one verse at a time. Footnote all citations (such as from Bible Encyclopedias,  Bible Dictionaries, or Bible Background Commentaries) in appropriate style. You are required to use Chicago Manual of Style. To find style requirements, please consult <http://bcs.bedfordstmartins.com/resdoc5e/RES5e_ch10_o.html>. Click on "Chicago documentation style" in the green box. Scroll down to the drop-down menu for how to cite encyclopedia or dictionary entries. |

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| **NOTE on Inclusive Language:** As a department we are committed to modeling and encouraging inclusive language in teaching and writing. Students are required to use gender inclusive language in their papers. For help on this topic, please visit:  www.whwomenclergy.org/booklets/inclusive\_language.php |

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| **Your paper must have a thesis statement.** To craft a thesis statement, think about the text as a whole. What is this text trying to teach people in its original audience? What did the text *mean* for the ancient world? What is the text trying to communicate to them? How does the passage accomplish these goals? Your answer/s to these questions will form your thesis for the paper. This should be a one-sentence statement that carefully, precisely, and succinctly makes a statement or claim about the *meaning* (not just the content!) of the passage. Be careful not to make a procedural statement (e.g. "The following paper will exegete the Ten Commandments."). Such a statement is implicit and need not be stated. A thesis statement, by definition, is a claim or assertion that can be contested. *Italicize* this statement and place it at or near the end of your introduction. |

The thesis statement should begin thus: “In this paper, I will argue that . . .” or “The thesis of this paper isthat . . .” Revise this paragraph until you achieve clarity, economy of words, and a true introduction to the content of your paper. This will usually require your revising this paragraph at least once *after* you have finished the rest of the paper.

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| **Part 2: Application and Wesleyan Quadrilateral (1 page; 20 points) —**  **Application (10 points):** Write a 160-word essay about how this text applies to you and your community today. In making the leap from what the text *meant* to what the text *means*, students are to ask the following questions:[[1]](#footnote-1) | | | |
|  | | **Universal level analysis**: How does what I have learned from the passage affect the way I think about God, the world/society, the church in general? | |
|  | |  | |
|  | | **Personal level analysis**: How does what I have learned from the passage affect the way I live? How does this message/s challenge or encourage me personally? | |
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| Feel free to write with the first person pronoun. As you do, push yourself to go beyond "I have learned a lot." Think about how the text informs your life and unique experiences. The Application portion should not be an afterthought in your exegetical analysis, but the culmination of it! This is where you work out how the message of the text gets traction in your life!  The only caveat is that you remain focused on what you have learned from the text itself. Be sure that your Application comments are derived directly and reasonably from the meaning of the passage.  While exegesis is primarily about determining what the text *meant* in its original context and to its original audience, we must not leave the matter there. It is also important to extend the text's meaning into the contemporary world. After all, the Bible is revelation for *us* as it was for *them*. In transitioning from the "then" to the "now," be careful that you do not throw off the work of Observation and Research. Responsible Application must be an outgrowth of proper Observation and Research. | | | |
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| **Wesleyan Quadrilateral (10 points):** At the end of your paper, include a 160-word reflection on how the WQ is helpful for your interpretation. This section will have two parts: 1) describe the four elements of the WQ; and 2) explain which of those elements you were drawing from and informed by in crafting your research and application of the pericope. | | | |
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| **Style, Form, and Grammar:** Please follow the following style, format, and grammar expectations: | | | |
| 1. | Page length: 2500-3200 words [followed by a one-page Works Cited or Bibliography page] | | |
| 2. | Heading to include Name, Date, Class Name [single spaced] | | |
| 3. | Font: Times New Roman 12 (Times New Roman 10 for footnotes) | | |
| 4. | Margins = one inch | | |
| 5. | Double spaced [except Heading, which is single spaced] | | |
| 6. | Page Numbers included | | |
| 7. | Grammar conforms to Chicago Manual of Style. See <http://bcs.bedfordstmartins.com/resdoc5e/RES5e_ch10_o.html>. | | |
| 8. | Footnotes conform to Chicago Manual of Style | | |
| 9. | Bibliography or Works Cited page conforms to Chicago Manual of Style | | |
| 10. | Use gender inclusive language ("humanity" instead of "man"; "people . . . they" instead of "a person . . . he") | | |
| 11. | Include a Title | | |
| 12. | Thesis statement is in italics | | |
| 13. | Cite the Bible as follows: | | |
|  | — | | *first time only:* Sample — "You must remain completely loyal to the Lord your God" (Deut 18:3, NRSV).  *NOTE:Include the version [e.g., "NRSV"] for exact quotes only, close quote, then in parentheses, cite book, chapter, and verse followed by abbreviation of version, close parentheses, THEN period. You only need to give your version one time unless you are citing multiple versions.* |
|  | — | | *thereafter:* Sample— "When you draw near to a town to fight against it, offer it terms of peace" (Deut 20:10). |
|  | — | | *Do not footnote your Bible verse.* |

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| **Final Comments** = Have fun. Exegesis is intended to be an occasion for joy and excitement. Remember that God has something to teach you from the passage. That lesson may change you forever! |

**3. Reflection paper (150 pts. cumulative, 15)**

**Reflection Papers (150 points)**

To integrate Faith and learning, i.e. academic studies (building critical thinking skills) with the walk of faith (hermeneutical appropriation for faithful Christian living), students are required to submit a well-written two page typed double-spaced reflection paper thatarticulates a clear understanding of the theological content of the assigned primary & secondary readings in synoptic Gospels. It should also reflect on your context of interpretation in relation to the issues raised in the assigned readings.

A reflection paper is not a summary of the course readings, it is your identification of the main themes of the readings integrated with your experience and how both affect your ideas and possible faith journey and life experience in future. A reflection paper gives you the opportunity to add your thoughts and analysis to what you have read and experienced.

I am looking for depth of thought in your writing. Show me you truly understand the concepts in the reading. In other words, this reflection paper should be both text-oriented (what you observed in the text) and reader-oriented (what you experienced personally). **Do not write in generalities!** Never simply say, “I enjoyed the Gospel of Luke or Mark or Matthew.” Always tell me WHY! **Be specific in your discussion.** Cite biblical passages and excerpts from assigned section in textbook as evidence for your conclusions. Thus, you may want to make brief notes as you read. Focus upon the passages that impacted you the most! The reflection paper will be graded using the Paper Grading Rubric included in this syllabus. The Reflection papers will constitute 150 points or 15% of students’ final grade. There are 10 of them at 15 points each.

***Reflection papers fulfill student leaning outcomes*** ***3-6***

**4. Critical Book Review and Forum (50 pts.)**

For your book review, you are required to team up with one other student to work collaboratively in group to produce a group book review of **8 pages.** Please sign-up in the forum spot reserved for the collaborative review assignment and indicate the name of partner (**maximum of 2 persons in a group**). The goal of a collaborative writing assignment is to enable students learn from and draw upon the strength of each other while completing the assignment. The added benefit of learning to work collaboratively on academic projects is that such projects prepares students for life after APU where students will most likely be expected work collaboratively on the job.

Thus, an important part of your learning activities in this course will consist of co-operative, group activities. You will not be graded on your own contribution. You will fundamentally be graded on how well you work collaboratively with your partner to produce a coherent, consistent, critically engaged group paper. So one of your group assignments will be to team up with one other student to will write One book review

Students will write an 8-page book review of **Bruce Longenecker’s, *The Lost Letters of Pergamum* (Grand Rapids: Baker, 2003).** Book Review should follow the prescribed book review guidelines provided by the instructor. This is an eight**-page review**. 5 pages of the review should be devoted to summarizing the content and major arguments of the book while the other three should be a critical evaluation of the strengths and weaknesses of the book. At the end, the student should include a paragraph that shows the connection (s) between the book and course.

**Important Note:** The honor-shame culture is central to **Longenecker’s, *The Lost Letters* because the** honor/shame mind-set dominated the culture of the ancient world of the Roman empire, in which Jesus and His first followers proclaimed the message of a different empire. In your review, focus on the honor-shame dynamic and give at least 5 quotes from the book that underscores the theme.

**Font size:**

- 12-point if using Times New Roman or Garamond.

- 11-point if using Arial, Corbel, or Calibri.

**Formatting:**

- Put your name, date, and course number in header.

- Include page numbers (anywhere is fine).

- 1-inch margins.

- 1.5 or double-spaced.

- The only title you need for the book review is as follows: *Book Title*. Author. Place of publication: publisher, date of publication. Number of pages.

- The book review is to follow SBL style with no in-text citations or endnotes.

***Book review fulfills student leaning outcomes 1-5***

**5. Surveys:** There will be three Survey Assignments. Each survey is worth 33 points, for a total of 100 points. For due dates, please see Course Calendar.

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| **Survey #1: Survey of Matthew** |
| **This project must be submitted as a Word document and should be 2-4 pages in length** This project consists of *three parts* (33 points)  The Survey assignments must be submitted to your instructor using Sakai. It is necessary that you submit it through Sakai.  ***Part One: Survey of Luke.*** Read the entire book through. Give a 3 to 5 word descriptive title for every major pericope. A pericope is a single story or unit. Use the NOAB. Use your own titles. Do not copy titles from a study Bible, from the bottom of the NOAB, from another student, from the internet, or any other source. To do so will be to commit plagiarism and will result in a 0% grade for the assignment and a report to the Provost.  If you have several verses of what appear to be random sayings, then you may treat those as a unit, but make an effort to see if the sayings are connected.  If your project is less than two pages you are not giving enough detail. It need not be more than four pages. Give yourself time to complete it as it may require six-ten hours. This part of the project is worth 15 points.  ***Part Two: identify Major Themes.*** Identify *five major themes* that you discovered. A theme should be something that you see more than once. If it is an important theme it should appear several times. List the scripture references that support your discoveries. To be major it needs to be more than once! This part of the project is worth 5 points.  ***Part Three: Identify Literary Types.*** Identify *five literary types or genres*. Give at least two examples of each type.  Don't worry about proper labels. Use your own. This part of the project is worth 5 points. |

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| **Survey #2: Survey of Mark** |
| **Submit in a Word document a 2-4 page survey of the Gospel of Mark.** This project consists of *three parts* (33 points)  ***Part One: Survey of Mark.*** Read the entire book through. Give a 3 to 5 word descriptive title for every major pericope. Use the NOAB. Use your own titles. Do not copy titles from a study Bible, from the bottom of the NOAB, from another student, from the internet, or any other source. To do so will be to commit plagiarism and will result in a 0% grade for the assignment and a report to the Provost.  If you have several verses of what appear to be random sayings, then you may treat those as a unit, but make an effort to see if the sayings are connected.  If your project is less than two pages you are not giving enough detail. It need not be more than four pages. Give yourself time to complete it as it may require six-ten hours. This part of the project is worth 15 points.  ***Part Two: identify Major Themes.*** Identify *five major themes* that you discovered. A theme should be something that you see more than once. If it is an important theme it should appear several times. List the scripture references that support your discoveries. To be major it needs to be more than once! This part of the project is worth 5 points.  ***Part Three: Identify Literary Types.*** Identify *five literary types or genres*. Give at least two examples of each type.  Don't worry about proper labels. Use your own. This part of the project is worth 5 points.  The Surveys will link to Student Learning Outcome #4. |

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| **Survey #3: Survey of Luke** |
| **Submit in a Word document a 2-4 page survey of the book Gospel of Luke.** This project consists of *three parts* (33 points)  ***Part One: Survey of Luke.*** Read the entire book through. Give a 3 to 5 word descriptive title for every major pericope. Use the NOAB. Use your own titles. Do not copy titles from a study Bible, from the bottom of the NOAB, from another student, from the internet, or any other source. To do so will be to commit plagiarism and will result in a 0% grade for the assignment and a report to the Provost.  If you have several verses of what appear to be random sayings, then you may treat those as a unit, but make an effort to see if the sayings are connected.  If your project is less than two pages you are not giving enough detail. It need not be more than four pages. Give yourself time to complete it as it may require six-ten hours. This part of the project is worth 15 points.  ***Part Two: identify the theme of Social Justice.*** Identify the passage that deals with the theme of social justice in the Gospel of Luke. List the scripture references that support your discoveries. This part of the project is worth 10 points.  ***Part Three: Identify Literary Types.*** Identify *five literary types or genres*. Give at least two examples of each type.  Don't worry about proper labels. Use your own. This part of the project is worth 5 points.  The Surveys will link to Student Learning Outcome #4. |

1. **Midterm (100 pts.)**

There will be a 60 minutes midterm examination during the 8th week of class. The midterm consist of fifty multiple choice questions entirely based on Mark L. Strauss, *Four Portraits, One Jesus. In Introduction to Jesus and the Gospels*. Zondervan: Grand Rapids, 2007. This is one of the major textbook for the class. You will have a study guide for this exam.

***Midterm exam fulfills student leaning outcomes* 2-4.**

**RECAP**

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| * WHAT WILL BE IN THE EXAM? Questions drawn from Mark Allan Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey (*Grand Rapids: Baker Academic, 2009). * WILL THERE BE A STUDY GUIDE? Yes. * HOW MANY POINTS? 100 points. * IS IT OPEN OR CLOSED BOOK? NO * WHAT STUDENT LEARNING OUTCOMES DOES THIS LINK TO? This assignment will help fulfill Student Learning Outcomes #1-4, 7, 8. |

1. **Final Exams (100 pts.)**

There will be a 50 minutes biblical content exam during the final exam week. The final exam is cumulative. It consist of fifty multiple choice/true-false questions based on the content of the Synoptic Gospels. Be aware that all exams are closed-book and require you to take them without any collaboration with other students. The final exam assesses general knowledge of the content of the Synoptic Gospels. Your study guide for this exam is a careful reading of the three Gospels. The final exam is worth 100 points, 10% of your final grade. ***Final exam fulfills student leaning outcomes* 1, 2, 3, 4.**

**RECAP**

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| * WHAT WILL BE IN THE EXAM? The final exam will be uniquely focused on the Luke and Acts * WILL THERE BE A STUDY GUIDE? Yes. YOUR BIBLE. REREAD, the Synoptic Gospels * HOW MANY POINTS? 100 points. * IS IT OPEN OR CLOSED BOOK? NO * WHAT STUDENT LEARNING OUTCOMES DOES THIS LINK TO? This assignment will help fulfill Student Learning Outcomes #1-6 |

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| 12. STYLE STANDARD |

Style Manual: Use Turabian or Chicago Manual of Style. Examples can be found in <http://bcs.bedfordstmartins.com/resdoc5e/RES5e_ch10_s1-0001.html>

**Criteria Used to Calculate Semester Grade:**

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|  | APU | |
| Grade | GPA | Numeric |
| A+ |  | Not given |
| A | 4.0 | 95-100 |
| A- | 3.7 | 92-94.99 |
| B+ | 3.3 | 89-91.99 |
| B | 3.0 | 84-88.99 |
| B- | 2.7 | 81-83.99 |
| C+ | 2.3 | 78-80.99 |
| C | 2.0 | 73-77.99 |
| C- | 1.7 | 70-72.99 |
| D+ | 0 | 69-69.99 |
| D | 0 | 68-68.99 |
| D- | 0 | 65-67.99 |
| F | 0 | 0-64.99 |
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|  | **Basis of Semester Grade** | **Point Value** |
|  | **Group Activities extra credit** | **50 (5%)** |
|  | **Reflection papers** | **150 (15%)** |
|  | **Forums** | **150 (15%)** |
|  | **Attendance & Participation** | **100 (10%)** |
|  | **Midterm Exam** | **100 (10%)** |
|  | **Final Exam** | **100 (10%)** |
|  | **Book Review** | **50 (5%)** |
|  | **Surveys (3)** | **100 (10%)** |
|  | **Exegetical Assignment #1** | **50 (5%)** |
|  | **Exegetical Assignment #2** | **100 (10%)** |
|  | **Exegetical Assignment #3** | **100 (10%)** |
|  | ***Total Points:*** | **1,050 (105%)** |

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| 14. Support Services |

There are many available support services for graduate students. Information regarding various co-curricular and academic support services for graduate students can be found in the Graduate Catalog.  Please contact your faculty advisor and/or the Graduate Center should you have any additional questions.

Students in this course who have a disability that might prevent them from fully demonstrating their abilities should contact an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements.

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| 15. ACADEMIC INTEGRITY |

Do not plagiarize! Plagiarism includes:

1. quoting the words of an author without citing the author in the footnote;
2. using the ideas of an author [*or fellow student!*] in paraphrase without citing the author in the footnote;
3. using the exact words, **including small phrases of as little as two words**, of an author ***either*** without quotation marks ***or*** citing the author in the footnote.
   1. If you footnote the author, but do not include quotation marks, that is plagiarism!
   2. if you just change a couple words in the sentence but maintain the same sentence structure and general phraseology, without both quotation marks *and* footnote, that is plagiarism!
   3. NOTE: this holds true for your literature review, book review and exegetical paper.

***Statement #1:*** The mission of Azusa Pacific University includes cultivating in each student not only the academic skills that are required for a university degree, but also the characteristics of academic integrity that are integral to a sound Christian education. It is therefore part of the mission of the university to nurture in each student a sense of moral responsibility consistent with the biblical teachings of honesty and accountability. Furthermore, a breach of academic integrity is viewed not merely as a private matter between the student and an instructor but rather as an act which is fundamentally inconsistent with the purpose and mission of the entire university. A complete copy of the Academic Integrity Policy is available in the Office of Student Life, the Office of the Vice-Provost for Undergraduate Programs, and online.

***Statement #2:*** Students found guilty of plagiarism will be reported to the Provost, and a memorandum of the plagiarism event will be placed in the student’s permanent file in the Provost’s office*.*

***Sanctions:***I consider plagiarism in *any* form as an affront to the principles of academic rigor and honesty established by Azusa Pacific University’s Academic Integrity Policy. Upon a thorough investigation, students responsible for plagiarizing any work (in whole or in part) will face academic sanctions that will result, at the very least, in receiving zero credit for the plagiarized assignment (“F” grade, 0%). More serious (or multiple) infractions will result in a course fail and/or further sanctions to be determined by the Provost’s office and/or appropriate academic deans.

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| 16. COURSE POLICIES |

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| ***Class Participation* (50 pts, 5%)** |
| Class participation means simply participating verbally in question/answer and discussion during the class period. This includes being prepared to discuss reading assignments, asking relevant questions, attempting to answer relevant questions, and discussing the issues brought up in class. See “Attendance Policy” below for the attendance portion of the grade. |

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| ***Attendance (*50 pts, 5%)** | |
| University Attendance Policy: “Class attendance is of paramount importance, and excessive absences will affect the final grade. The individual instructor defines for the student the grading and attendance policies for each class in the course instruction plan” (see *University Catalog*). Attendance points to be earned will be maximum 50 points or 5% of your grade. However, if your unexcused absences exceed 4, you will be penalized, up to 150 points. Absences or early departure from class will be noted and will affect your final course grade. For students who are tardy three times or leave early in excess of 10 minutes, they will receive the equivalent of one unexcused absence. Absences may be excused by delivering to Instructor a note from a doctor in the case of illness or a note from a professor for an absence due to an official APU scheduled event (i.e., athletic team, choir, field trip, etc.). For unexcused absences, your grade will be reduced as follows: 1-2 absences: no reduction; 3-4 absences: receive 20 pts for attendance; 5-6 absences: 0% for attendance. 7-8 absences: subtract 50 pts from total grade; i.e., grade shall be reduced by ½ a letter grade: 9 or more absences: grade shall be reduced a full letter grade. Students are responsible for tracking their own attendance and for signing the Attendance Sheet when required.  Here’s a chart of how the Attendance Policy works. Please consult it ***often***: | |
| ***Tardies*** | 3 tardies (over 10 min.) = 1 unexcused absence |
| ***Unexcused Absences*** | 1-2 = receive 50 pts.  3-4 = receive 20 pts.  5-6 = receive 0 pts.  7-8 = subtract 50 pts. from course grade  9 or more = subtract 100 pts. from course grade |
| ***Excused Absences*** | No grade reduction. Need note from Doctor or Professor (for official APU scheduled event). For Final Exam, notes will not be accepted except in the case of grave, life-threatening emergency. |

**Deadlines & Make-up Work Policy:**

Students are expected to meet all deadlines for assignments. All assignments are due by 11:59 pm PST on the date due in the Course Calendar. Deadline is absolute for Forums, reflection papers, Book Review, Literature Review, and Exegesis assignments.

"Make-up" midterm exams will be possible only by arrangement prior to ­­­­­­­­­exam date and only for a pressing, legitimate reason. If illness prevents one from taking the exam, a physician’s note is required. "Make-up" final exams will be possible only ***by petition through the registrar*** prior to exam date and only for a pressing, legitimate reason.

Students who are involved in out-of-town *APU approved activities* for seven consecutive days prior to the due date must negotiate with the professor a new date for submission of written work one week prior to the beginning of the extended out-of-town activity.

Computer problems, technical difficulties or internet problems are not valid excuses for not completing an exam on time, or turning in a written assignment on time. If your personal computer has a problem, use APU library computers or public library computers to check and reply to my e-mails and to complete all assignments on time.

The only exceptions are those missed due to documented personal illness or personal/family emergency requiring police, paramedic, or firefighter response. In such a case, a mutually agreed upon date for a **make-up** exam must be negotiated with the instructor.

**Incomplete Policy:**

The university catalog states, “The grade ‘Incomplete’ (I) is given only under special circumstances. An “I” grade may be given upon recommendation of the professor with the permission of the appropriate academic dean. To obtain an Incomplete, the student must fill out the official Incomplete Form, available from the office of the Undergraduate Registrar. An Incomplete may be granted for up to 12 weeks from date of issue. Petition for extension beyond the 12 weeks will be subject to review by the faculty member and the appropriate academic dean. An Incomplete submitted without the Incomplete Form or not made up within the allotted period will automatically become an F. An “IN” grade reflects an Incomplete with no filed paperwork at the time the grades were issues.”

**Computer Skills Required:**

All students in this class are expected to have the following computer skills:

* Facility with Word, including ability to properly:
* insert footnotes
* set margins,
* set line spacing
* format fonts
* format headers, footers, and page numbers
* Ability to Save, Copy, and e-mail a Word document

**Note:** All students must possess a way to save their documents off the computer. Computer failure or crash ***shall not be an excuse for a late or unsubmitted paper or assignment***. This is such a crucial habit to develop in life that I will be especially strict in my grading if students have not backed up their work.

**Course Format (5% extra credit)**

Since this course is an academic study of the New Testament designed to help students understand the issues that Luke/Acts raise and their implications for individuals, churches, and society at large, I expect class sessions to be very interactive. For the success of the class and the achievement of the course objectives, your vocal participation and interaction are vital. I will combine class lectures with class discussions and small group discussions of selected texts. There will be a weekly small group discussion of sections of the Lucan text from different social location perspectives. Since you will not know which part of the reading your group will be assigned to discuss, please come prepared to discuss all of the assigned readings. **There will be 5% extra credit for group activities!!!!**

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| 17. STUDENTS WITH DISABILITIES |

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Students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in the Learning Enrichment Center (ext. 3849) as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements. For more information, see <http://www.apu.edu/lec/>

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| 18. WRITING CENTER STATEMENT |

Students are encouraged to make use of the resources available at the Writing Center, offices located in the Marshburn Library on East Campus. The Writing Center is available to help students with all aspects of their writing projects. You may schedule an online appointment at <http://www.apu.edu/writingcenter/>

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| 19. UNIVERSITY OR DEPARTMENTAL POLICIES |

All university and departmental policies affecting student work, appeals, and grievances, as outlined in the Undergraduate Catalog and/or Department Handbook will apply, unless otherwise indicated in this syllabus.

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| 20. CLASS VISITOR POLICY |

Having uninvited guests in class may interfere with the classroom community-building process, impose someone on the class who lacks the shared history and background preparation often necessary to deal with sensitive issues, make some students reluctant to engage meaningfully and thus interfere with the learning process, and disrupt classroom activity. All prospective guest(s) must have a visitation date approved in advance by the registrar’s office, who will then contact the Instructor for final approval.

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| 21. COURSE BIBLIOGRAPHY |

Allen, O. Wesley, Jr. *Reading the Synoptic Gospels: Basic Methods for Interpreting Matthew, Mark, and Luke.* Atlanta: Chalice Press, 2004.

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| 22. COURSE CALENDAR |

***NOTE: Course schedule, topics, evaluation, and assignments may be changed at the Instructor's discretion.*** [Numbers in parentheses represent total page numbers to be read]

|  |  |  |  |
| --- | --- | --- | --- |
| Students will be responsible to have all reading and writing assignments completed by the assigned week (Total pg. #'s in parentheses) | | | |
| **Schedule** | **Discussion Topics** | **Pre-class Reading Assignments** | **Assignments** |
| **WEEK 1** | **A. Course Introduction**  **B. Exegesis of Yourself as Interpreter**  **:Name and describe your own personal identities and the identities of your interpretive communities** | Read the Introduction to each of the three synoptic Gospels in Your Bible  **DY:** xxix-50 (52) | **2 page summary of introduction to Matthew, Mark & Luke**  **Forum A & B** |
| **Week 2** | **A. Reading the NT as an Ancient Text: The Nature of Meaning**  **B: The Bible as a Text of Culture**  **C. Who Is Jesus?**  **Forum A topic:**  *“What is Exegesis: Analysis of Various Definitions?”* | **Either Strauss, 23-42 or 67-89**;  **De La Torre:** xi-xii, 1-20  DY: 93-102; 209-232 (34) | **Reflection Paper #1**  **Forum A & B** |
| **Week 3** | **A:** Political history leading to Jesus’ time  **B: Religious Perspectives in the First Century**  **Forum A topic:**  Literary Criticism: An Overview | **Strauss,** 93-122 or Strauss, 123-148 or Strauss, 149-165 | **Reflection Paper #2**  **Forum A & B**  **Survey #1** |
| **Week 4** | **A: The birth of Jesus and the infancy narratives**  **B:**The baptism and temptation of Jesus.  **Forum A topic:**  *Biblical Genres and Form Criticism* | **Strauss,** 411-434  **Read:** Matt 1:18-2:23; Luke 1:5-2:52  **Read**: Matt 3:1-4:11; Mark 1:9-13; Luke 3:15-4:13; | **Reflection Paper #3**  **Forum A & B** |
| **Week 5** | A:The Synoptic Problem and critical methodologies  B: The quests for the historical Jesus  **Forum A topic:**  *Redaction Criticism* | **Strauss,** 347-382 or Strauss, 383-397 or Strauss, 455-468 | **Forum A & B**  **Reflection Paper #4**  **Survey #2** |
| **Week 6** | Parables and sayings of Jesus  **B. The Bible and Inspiration**  **Forum A topic:** *Social –scientific criticism* | **Strauss, 469-491**  **De La Torre:** 20-54; **Truesdale:** 27-40 (49) | **Exegetical Assignment #1**  **Forum A & B** |
| **Week 7** | A:The Sermon on the Mount & On the Plain  **B. Language and Meaning**  **C. The Wesleyan Quadrilateral**  **Forum A topic:**  *Rhetorical Criticism* | Matt 5:1-8:1 **&** Luke. 6:17-49  **De La Torre:** 55-96; **Truesdale:** 61-74 (56) | **Reflection Paper #5**  **Forum A & B** |

**COURSE CALENDAR (continued)**

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| --- | --- | --- | --- |
| **Week 8** | A:Women in Gospel history  **B. The Hermeneutical Circle**  **C. Unity in Diversity**  **Forum A topic:**  ***Narrative criticism*** | **De La Torre:** 96-132; **Truesdale:** 113-125 (50) | **Reflection Paper #6**  **Forum A & B** |
| **Week 9** | A:The purpose and structure of Jesus’ ministry  **B:The Authority of Scripture**  **Forum A topic:**  *Reader-Response Criticism*  **Midterm** | **De La Torre:** 132-172; **Truesdale:** 127-143 (58) | ***Midterm* Forum A & B**  **Survey #3** |
| **Week 10** | A:The suffering and crucifixion of Jesus  **B:** The resurrection and ascension of Jesus  **Forum A topic:**  *Ideological Criticism* | **Strauss, 493-509**  **Strauss, 511-525**  Read Matt. 26:1-27:66; Mark 14:1-15:47; Luke 22:1-23:56  Read Matt. 28; Mark 16; Luke 24 | **Reflection Paper #7**  **Exegetical Assignment #2**  **Forum A & B** |
| **Week 11** | A: Reflecting on Jesus in the Gospel of Matthew.  **Forum A topic:**  *Cultural Hermeneutics* | **Strauss, 213-258** | **Reflection Paper #8**  **Forum A & B** |
| **Week 12** | A: Reflecting on Jesus in the Gospel of Mark.  **Forum A topic:**  *Feminist Hermeneutics* | **Strauss, 171-211**  **Bruce Longenecker**, *The Lost Letters of Pergamum* | **Book Review**  **Forum A & B** |
| **Week 13** | **A:** Reflecting on Jesus in the Gospel of Luke  **Forum A topic:**  *Postcolonial Hermeneutics* | **Strauss, 259-296** | **Reflection Paper #9**  **Forum A & B** |
| **Week 14** | **Final Review**  Synthesizing the Synoptics: Appreciating Gospel Unity and Diversity  **Forum A topic:**  *Your final thoughts on aforementioned Methodologies* | **Review Course Notes** | **Reflection Paper #10**  **Final Exam Review**  **Forum A & B** |
| **Final Exam Week** | **FINAL EXAM WEEK** |  | **Final Exam**  **Exegetical Assignment #3** |

1. Questions are based on Donald Hagner's discussion in, *New Testament Exegesis and Research: A Guide for Seminarians* (Pasadena: Fuller Seminary Press, 1992), 23. [↑](#footnote-ref-1)