Course Description: This semester Greek 411R will study the New Testament books of the Johannine corpus. This body of writings—consisting of the Fourth Gospel, three letters or “epistles,” and the Apocalypse—derives its authority from its ascription to the Beloved Disciple, a figure which latter-day revelation confirms was the apostle John. Modern biblical scholarship suggests that the original ideas, and perhaps texts or Grundschriften, were then transmitted through disciples and later followers of the Beloved Disciple, the so-called Johannine Community, and that the experiences of this early group of Christians affected the redaction and final form of the texts.

The position taken in this class is that all of the canonical Johannine writings, regardless of issues of redaction and development, are scriptural and contain the word of God. Our goal, in addition to becoming proficient in translating the texts, is to understand and become conversant with scholarly arguments while balancing them with the writings and contributions of LDS authorities and authors. References from the Book of Mormon and Doctrine and Covenants will be cited when applicable.

We shall begin our study by first exploring the nature of the received texts—including their language, transmission, and generic forms—and shall then proceed to examine the figure of the Beloved Disciple and then scholarly reconstructions of the theoretical Johannine Community. The bulk of the semester will be engaged in translating and studying the major writings of the corpus, following the presumed order of composition (or at least their time of completion). Unless otherwise noted, all primary readings will be done in Greek.

This Course at BYU: According to the university document “The Aims of a BYU Education,” your experience on campus and in this classroom should be spiritually strengthening, intellectually enlarging, character building, and lead to lifelong learning and service. Additionally, your instructor is committed to creating and maintaining a class room environment that will foster respect and excitement about learning while being conducive to the expression of gospel principles.

Students, too, have a responsibility in maintaining a positive class room experience. Since so much of our time this semester will be involved in oral translation and class discussion, it is imperative that students be courteous and helpful to each other.
This course will provide us with a particular opportunity to study not only the Greek in which the Johannine Writings were composed, but the theology that they contain. Although secondary readings will acquaint students with secular biblical scholarship—and hopefully they will learn something beneficial thereby—they are not intended or viewed as necessarily definitive. The teachings of latter-day prophets and apostles will be admitted as authoritative and decisive. More importantly, the individual student will hopefully have the text and its meaning unfolded by the Spirit as he or she carefully—and prayerfully—studies the Johannine corpus.

**Texts:** The following texts are available in the B.Y.U. Bookstore and will be used regularly throughout the class:


The next five, although not required, are highly recommended, and Draper and Hall are being held in the reserve library:


Additionally, the following are important references and commentaries, some of which are being held on reserve or can be found in the Ancient Studies Room:

3


Note that several of the commentaries are from important series, i.e. The Anchor Bible, The New International Greek Testament Commentary, and the New International Commentary on the New Testament, series with which you should become familiar.

For their own study, Latter-day Saints will find an English edition of the epistles that includes the JST useful—e.g., Steven and Julie Hite’s, *The New Testament with the Joseph Smith Translation.*

**On-line Resources:** Students are also encouraged to access the course Blackboard module, where announcements, class presentations, handouts, and other materials will be available. To use Blackboard, one should log onto Route Y and then click the Blackboard Courses link listed under “School.” If a student is enrolled in the course, then “Greek 411R Johannine Writings” should then appear as a subsequent link. Grades on assignments will be entered in the Blackboard spreadsheet within one week of their return to students; they should check each assignment after that time to confirm that scores have been recorded accurately.


**Requirements:** The student should come prepared each day having already translated the assigned Greek passages and having completed any secondary readings. Exams, reports, and the paper are due when scheduled, and late work will not be accepted. Only in cases of extreme duress (in medical cases with a physician’s note) will the instructor make exceptions. B.Y.U. dress, grooming, and behavior standards will be enforced. Grades will be calculated by the following formula:

- Class translation, discussion, and participation: 10%
- Book Report: 5%
- Research Paper: 20%
- Midterm Examination: 25%
- Final Examination: 40%

The book report is something less than a seminar report and is intended to familiarize the class with works that we cannot all read this semester. Each presenter will provide the class with a printed précis that will give the background of the author, identify his or her target audience, outline the work (taken largely from the table of contents), and summarize the thesis of the book and its major arguments. The verbal presentation should take no more than 7–10 minutes. The paper will be a
detailed study of a passage or issue, the topic of which must be cleared with the teacher.

Examinations will consist of passages that students will translate and for which they will provide grammatical and theological commentary. They will also include an essay or essays that will address, briefly, important topics discussed in class.

B.Y.U. dress, grooming, and behavior standards will be enforced.

The standard scale will be 93-100% A, 90-92% A-, 88-89% B+, 83-87% B, 80-82% B-, u.s.w.

Students are responsible for the grades that they earn; if one needs a certain grade for academic reasons, then he or she should plan accordingly. There will be no extra credit.

Readings Key

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<thead>
<tr>
<th>ABD</th>
<th>Anchor Bible Dictionary</th>
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<tr>
<td>BDAG</td>
<td>Bauer, W., F.W. Danker, W.F. Arndt, and F.W. Gingrich, Greek-English Lexicon of the New Testament and Other Early Christian Literature</td>
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<tr>
<td>Brown</td>
<td>The Community of the Beloved Disciple</td>
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<td>Brown EJ</td>
<td>The Epistles of John (The Anchor Bible 30)</td>
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<td>Brown GJ</td>
<td>The Gospel According to John (The Anchor Bible 29–29A)</td>
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<tr>
<td>Brown INT</td>
<td>Introduction to the New Testament</td>
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<tr>
<td>Bruce EJ</td>
<td>The Epistles of John: Introduction, Exposition, and Notes</td>
</tr>
<tr>
<td>Bruce GJ</td>
<td>The Gospel of John: Introduction, Exposition, and Notes</td>
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<tr>
<td>Culpepper</td>
<td>John, the son of Zebedee: the Life of a Legend</td>
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<tr>
<td>Draper OSS</td>
<td>Opening the Seven Seals: The Visions of John the Revelator</td>
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<td>Ford Rev</td>
<td>Revelation (The Anchor Bible 38)</td>
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<tr>
<td>Gregg</td>
<td>Revelation: Four Views: A Parallel Commentary</td>
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<tr>
<td>Hall NTWC</td>
<td>New Testament Witnesses of Christ: Peter, John, James, and Paul</td>
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<td>JJT</td>
<td>Jesus in the Johannine Tradition</td>
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<td>JL</td>
<td>Lindars, Edwards, and Court. The Johannine Literature</td>
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<tr>
<td>Mounce</td>
<td>The Book of Revelation</td>
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<td>Osborne</td>
<td>Revelation</td>
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<tr>
<td>SS 5</td>
<td>The Gospels (Studies in Scriptures vol. 5)</td>
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<tr>
<td>Sperry</td>
<td>The Testimony of John the Beloved (27th Annual Sidney B. Sperry Symposium)</td>
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<tr>
<td>Wallace</td>
<td>Greek Grammar Beyond the Basics</td>
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CLASS SCHEDULE

Unless otherwise noted, all biblical readings are to be done in Greek.

M06Jan Introduction.
F10Jan Language and Text: Brown INT, 48–54; USB4, 1*–52* (skim tables); Wallace GGBB, 14–30, look over 726–64; BDAG, xi–xxviii, review table of contents.; BDF, 1–6.


M20Jan  **MARTIN LUTHER KING DAY: No class.**

W22Jan  **The Johannine Apocalypse and Its Interpretation.** 1 Nephi 14:19–27; Draper *OSS*, 1–24, 249–256; Draper, *TJB* Sperry, 36–57; Court, *JL* 208–19; Culpepper, 95–102; Hall *NTWC*, 137–144; Strathearn, *TJB* Sperry, 281–300; Beale 3–33, 44–69, 100–107 (handout); Osborne, 15–49 (handout).  **Book Report:** Hemmer, Colin J. *The Letters to the Seven Churches of Asia in Their Local Setting.*


M27Jan  **Prophecies to the Seven Churches.** Revelation 2; Draper *OSS*, 36–42; Beale, 28–33.

W29Jan  Revelation 3.

F31Jan  **The Revelator’s “Inaugural” Vision.** Revelation 4–5; D&C 77:1–6, 130:8–9; Draper *OSS*, 43–60; Fowles, *TJB* Sperry, 74–82.

M03Feb  Revelation 6–7; D&C 77:7–11; Draper *OSS*, 61–88.

W05Feb  Revelation 8–9; D&C 12–13; Draper *OSS*, 89–111.


F14Feb  Revelation 16–17; Draper *OSS*, 172–197; Beale, 171–177 (handout)

M17Feb  **PRESIDENTS’ DAY: No Class.**

Tu18Feb  **Tuesday is Monday!** Revelation 18–19; Draper *OSS*, 198–214.


M24Feb  **No class.**

**MIDTERM EXAMINATION**  
M24-Tu25 Feb; late W26 Feb


Sab 1 Mar "Παῦλος Huntsman natus est!"

Mo 3 Mar **Floater Day.**

Wo 5 Mar **Floater Day.**


We 19 Mar **Sukkot, the “I Am” Sayings.** John 7–8; Ludlow, *TJB Sperry*, 94–112; Williams, *JJT*, 343–352.

Fr 21 Mar **The Man Born Blind, the Good Shepherd, Chanukkah/Dedication.** John 9–10; Satterfield, *TJB Sperry*, 249–165.


We 2 Apr **Crucifixion and Resurrection.** John 19–20; Nyman, *SS* 5, 453–460.


Mo 7 Apr **The Johannine Epistles—authorship, audience, and intent.** 1 John 1.
Brown CBD, 93–144; Bruce EJ, 13–33; Edwards, JL 112–121, 144–162.

W09Apr 1 John 2–5; Richardson, TJB Sperry, 236–248.
F11Apr 2 John, 3 John; Bruce EJ, 134, 146. Book Report: Lieu, the Theology of the Johannine Epistles.

Th17Apr Paper due, 5:00 p.m.
W23Apr FINAL EXAMINATION, 7–10:00 a.m.

Other Readings (Book Reports, one per student):


Even here dependence on John is unlikely (ibid., 93; Bellinzoni, A. J., The Sayings of Jesus in the Writings of Justin Martyr, Leiden 1967, 134â€“8; Kline, L., The Sayings of Jesus in the Pseudo-Clementine Homilies (SBL Diss. 14), Missoula, Mont. 1975, 134â€“7; cf. The Johannine writings have increasingly been seen as the product of a distinct Johannine Community, depicted by some scholars as a sectarian group, opposed both to wider Jewish society and to other Christian groups. This model has largely been constructed on historical-critical grounds, yet given our lack of reliable external information about the origin of the Johannine writings, a more fruitful approach may be to examine their lexico-grammatical and discourse features to determine what these imply about interpersonal relationships.