

# Tutorials: Theology

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*THEOLOGY HAS BEEN STUDIED AT OXFORD for many centuries. The traditional focus on biblical studies (including the study of biblical languages), church history, and church doctrine is now complemented by work on other religions and new ways of considering religion influenced by sociology and psychology.*

The descriptions below are copyright University of Oxford and cover tutorial courses offered by the University to matriculated undergraduates. SSO students follow such courses as closely as is practicable, though there may be scope for minor variation to take into account students' previous experience. Students will not necessarily cover all the material cited in the description (especially when they take the course as a secondary tutorial). All tutorials involve in-depth study: where the title might suggest a survey course, the content of the tutorial will involve focused study on part of the syllabus.

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### Archaeology in relation to the Old Testament

This course aims to enable students to gain some understanding of a number of archaeological discoveries in Palestine and neighbouring countries (both artefactual and textual) from the Old Testament period and to show how our understanding of the Old Testament may be illuminated by them.

Students who have taken this course will:

- have gained a general understanding of the methods used by archaeologists in excavating sites in Palestine and neighbouring countries.
- have gained knowledge of the artefactual and textual finds at a number of important archaeological sites dating from the Old Testament period.
- have gained an understanding of how these discoveries can serve to shed light on various aspects of Old Testament study, including the history and religion of Israel.
- have reflected on the extent to which it is possible for archaeological discoveries to confirm or dispute the truth of statements in the Old Testament.

### Augustine: Life and Thought

Students will study Augustine's major works in the context of his life and Late Antique culture. Augustine was a leading bishop in a seminal period, and his dogmatic works, commentaries, and sermons played an important role in shaping the Latin west. A prolific writer known best for his works, *The Confessions* and *The City of God*, he provides significant and far-ranging discussions. Attention will be paid to the relationship between the church and the world, the nature of the person, the problem of evil, the nature of culture, the relationship between church and state, implications for political philosophy, and the debates with Manichaeans, Donatists, and Pelagians.

### Bhakti, Vernaculars (Hinduism II)

This course aims to deepen students' understanding of Hindu theism and paths to the goal of liberation. The course will examine conceptions of liberation and paths leading to liberation in the history of major Hindu traditions. The main focus will be Hindu theism.

Topics may include: theological questions about the relation of path to goal and the importance of ritual (pūja) and asceticism in the history of Indian religions; an examination of Samkhya, the philosophical backdrop of Yoga; the opening Yoga-sūtras, their ideal of liberation as isolation (kaivalya), and the means of achieving that goal; the development of devotion (bhakti) and examination of bhakti and yoga in the Bhagavad Gita; the medieval developments of bhakti in vernacular literatures, focussing on both texts that advocate devotion to iconic forms of Vishnu, Shiva and the Goddess and the later texts that advocate devotion to an absolute without qualities. The course will also examine the importance of ritual texts and the relation between ritual, devotion, surrender (prapatti), grace, and yoga. Lastly, it will consider the themes of liberation and path with examples from selected tantric traditions.

The course will raise critical theological questions through engaging with texts in translation and raise the question about the extent to which liberation is a rhetoric that overlays other cultural forces. Students should gain an understanding of soteriology in Hindu traditions, an understanding of some the main literatures associated with this, and an awareness of the philosophical and theological problems entailed. There will also be some discussion of the similarities and differences between Sanskrit and vernacular representations of Hinduism.

By the end of the course, students will:

- have acquired a basic knowledge of Hindu theism particularly in Indian vernacular

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- traditions;
- b) gain experience in reading primary texts and understanding Hindu traditions in the light of that reading;
- c) see how they can learn more;
- d) have written a series of coherent essay on topics central to the subject.

### Biblical Hebrew

Candidates will be expected to show knowledge of elementary Hebrew grammar (to include the topics covered in J Weingreen, *Practical Grammar of Classical Hebrew*, 2nd edn., pp. 1-123), and to be able to translate and offer grammatical comment on short passages from Genesis 1-2. They will also be required to answer questions on elementary Hebrew grammar, to translate into English some simple Hebrew sentences, and to translate into Biblical Hebrew some short sentences in English.

The aim of the course is to enable students to understand the essentials of Biblical Hebrew grammar, syntax, and vocabulary, and to translate and comment on grammatical points in a simple prose text, as well as to render simple English sentences in Biblical. Students who have studied for this paper will:

- a) have mastered elementary Biblical Hebrew grammar and syntax, as set out in J. Weingreen, *Practical Grammar of Biblical Hebrew*, 2nd edition, pp. 1-123.
- b) be able to translate and comment on Hebrew passages from Genesis 1-2.
- c) be able to answer questions on elementary Hebrew grammar.
- d) be able to translate into English some simple Hebrew sentences.
- e) be able to translate simple English sentences into Biblical Hebrew.

### Brahminism (Hinduism I)

This course aims to give students an overview of the major developments that lead to contemporary Hinduism and to provide an understanding of the fundamental concepts and practices of the tradition.

The course offers a thematic and historical introduction to Hinduism for students of theology and religious studies. Focussing on the

brahmanical tradition, we will explore the textual sources, concepts, practices, and social institutions that formed that tradition. Primary texts in translation will provide the basis for reflection on issues such as dharma, renunciation, caste, and concepts of deity. We then move on to some of the major philosophical developments of the tradition, with particular emphasis on the Vedanta. The course will raise theological and cultural questions about the relation between reason and practice, person and world, and society and gender. We will conclude with a consideration of Hinduism and modernity.

The course objectives are:

- a) to impart basic information about brahminical Hinduism.
- b) to ensure that students know how they can learn more.
- c) to provide experience in reading the primary texts in reliable translations, in learning to use primary texts for thematic purposes, and in understanding brahminical Hinduism in light of that reading.
- d) for students to write a series of coherent essays on topics central to the subject.

### Buddhism in History and Society

This course aims to give students some appreciation of the various forms that Buddhism has taken and how these are related to other salient features of Buddhist societies.

The course falls into two main parts. The first part covers the history of Buddhism's diffusion through Asia, beginning with the emperor Asoka (third century BC); what forms of Buddhism have dominated which states and societies (and when), and their main similarities and differences; the development of Buddhist institutions. The second part deals with Buddhism in modern Asia.

Students who have taken this course will:

- a) have a basic knowledge of Buddhism as a phenomenon in world history.
- b) know how they can learn more.
- c) have a sense of the parameters within which Buddhism has varied and the main lines of historical continuity.
- d) have written a series of coherent essays on topics central to the subject.

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### Christian Life and Thought in Europe and the English-Speaking World, 1789–1921

This course aims to give students an overall sense of the history of the churches and the development of theology in Europe, with a particular focus on Britain, in the period 1789–1921. Students will gain knowledge of the life and thought of the Christian Churches of Europe and North America in their social and political context (with special reference to Britain) and the development and influence of Roman Catholic and Protestant theology in the context of Europe (including Britain) and North America. Candidates may approach the topic through the works of theologically important writers of the period, as well as other historical materials. Such writers might typically include S.T. Coleridge, J.H. Newman, F.D. Maurice, G. Tyrrell, E. Underhill and P.T. Forsyth in Britain; R.W. Emerson, W. James, H. Bushnell and W. Rauschenbusch in the U.S.A.; and F.D.E. Schleiermacher, G.W.F. Hegel, K. Marx, L. Feuerbach, S. Kierkegaard, F.R. de Lamennais, A. Harnack, A. Loisy, and K. Barth in Europe.

Students who complete the course will have studied Christian life and thought in their social and political context, and been helped to understand their influence on intellectual life and religious as a whole and on the wider culture. They will have had the opportunity to study religious life and theological developments in the English speaking world, most notably North America; they will have explored the intellectual connections across the Atlantic in this period and to explore the impact of British missionary work across the globe. Finally, they will also have had the opportunity to learn the skills required in the study of both ecclesiastical history and historical theology in reading texts, assessing different sorts of historical materials and analysing the broader context of the period.

### Christian Liturgy

This course aims to enable students to acquire a critical knowledge – supported by detailed study of the original sources – of the evolution of Christian worship up to AD 451. Students will study the rites of initiation and the Eucharist up

to AD 451, the relationship between liturgy and theology and the influence of early Christian worship on contemporary liturgical revision. This will involve consideration of the following texts: E.C. Whitaker, *Documents of the Baptismal Liturgy* (3rd edn., SPCK, 2003), pp. 1–11, [11–13], 14–21, 40–50, 124–127, 176–183; R.C.D. Jasper and G.J. Cuming, *Prayers of the Eucharist: Early and Reformed* (3rd edn., Pueblo, 1987), pp. 7–12, 20–44, [52–66], 67–81, 88–99, 114–123, 129–137, 143–146, 159–167; E.J. Yarnold, *The Awe-Inspiring Rites of Initiation* (2nd edn., T. & T. Clark, 1994) pp. [70–75], 76–97; Church of England, *Common Worship* (Church House Publishing, 2000), Eucharistic Prayers B & F 188–190, 198–200; Church of England, *Common Worship: Initiation Services* (Church House Publishing, 2005); Methodist Church, *Methodist Worship Book* (Methodist Publishing House, 1999). The Baptisms of those who are able to answer for themselves, and of Young Children, with Confirmation and Reception into Membership, 62–75; Eucharistic Prayer for Ordinary Seasons (3), 215–217; Roman Catholic Church, *The Roman Missal* (ICEL, 1973), Eucharistic Prayers 2 & 4; Roman Catholic Church, *The Rite of Christian Initiation of Adults* (ICEL, 1985); M. Thurian and G. Wainwright (eds.), *Baptism and Eucharist: Ecumenical Texts in Convergence* (WCC Publications, 1983), Eucharistic prayer from the Eucharistic Liturgy of Lima, 252–254

Students who have taken this course:

- a) will have gained detailed knowledge of the origin and development of rites of initiation and the Eucharist up to AD 451.
- b) will be able to assess their influence upon contemporary liturgical revision.
- c) will be able to reflect on the relationship between liturgy and theology.

### Christian Moral Reasoning

The aim of this course is to develop a capacity for moral reasoning, either from within, or in some relation to, the Christian moral tradition. Candidates are, of course, always free to advance their own convictions. The assigned essays will cover some or all of the following topics:

- a) Christian moral concepts
- b) government and its tasks
- c) medical ethics

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d) sexual ethics

Students completing this course should be able:

- a) to mount reasonable and well-argued discussions, taking into consideration significant differences of opinion, and evaluating in a well-informed way the contribution of the Christian tradition of thought to the elucidation of moral questions.
- b) to learn to use various types of supporting materials which can be adduced in a good discussion of a moral question: Biblical, historical texts from the tradition, contemporary writing.
- c) to conduct moral discussions both 'in relation to major ethical writings' and in relation to 'contemporary moral and social debates'.

### Christian Spirituality

This course aims to enable students to assess the meaning of prayer within the Christian life, both

in the past and in the contemporary world.

Students taking this course:

- a) will reflect critically upon the significance of prayer in its theological, psychological and historical aspects.
- b) will give particular consideration to contemplation and mystical prayer.
- c) will work in detail upon two out of four groups of prescribed texts. These four groups are taken from the following areas:
  - i. Patristics
  - ii. English fourteenth-century mysticism
  - iii. Spanish mysticism
  - iv. The Wesleys and William Law
 When this tutorial is selected students should state which two groups they wish to study.

### Early Buddhist Doctrine and Practice

This paper aims to give students some appreciation of the teachings of the Buddha in a



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way which stimulates thought and relates to any knowledge they may already have of other religions.

The earliest Buddhist doctrine is studied against the background of the early Upanishads and other religious movements in north-east India about the fifth century BC. Practice includes both meditation and monastic life. The primary source is the Pali Canon supplemented by the commentarial literature of the Theravādin tradition.

Students who have taken this course will:

- a) have a basic knowledge of early Buddhism.
- b) know how they can learn more.
- c) have a sense of how Buddhism may call into question their pre-conceived ideas about what a religion is.
- d) have written a series of coherent essays on topics central to the subject.

### Early Syriac Christianity

This course aims to enable students, most of whom will lack previous familiarity with the subject, to acquire a basic but specific knowledge of the historical evolution and inner life of Syriac Christianity, especially during the first four centuries.

In its earliest years Christianity took firm root amongst the Aramaic-speaking peoples of the Middle East who came to employ one particular Aramaic dialect, Syriac, in their prolific theological literature. Living in the frontier lands of the ancient Roman and Persian Empires, but early spreading to Arabia, India, Asia and China, they developed a distinctive poetic and symbolic approach to theology, strongly grounded in Scripture, which was only subsequently influenced by Western philosophical models. An ascetic spirituality also exercised a profound influence. The consequences of these factors can be both startling and stimulating for readers accustomed only to Western theology. This course (which presumes no knowledge of Syriac!) will provide an introduction to this ancient branch of Christianity and its distinctive theology, and will equip students with a general knowledge of symbolism in the theology of the early Syriac Church.

The following texts are prescribed for special study: Odes of Solomon 6, 11, 17, 19, 21, 24, 30, 36, 42, tr. J.A. Emerton in H.F.D. Sparks. *The Apocryphal Old Testament* (OUP, 1984). Acts of Thomas, secs. 1–29, 108–14, tr. A.F.J. Klijn (E.J. Brill, 1962). Aphrahat, *Demonstrations* 1, 4, 6, 12 (Dem. 1 and 6 tr. in J. Gwynn, ed. *Select Library of Nicene and Post-Nicene Fathers II*.13 [1898, repr. W.B. Eerdmans, 1956], Dem. 4, tr. S.P. Brock, *The Syriac Fathers on Prayer and the Spiritual Life* [1987], ch. 1; Dem. 12, tr. in J. Neusner, *Aphrahat and Judaism* [E.J. Brill, 1971]). Ephrem, *Sermon on Our Lord*, tr. in E. Mathews and J. Amar, *St Ephrem the Syrian. Selected Prose Works* (1994); *Hymns on the Nativity*, nos. 1 and 2, tr. K. McVey, *St Ephrem the Syrian. Hymns* (Classics of Western Spirituality, 1989); *Hymns on Faith*, no. 10, *Hymns on the Church*, no. 36; *Hymns on Epiphany*, nos. 1 and 6; tr. S.P. Brock in T. Finn, *Early Christian Baptism and the Catechumenate* (1992). *The Hymns*, tr. S.P. Brock, *The Harp of the Spirit: Eighteen Poems of St Ephrem* (Fellowship of St Alban and St Sergius, 2nd edn. 1983). *Letter to Publius*, tr. S.P. Brock, *Le Muséon* (1976) *Book of Steps*, Homily 12, tr. R. Murray, *Symbols of Church and Kingdom* (CUP, 1975).

Students who have taken this course:

- a) will have reflected upon the distinctive character of early Syriac Christianity, upon its differences from the Greek Christian world, and upon its links with Judaism.
- b) will have studied in translation prescribed texts taken from a representative range of Syriac sources, including material from the Odes of Solomon, the Acts, Thomas, Aphrahat, Ephrem, and the Book of Steps.
- c) will have given particular consideration to the use of symbolism in the theology of the early Syriac Church.

### English Church and Mission, 597–754

This course aims to help student achieve a rounded understanding of the creation of a Christian society in a culture which had different religious assumptions, and to see how particular political and social structures interacted with this newly unifying ideological force.

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Students taking this course will:

- a) study the main lines of the history of the English Church in the period, and some aspects of its theology.
- b) have the opportunity to study works of art produced in the cultural setting of middle Anglo-Saxon England, and assess the cultural contacts with the rest of Europe which these illuminate.
- c) be required to study texts from the period, comprising a compulsory core and a choice of further biographical texts and collections of letters.

### Further Studies in History and Doctrine

(Select one author: Origen, Augustine, Anselm, Aquinas, Luther, Calvin, Kierkegaard, Newman, Dostoevsky, Barth, Tillich, Bonhoeffer, Rahner)

This course aims to develop skills in detailed study of the texts of a major theologian in their historical and intellectual context.

By the end of the course:

- Students will have acquired understanding of selected texts of their chosen theologian and, where appropriate, the relation of those texts to their historical and cultural circumstances.
- Students will have developed skills in detailed analysis of theological texts, and in articulating their doctrinal and methodological features.
- Students will be aware of the inter-relation of doctrinal and historical study.

Students will be expected to study one major theologian in relation to the situation and problems of the time, with special attention to certain texts. The list below is a list of theologians which have been offered in previous years – it should be noted, however, that, because teaching provision is liable to change, this is not necessarily the definitive list of those which will actually be offered every year (although theologians marked \* will be offered each year).

Texts will be studied in English.

- a) Origen: Origen on First Principles, Book I, trans. G.W. Butterworth (Peter Smith, 1973); On Prayer, trans. Rowan Greer in An Exhortation to Martyrdom, etc. (Paulist Press: Classics of Western Spirituality series, 1979); Prologue to the Commentary on the Song of

Songs, trans. Rowan Greer, *ibid.*

- b) Augustine\*: Confessions, Book 10, trans. H. Chadwick (OUP, 1991); Concerning The City of God against the Pagans, Book 14, trans. R.W. Dyson (CUP, 1998); On the Trinity, Book 10, trans. John Burnaby, in Augustine, Later Works, Library of Christian Classics, vol. VIII (SCM Press, 1955). FHS Theology Handbook 2011.
- c) Anselm: Anselm of Canterbury: The Major Works (Oxford World's Classics ed.): Monologion, pp. 3–81; Proslogion, pp. 82–104; On Free Will, pp. 175–192; On the Fall of the Devil, pp. 192–232; The Compatibility of God's Foreknowledge, Predestination, and Grace with Human Freedom, III.11–14, pp. 467–474; Why God Became Man, pp. 260–356; On the Virginal Conception and Original Sin, chs. 1–8, pp. 359–368; On the Procession of the Holy Spirit, pp. 390–434.
- d) Aquinas\*: Summa Theologiae Ia, qq. 1–3, 13, 44–6; IaIIae, qq. 109–14; IIaIIae, qq. 1–2, 23–7; IIIa, qq. 2–6, 46–9 (Blackfriars ed., vols. 1, 2, 3, 8, 30, 31, 34, 48, 54).
- e) Luther\*
- f) Calvin\*: J. Calvin, ed. J.T. McNeill and F.L. Battles, Institutes, (SCM Press Library of Christian Classics vols. XX, XXI), pp. 35–69, 920–32, 947–64, 1041–53, 1166–79, 1229–1240, 1485–1521; G.R. Potter and M. Greengrass, John Calvin: Documents of Modern History (Edward Arnold, 1983), pp. 1–109, 128–133.
- g) Kierkegaard: Fear and Trembling: 64–91 (PUP pbk. 1968); 54–81 (PUP 1983); 83–108 (Penguin 1985); Philosophical Fragments: 11–67, 139 (PUP pbk. 1967); 9–54, 111 (PUP 1985); The Concept of Dread/Anxiety: 13–72, 96–105, 139–145 (PUP pbk. 1967); 14–80, 107–118, 155–162, (PUP 1980); Works of Love: 153–170, 247–60 (Harper Torchbook, 1964); 154–74, 264–79 (PUP 1995); Concluding Unscientific Postscript 386–458 (PUP pbk. 1968); 413–512 (PUP 1992); Sickness Unto Death: 146–75, 208–13 (PUP pbk. 1968); 13–42, 77–82 (PUP 1980); 43–72, 109–115 (Penguin 1989); Training/Practice in Christianity: 9–72 (PUP 1941/1944), 9–68 (PUP 1991).
- h) Newman: Apologia Pro Vita Sua (Penguin, 1994); Fifteen Sermons Preached before the

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- University of Oxford (University of Notre Dame Press, 1989), x, xi, xiii, xv; *An Essay on the Development of Christian Doctrine*, 1878 edition (University of Notre Dame Press, 1989), chs. 1–5; *Newman the Theologian: A Reader*, ed. I. Ker (Collins, 1990), pp. 66–122, 199–275.
- i) Dostoevsky : *Notes From Underground* (Vintage 1993), Part I; *Crime and Punishment* (Vintage, 1992), Part I, Chapters 2, 5 and 6; Part 4, Chapter 4; *The Idiot* (Granta 2001), Part I, Chapters 5–6 (Marie), Part II Chapter 5, Part III Chapters 5–7; *Demons* (Everyman, 2000), Part III, Chapters 6.2, 7; *The Adolescent* (Everyman, 2003), Part III, Chapter 7.3; “The Heavenly Christmas Tree” (The Death of Innocents) and “The Dream of a Ridiculous Man” (The Fall) – both from *An Honest Thief and Other Stories* (Heinemann, 1919 et al.); *The Brothers Karamazov* (Vintage 1992), Book V Chapters 3–5, Book VI, Book VII Chapter 4, Book XI Chapter 9, Epilogue Chapter 3 (Note: texts used in class will be taken from the Richard Pevear and Larissa Volokhonsky translations, except for the two short stories from the Constance Garnett translation, available in many editions.)
- j) Barth\*: K. Barth, “The Strange New World Within the Bible” in *The Word of God and the Word of Man* (Hodder & Stoughton, London, 1928), pp. 28–50; K. Barth, *Church Dogmatics*, I/1, § 1 (T. & T. Clark, Edinburgh, 1976), pp. 3–24; K. Barth, *Church Dogmatics*, IV/1, § 59 (T. & T. Clark, Edinburgh, 1956), pp. 157–357.
- k) Tillich: *Systematic Theology*, vol. 1 (Introduction only) and vol. 2 either in SCM edition (1978) or J. Nisbet edition (vol. 1, 1953; vol. 2, 1957).
- l) Bonhoeffer: *Discipleship*, Dietrich Bonhoeffer Works (DBW) 4, Minneapolis 1996, pp. 41–76; 281–288; *Creation and Fall*, DBW 3, Minneapolis 1996, pp. 60–102; *Life Together: Prayer Book of the Bible*, DBW 5, Minneapolis 1995, 25–47; *Ethics*, DBW 6, Minneapolis 2005, pp. 257–298 (*The Structure of Responsible Life*); and SCM 1955 (7th impression 1998), 194–230; pp. 297–325 (*State and Church*); *Letters and Papers from Prison*, SCM enlarged edition 1971 (8th impression 1999): pp. 3–17; pp. 278–87; 324–29; 343–49; 357–61; 370–71; 388–90; 398–99
- m) Rahner: *Foundations of Christian Faith: An Introduction to the Idea of Christianity* (Darton, Longman and Todd/Crossroad, 1978[1976]), trans. by William V. Dych, pp. 24–35, 44–51, 68–71, 81–89, 116–137, 170–212, 264–293, 322–325, 342–369; *The Trinity* (Burns and Oates/Herder, 1970 [1967]), trans. by Joseph Donceel, pp. 80–99; *Theological Investigations*, vol. 16 (Darton, Longman and Todd/Crossroad, 1979 [1974]), trans. by David Moreland, 199–220 (from “The One Christ and the Universality of Salvation”)

### God and Israel in the Old Testament

This course is intended to enable students to acquire a knowledge of the theological themes of the Old Testament within their historical setting, and to develop critical understanding by introducing them to basic issues of method, with particular reference to the study of three major Old Testament texts.

Topics will include: the origins and purpose of Deuteronomy; the development of Israelite law; the theology and setting of Isaiah of Jerusalem; Deutero-Isaiah; psalmody and the Psalms; worship and festivals; the history of Israel; pentateuchal issues; the covenant; prophecy and particular prophets; wisdom; apocalyptic; the fate of the individual; creation; the Torah in post-exilic Judaism; method in Old Testament study; Old Testament ethics; Israel within its ancient Near Eastern Environment; God in history; king and messiah; divine grace and human freedom; Israel and the nations. Passages for close study in English may include: (a) Deuteronomy 5–15; 26–8. (b) Isaiah 1–11; 28–31; 40–5. (c) Psalms 1, 2, 8, 15, 19, 46–9, 51, 72–4, 89, 96–9, 104, and 118. Students with knowledge of biblical Hebrew will also have an opportunity to engage with the following in the original language: Deuteronomy 5; 12; 26. Isaiah 1; 6; 40 Psalms 1, 2, 8, 48, and 96.

Students who complete this course will have gained knowledge about and understanding of the major themes in the Old Testament, as these arose in the historical development of ancient Israel. They will have studied the literary and historical background of specific Old Testament

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texts, and they will have reflected upon the criteria employed in assessing evidence, and the possibility and desirability of achieving consensus concerning them.

### God, Christ, and Salvation

This course aims to develop skills in the critical analysis of the nature and content of the Christian doctrines of God, Christ and salvation, especially as they have been expounded in some major modern Christian theological texts. Topics will include the Christian doctrine of God, the person and work of Christ, and the nature of sin and salvation. Students will be expected to develop critical understanding of the sources, content, and interrelation of these doctrines, and of some of the twentieth-century discussions of the material.

Students who have taken this course will have acquired: a) an understanding of the major themes of the Christian doctrines of God, Christ and salvation; b) an understanding of the different norms and methods by which these doctrines are constructed; c) an awareness of the problems posed for these doctrines by modern intellectual developments; d) skills in critical analysis of theological texts.

### Hebrews to Revelation

This course gives students the opportunity to study some specific texts from the New Testament in depth, to develop their critical understanding of the historical, literary and theological issues raised by these texts. The course covers the theological, ethical, literary and historical issues posed by study of Hebrews and the book of Revelation. There will also be opportunity for candidates to study James, 1–2 Peter, 1–3 John, and Jude.

Students who have taken this course will have

- a detailed knowledge of the text of both Hebrews and the book of Revelation
- an ability to comment on selected passages
- some understanding of the theology of these texts and the ability to discuss critically the historical and literary problems engendered by the texts studied
- a basic knowledge of the literary antecedents of the texts studied and of their contribution to later Christian theology.

### History and Theology in Western Christianity, 1500–1619

This course aims to enable students to gain an integrated view of the historical and doctrinal developments which led to the break-up of the Western Latin Church and which still shape the contours of Western Christianity.

Students taking this course will:

- gain an understanding of why the Western Latin Church proved vulnerable to calls for reform during the period. They should become familiar with the work and thought of the leading magisterial reformers, and gain a sense of what constituted radical theological alternatives.
- be introduced to the developments of the Reformation in European society, together with the renewal which took place in the Roman Catholic Church.
- gain a sense of the slow and untidy growth of confessional identities up to the outbreak of the Thirty Years' War (1618).
- be introduced to the course of religious change in England from the reforms and legislative acts of Henry VIII to the reign of James I and VI; they may choose to study this in greater or lesser depth, in balance with the wider European picture.

### History and Theology of the Church in the Byzantine Empire, 1000–1453

This course aims to enable students – most of whom will have no previous acquaintance with the subject – to acquire a basic yet detailed knowledge of the history, institutions and religious thought of Greek Christianity during the later Byzantine period.

Students who take this course will:

- have studied the place of the Church in Byzantine life, the influence of the Emperor in religious affairs, the possible threat posed by the continuing tradition of Hellenic philosophy, and the contribution of monasticism to society.
- have considered the differences during this period between Greek and Latin Christianity, the emergence of the schism between Rome

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and Constantinople, and efforts made to secure reunion.

- c) have been introduced to the leading mystical theologians in the later Byzantine period, especially Symeon the New Theologian and Gregory Palamas.
- d) have assessed the principles underlying Byzantine missionary work in the Slav lands.

### Islam I: The Classical Period of Islam

This course aims to enable students to understand the historical development of theological thought in Islam, from the Prophet Muhammad to the 15th century, with a particular emphasis on the interaction between the theology of Kalâm and the other major religious disciplines: exegesis (tafsîr), tradition (hadîth), law (fiqh), sects (firaq), mysticism (tasawwuf) and philosophy (falsafa).

By the end of the course, students should be able to find their way around the major reference works on Islamic studies. They are expected to gain an acquaintance with the holy book of Islam, the Life and Tradition of the Prophet, and the most important classical definitions of the Islamic creed ('aqîda) and way/law (sharî'a): Sunnism vs. Shi'ism, Ash'arism vs. Mu'tazilism and Hanbalism. They will have become acquainted with the thought of, and major studies on, the great Muslim theologians and religious thinkers of the period. They will have gained knowledge of a certain group of texts set for special study in English, with the option of commenting on selected passages in classical Arabic.

### Islam II: Islam in the Modern World

This course aims to enable students to understand modern Islamic thought in its historical evolution, diversity and challenges, with a particular emphasis on the interaction between theological debates and society.

By the end of the course, students should be able to find their way around the main reference works on Modern Islam. They should be able to take an informed view of the modern religious developments and debates in the Muslim world, of their contexts and of the problems raised, and be able to look at them in relation to classical

Islamic thought. They will have become acquainted with the thought of, and major studies on, the great Muslim theologians and religious thinkers of the period.

### Issues in Theology, 1789–1921

This course addresses key issues in theological thinking in Britain and Europe during the long nineteenth century. These include Biblical interpretation, the nature of authority, reason and faith, ecclesiology, Christology, romanticism, literature and imagination, spirit and history, reductionism, religious experience, and the encounter with world religions. The topics will be addressed through seminal or representative texts. Kant, Hegel, Schleiermacher, Kierkegaard, Nietzsche, Newman, and Coleridge are especially significant thinkers whose work or influence will normally be represented in the course.

The precise topics covered will vary from year to year, but may include:

- Faith and Reason: S.T. Coleridge, *Aids to Reflection*, *Introductory Aphorisms and Aphorisms on that which is indeed Spiritual Religion I–XVIII*; S. Kierkegaard, *Philosophical Fragments*; J.H. Newman, *University Sermons Philosophy and Theology Handbook 2008–09* Page 52 of 91
- The Bible: D.F. Strauss, *The Life of Jesus Christ Critically Examined*. Introduction and Concluding Dissertation; M. Arnold, *Literature and Dogma*; A. Schweitzer, *The Quest for the Historical Jesus*
- Reductionism: L. Feuerbach, *The Essence of Christianity*; F. Nietzsche, *The Genealogy of Morals*; F.M. Dostoevsky, *Notes from Underground*
- Religious Experience: F. Schleiermacher, *Speeches on Religion*, 2nd Speech; W. James, *The Varieties of Religious Experience*; R. Otto, *The Idea of the Holy*

Students are not expected to become familiar with all of these texts, but, in consultation with tutors, will focus on two or three of the prescribed texts, in addition to looking at more general issues.

The overall aim of the course is to deepen students' understandings of the climate of

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nineteenth century thought and of the background to major debates in twentieth century theology. Students will become familiar with some of the most influential and representative texts and thinkers of the period.

### Judaism I: The Formation of Rabbinic Judaism

This course aims to give students some insight into the formation of rabbinic Judaism from the first to the sixteenth century CE. It aims to demonstrate how rabbinic Jews related to the Hebrew scriptures and to the surrounding cultures of their own day. The study of primary texts in translation aims to acquaint students with some classic texts of rabbinic Judaism.

The principal desired learning outcome of the course is that students will have acquired an understanding of the development of the distinctive characteristics of rabbinic Judaism in the period covered by the course.

### Judaism II: Judaism in History and Society

This course examines the nature of modern Judaism against the background of recent history, including such topics as: the impact on Jewish thought and society of the Enlightenment and the Emancipation; the growth of Hasidism in the eighteenth and Reform in the nineteenth century; responses to the Holocaust, to the establishment of the State of Israel, and to the women's movement.

The course aims to give students some insight into the development of Modern Judaism. It aims to demonstrate how Judaism related to surrounding cultures and especially how it has responded to the challenges of modernity and post-modernity. The study of primary texts aims to acquaint students with the self-understanding of Judaism at critical periods of its historical development. The course aims to equip students for and to stimulate them to engage in original research on the topics studied.

The principal desired learning outcome of the course is that students will acquire understanding of Judaism as a living religion, in a constant state

of development as it responds to changing social and intellectual perspectives.

Students completing the course should:

- a) be aware of the theological development of Judaism since the French Revolution and the emergence of different religious movements in modern Judaism.
- b) have attained an understanding of the differing theological viewpoints of thinkers from various religious movements of Judaism, such as S.R. Hirsch, A. Geiger, S. Schechter, M. Kaplan and more contemporary thinkers like L. Jacobs, E. Borowitz and D. Hartman.
- c) have become acquainted with the historical development of major historical documents such as the answers to Napoleon of the Jewish Assembly of Notables (1806) and the various platforms of the Central Conference of American (Reform) Rabbis.
- d) have considered the impact of the Holocaust, Zionism and the creation of the State of Israel, and issues such as feminism on contemporary Jewish thought.
- e) be aware of the complexities of contemporary Judaism encompassing a broad range of affiliation, beliefs and practices.

### Luke-Acts

This course gives students the opportunity to study the Lukan writings in the New Testament in depth, and to develop their critical understanding of the historical, literary and theological issues raised by these texts.

Students who have taken this course will have:

- a) a detailed knowledge of the text of Luke-Acts.
- b) an ability to comment on selected texts in translation or in the original languages.
- c) some understanding of the theology of these texts.
- d) some understanding of the historical and literary problems engendered by the texts studied and be able to discuss them critically.
- e) some knowledge of the background of the texts studied.

### New Testament Greek

Candidates will be expected to show knowledge of Greek grammar, syntax and vocabulary (as set out in J. Duff's, *The Elements of New Testament*

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*Greek* and its importance for the exegesis of the New Testament, with particular reference to Mark 1-4 and John 1 and 3. Passages from the text (which will be that of the United Bible Societies, 4th Edition) will be chosen for translation and grammatical comment.

The aim of the course is to enable students to understand the essentials of New Testament Greek grammar and syntax, to acquire a basic vocabulary, and to be able to translate gospel texts and comment on grammatical points raised by them. Students who have studied for this paper will:

- a) have mastered elementary New Testament Greek as set out in J.Duff 'The Elements of New Testament Greek'.
- b) They will be able to translate and comment on passages from Mark 1-4 and John 1 and 3 in Greek.
- c) They will be able to answer questions on elementary Greek grammar.
- d) They will be able to translate simple English sentences into Koine Greek.

### Pauline Literature

This course aims to enable students to obtain a detailed knowledge of Pauline theology as reflected in 1 Corinthians and Galatians or Romans, and to have a broader understanding of the theological, ethical, literary and historical problems raised by studying the Pauline corpus in the New Testament.

Students who have taken this course will have:

- a) an awareness of the distinctive features of selected Pauline epistles.

- b) an ability to comment on selected texts in translation or in the original languages.
- c) acquired knowledge about the relation of the prescribed texts with other biblical texts, particularly other writings in the Pauline corpus as well as some understanding of Pauline theology and of the theology of other writings in the Pauline corpus.
- d) a basic knowledge of the historical contexts of the prescribed texts in Judaism and early Christianity.
- e) a basic knowledge of their contribution to later Christian theology.



### Philosophical Theology

Students will study the philosophical assumptions and implications of Christian doctrines such as those involving the Trinity, the Incarnation, revelation, the nature of faith, and the power of prayer. Students may address questions such as: Does it make sense to say that the life and death of Jesus atoned for the sins of the world, and could one know this? How can one know that a purportedly divine revelation is indeed genuine? In what sense is God both three and one? Can the beliefs required for religious faith be rationally chosen? Can we change God's mind by petitioning him through prayer?

### Philosophy of Religion

This course aims to familiarize students with the literature on the coherence and justifiability of central theistic claims, and to enable them to contribute to the discussion.

By the end of the course, students:

- a) will have acquired an understanding of the principal ways in which the Western monotheisms' understandings the nature of God have been spelled out; of the main classical and modern arguments for and

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against the existence of God, and arguments which claim that the practice of a theistic religion does not require support from good arguments for the existence of God; and of the literature of other doctrines common to the major theistic religions.

- b) will be able to argue for and against various positions in the field, through writing essays and participating in discussion.

### Psychology of Religion

The course aims to provide an overview of the main issues in psychological study of religion that reflects contemporary developments in psychological theory and research. It also aims to stimulate an interest in psychological findings about religion and encourage the perception of scientific psychology as relevant to explaining religious experience/behaviour.

On completion of the course, students will have:

- a) been introduced to the main psychological accounts of human religious behaviour as distinct from those offered by other disciplines.
- b) become aware of the main methodological developments in modern scientific psychology and of their relevance to critical appraisal of the early and non-psychological accounts of human religious experience.
- c) acquired a more complete understanding of specific religious phenomena and critically examined the usefulness of the empirical approach to religion.
- d) enriched their transferable skills by handling information from a variety of sources.

### Religions and Mythology of the Ancient Near East

This course aims to enable students to acquire a knowledge of certain specified ancient Near Eastern mythological and religious texts as well as more general knowledge of the religions and mythology of the ancient Near East.

Students who have taken this course will:

- a) have acquired a detailed knowledge of the specified texts and will be able to comment intelligently on short selected passages from them, as well as writing essays relating to them.

- b) have obtained a more general knowledge of the religions and mythology of the ancient Near East.
- c) have reflected on the extent to which the Old Testament shows dependence on its ancient Near Eastern religious environment and the extent to which it reacts against it.

The following texts are prescribed for special study: (a) Akkadian Myths and Epics: The Epic of Gilgamesh and the Creation Epic; (b) Hittite Myths: The Disappearance of Telepinu and The Song of Kumarbi; (c) Egyptian Myths, Hymns and Prayers; (d) Ugaritic Myths: Baal and Yam, The Palace of Baal, and Baal and Mot; (e) The Sefire Inscriptions; (f) Philo of Byblos' Phoenician History.

### Science and Religion

This course aims to encourage critical thinking on the ways in which scientific and religious beliefs might be judged to be independent or mutually relevant. Mythologies inherited from the past will be revisited and an emphasis placed on the importance of local contexts in shaping receptivity to new forms of science. Some famous controversies from the past will be used to lend perspective to current debates and there will be an opportunity to evaluate doctrinaire positions on such topical issues as genetic reductionism, the advance of neurosciences, the revitalisation of natural theology and the existence of extra-terrestrial intelligence.

Students taking this course should acquire a critical understanding of the different models routinely used to relate scientific knowledge and practice to religious understandings of the world. They should be able to discuss the rise of scientific naturalism and offer a balanced account of the problems it has raised for religious belief. They should be able to illustrate the diversity of religious belief among scientists and give a critical account of the role of the sciences as agents of secularisation.

### Selected Topics (Old Testament)

This course aims to enable students to acquire a detailed knowledge of one particular genre of Old Testament literature, to gain insight into the ways in which books of this type can be interpreted,

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and to develop their critical understanding of the historical and literary context of such books. Students should state on their application form which of the following they would like to focus on:

- 1) prophecy;
- 2) apocalyptic;
- 3) wisdom;
- 4) worship and liturgy.

Students who have completed this course will:

- a) have a detailed knowledge of the specified texts and be able to comment intelligently on short selected passages from them (optionally from the Hebrew text).
- b) be aware of a variety of critical approaches to these texts.
- c) have a knowledge of the texts' historical contexts.
- d) have a more general knowledge of the genre represented by the specified texts and be able to distinguish it from other genres within the Old Testament.

Texts: 1) Prophecy ; 1 Samuel 9; 10 ; 2 Samuel 7 ; 1 Kings 13; 18; 22 ; Isaiah 1; 5-8; 10; 40; 42-44; 49; 51-53; 55 ; Jeremiah 1-5; 7-9; 11; 12; 26-28; 31 ; Ezekiel 1-4; 8-11; 14; 18; 20; 23; 36; 37 ; Amos 1-5; 6-9 ; Zechariah 1-8; 13; 2) Apocalyptic: Isaiah 24-27 ; Daniel ; Zechariah ; 1 Enoch 1-16 (ed. H.F.D. Sparks, *The Apocryphal Old Testament*, OUP, 1984) ; 2 Esdras 3-14 ; Revelation; 3) Wisdom: Proverbs 1-9; 22:17-31:31 ; Job 1-19; 38-42 ; Ecclesiastes ; Wisdom of Solomon 1-9 ; Ecclesiasticus (Sirach) Prologue; 1:1-25:12; 36:18-43:33; 51; 4) Worship and Liturgy: ; Exodus 12-15; 19; 20; 24 ; Leviticus 1-7; 16 ; Deuteronomy 12-18 ; 1 Kings 5-8 ; 1 Chronicles 16 ; Psalms 2; 18; 24; 27; 47-51; 68; 72; 78; 89; 95-100; 110; 113-118; 122; 124; 126; 128; 130-132 ; A.E. Cowley, *Aramaic Papyri of the Fifth Century BC* (OUP, 1923), nos. 21; 30-34

### The Beginnings of the Church and its Institutions to AD 170

This course aims to enable students to acquire knowledge of the history, worship and institutions of the church up to AD 170, through study of specified texts from early Christianity.

Students who have taken this course will:

- a) have some detailed knowledge of the specified texts.
- b) be able to comment intelligently on selected passages from the specified texts.
- c) have more general knowledge of the evidence available for a historical study of the Church in period up to AD170 and will be able to analyse that material with critical understanding.

### The Bible: Its Use and Influence

This course aims to enable participants to acquire knowledge of the ways in which the Bible has been used and has exercised an influence as an authoritative text, within the Christian Churches and as a major contribution to wider culture, and to develop critical understanding by introducing them to the basic principles of biblical hermeneutics.

Students who complete this course will:

- a) have achieved a sense of the variety of the uses and influences of the Bible.
- b) have compared biblical study in the academy with other approaches to the Bible.
- c) will have reflected upon the criteria employed in assessing interpretations, and the possibility and desirability of achieving consensus concerning them.
- d) will have a more detailed knowledge of the interpretation of one or both of the biblical books set for more detailed study (currently Job and Revelation).

### The Development of Doctrine in the Early Church to 451

This course aims to equip students with a critical and dispassionate understanding of the genesis of main credal and confessional declarations of this period, which continue to form the basis of much theological reflection; also to enable them to study and discuss the evolution of Christian thought in a world whose cultural and social presuppositions were not yet shaped by a universal Church.

The course objectives are:

- a) that students will possess an accurate knowledge of the fundamental ideas of at least half a dozen major theologians of this period,

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such as Ignatius of Antioch, Valentinus, Marcion, Justin Martyr, Irenaeus, Clement, Tertullian, Origen, Arius, Athanasius, the Cappadocian fathers, Apollinarius, Theodore, Nestorius, Cyril of Alexandria, Pelagius, Augustine and Leo the Great.

- b) that they will be familiar with the results of the first four ecumenical councils, and with the contents of the following documents: The Nicene declaration of 325, Cyril's Second Letter to Nestorius, the Tome of Leo and the Chalcedonian Definition of 451.
- c) that they will understand doctrines in their immediate context, which may be defined, according to circumstances, exegetically, philosophically, culturally or politically.
- d) that they will recognise the evolution of doctrine as a function of time and deliberation, the answers produced by one generation being often the seedbed of new problems for the next.

### The Gospels and Jesus

This course aims to enable students to acquire a detailed knowledge of the gospels (with special attention to the gospels of Matthew and John), to be able to consider problems concerning the theology of individual evangelists, the synoptic tradition and historical Jesus, to develop their critical understanding of the historical and literary contexts of the gospels, and to become more aware of some of the wider theological and hermeneutical issues which such study entails.

Students who have taken this course will have:

- a) an awareness of the historical, theological and ethical contexts of the New Testament Gospels.
- b) an ability to comment on selected texts in translation or in the original languages.
- c) some knowledge of the gospels' historical contexts and an ability to address issues concerning study of the historical Jesus.
- d) a basic knowledge of their contribution to later Christian theology.

### The Hebrew of the Old Testament

This course aims to enable students to read Biblical Hebrew prose (and optionally also verse), and to study selections from several biblical books in Hebrew. Special study of the following prose texts can be expected: Genesis 6–

9; Deuteronomy 5–6, 12, 26; 2 Samuel 11–14; 1 Kings 17–19; and Jonah. Study of Hebrew verse may include Proverbs 7–9; Psalms 1, 2, 8, 45–48, 96; and Isaiah 1–2, 6, 40–42.

Students who have taken this course will:

- a) have a good grasp of Biblical Hebrew grammar, syntax, and vocabulary.
- b) be able to read prose sections of the Old Testament in Hebrew, and optionally some of the verse sections.
- c) be able to translate and point the set texts, and to comment intelligently on points of linguistic and textual interest.
- d) be able to answer questions on Biblical Hebrew grammar and syntax.
- e) be able to translate simple English prose into correct Biblical Hebrew.

### The History and Theology of Western Christianity 1050–1350

This course aims to enable students to gain an integrated view of the historical and doctrinal developments which make the period formative in the Western Latin Church and basic to an understanding of how Western Christianity has developed subsequently.

Students taking this course:

- a) will gain knowledge of structural, societal and theological changes in the period, although they will not be required to be familiar with more than 150 years' span out of the three centuries.
- b) will become familiar with the thought of certain leading theologians from the period, in particular selecting from Anselm, Abelard, Aquinas, Duns Scotus, and William of Ockham. They should be able to discuss the issues of theological method which the writings of key theologians raise.
- c) should be ready to integrate historical and doctrinal study where appropriate.

### The Nature of Religion

The aim of this course is to enable students to take an informed view of the place of religion in the modern world. By examining the main classical and contemporary approaches to the study of religions, students should become critically engaged in the discussion. They should

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understand problems involved in the comparative study of religions, in particular the relations between religious belief and the study of religions, including the problem of inter-religious dialogue.

Students completing this course:

- a) should have acquired a good knowledge of the main classical studies in the field of the study of religions such as: E. Durkheim, *Elementary Forms of the Religious Life*; M. Eliade, *The Sacred and the Profane*; M. Weber, *The Sociology of Religion*; C. Geertz, *Interpretation of Cultures*; B. Malinowski, *Malinowski and the Work of Myth*; N. Smart, *The Religious Experience*.
- b) should be aware in a general and accurate way of the main attempts to define religion and the problems of defining it.
- c) should have become acquainted with the work of Freud, Turner, Evans-Pritchard, Douglas and Berger. They should know in detail ONE of the following works, and know the others in a more general way: S. Freud, *The Origins of Religion* (or any other of his books from the reading list); V. Turner, *The Ritual Process*; M. Douglas, *Purity and Danger*; E. Evans-Pritchard, *Witchcraft, Oracles and Magic among the Azande*; P. Berger, *The Sacred Canopy*.
- d) should be aware of the major explanations that have been offered of religious belief, and of the problems in giving such explanations.
- e) should have acquired some knowledge of relevant theological discussions of the nature of religion and the debate of the relationship between religions, and should have detailed knowledge of at least ONE of the following: K. Ward, *Religion and Revelation*; J. Hick, *An Interpretation of Religion*; W. Cantwell Smith, *Towards a World Theology*; or G. Lindbeck, *The Nature of Doctrine*.
- f) should be aware of the major debates in the field of study of religions, e.g. the outsider/insider problem, religious pluralism, gender issues, religious violence, post-colonialism, and the debate concerning claims for religious truth and rationality.
- g) should be enabled to make critical use of the current discussions in their study of different religions.

### The Sociology of Religion

This course aims to enable candidates to acquire an understanding of the major figures in the development of the sociology of religion together with a detailed knowledge of texts, and to develop a critical understanding of some of the major debates in contemporary sociology of religion and how these are related to the study of theology.

Students who take this course will:

- a) have achieved an understanding of the major figures in the development of the sociology of religion.
- b) have read and studied in detail a number of the prescribed texts.
- c) have become familiar with contemporary sociological discussion and will have acquired a critical understanding of the major debates in contemporary sociology of religion.
- d) be able to relate their understanding of the sociology of religion to other aspects of theology.

### Varieties of Judaism 100 BC–AD 100

This course aims to enable students to have a basic knowledge of the main trends in Judaism in the period 100BC–AD100, with particular reference to prescribed texts.

Students who have taken this course will have:

- a) an understanding of the main trends within Judaism in the period 100BC–AD100.
- b) an ability to comment on selected texts either in translation or in the original languages.
- c) the requisite interpretative skills to offer a critical evaluation of the evidence for Judaism in the prescribed period.