Introduction to Law and the Humanities:  
The Law, the Scriptures, and the Classics of the West  
(One of the three core courses of the Law and Justice Certificate)

Including  
Law and the Chinese Classics  
(as indicated by entries in RED)

FSU College of Law  
Spring Semester  
Year 2522 of the Classical Republics  
2012 of the “Common Era”  
Tuesdays and Thursdays, 3:00 – 4:22  
(And 4:30 – 5:30 as needed)

Research Center Room 315

Course Description.

The purpose of this three-credit course is to show how the humanities stands as one of three pillars of law as a learned profession, along with jurisprudence and social science. In this course we will first examine the role of the humanities in the context of the claim that law is a learned profession. We will then survey the general relationship of law and the areas of study traditionally grouped together as the humanities: history, philosophy, literature, religion, the performing arts (music, theater, and dance), and the plastic arts (painting and sculpture). With that background, the bulk of the course will first situate the two civilizations of the Classical Mediterranean world most significant in our law, “Athens” and “Jerusalem,” then offer parallel accounts of their rise and decline, their common inclusion in the Roman Empire, and their reciprocal influence, after the decline of Rome itself, on the Medieval syntheses of Averroes (Ibn Rushd), Maimonides (Moses ben Maimon), and Peter Abelard in their respective branches of the Abrahamist faith: Islam, Judaism, and Christianity. We will consider briefly the seminal synthesis of Classicism and Abrahamism in the modern Anglo-American legal and political tradition, John Milton’s Defense of the People of England, the “declaration of independence” of the first English-speaking Abrahamist republic, established by the Parliamentary forces in the English Revolution. Finally, we will consider the prospects of a modern synthesis of the classics and scriptures, an Abrahamist Republic for our own time, and beyond.

We will try to view these materials from three complementary perspectives. First, and most basically, we will try to understand these materials as their authors and readers understood them; stated somewhat differently, we will try to use these materials to gain insights into the cultures from which they have come to us. In particular, we will be
looking for how the West, from its very beginning, understood its law. These writings will thus be our windows into the origins of the West, particularly the western legal tradition. Second, we will try to see how these materials have influenced our own culture, the modern West, especially our culture’s law. Finally, we will try to see these materials as influences on us as individuals, as having helped shape who we are, often without our awareness, and as providing insights into who we can, more consciously, become.

One option that these materials offer us, we will see, is to become lawyers committed to shaping our shared culture in light of the cultural inheritance we will be studying. This particular version of the third perspective returns us, through the second perspective, to the first: The future we create will become part of the culture that those who come after us study as a continuation, for better or for worse, of the culture of the classics and the scriptures. To the extent that we can see these materials from this third perspective, we will also have turned the analytic lens around; these materials will have offered us three perspectives on ourselves: our past, our present, and our future.

This is obviously a hugely ambitious project; we must bear in mind that a single course can only be an introduction. In particular, we must limit our survey to the fundamental texts of the Western humanist tradition, and we can address only the most significant parts of those texts, and even those parts only in a strictly introductory way and from the particular perspective of law. It is a fundamental assumption of this course (which, under another, equally fundamental assumption, is always subject to question) that to do justice to these texts, and to properly understand and practice the law, one must devote as much of one’s life as possible to an ever-broadening, ever-deepening study of these and other fundamental texts. To be proper lawyers, we must be proper philosophers; to be proper philosophers, we must live in constant dialogue with these texts, their authors, and our fellow students of these texts and these authors. Learning to learn that way, and live that way, is the fundamental skill of both law and life. It is the skill of governing ourselves and, with all others like us, our world.

That said, we can now re-state the purpose of the course more provocatively: to save law as the principal learned profession and lawyering as the fundamental form of human excellence. This will involve us in a vital contemporary debate: The relative roles of “theory” and “skills training” in legal education. We will face a profoundly important question: In omitting the skill of philosophical dialogue from its new “skills” requirements – implicitly denying that it has any relevance to law or legal education at all – do the ABA and its allies reveal their fundamental misunderstanding, though probably through no fault of their own, of what it means both to flourish as person and to do justice as a lawyer? We will see that, from the perspective of the classics and the scriptures, the answer has to be “yes.” Contrary to the ABA’s narrow view, the proper skill for lawyers is learning how properly to see the whole of our common world, both past and present, and, with that vision, to shape our future in the image of what we have come to know as justice.
The Law and the Chinese Classics compares classical Chinese and Western culture on two basic points. The first is a remarkable convergence: The strikingly similar treatment in the basic writings attributed to Confucius and Lao Tzu, the Analects and the Tao Te Ching, respectively, and the works of Plato and Aristotle, particularly on the role of “scholar-administrators” or “philosopher-kings” in a just state and the importance of their pursuing the public good if they are to establish and advance such a state. The other point is an equally remarkable divergence: Classical Chinese thought has virtually no parallel to Western theism. Classical Chinese thought rests on secular classics very like those of the West, but China has no equivalent of the West’s sacred scriptures. Classical Chinese culture comes very close to the West’s “Athens,” even as it has nothing approaching the West’s “Jerusalem.” This course will explore the implications of these points – convergence in politics, divergence in religion – for the global law of the new millennium.

Your grade in this class will have two components (or three, if you opt for an additional one-credit paper): Class participation and an exam (and an optional paper for a fourth credit). Class participation will teach you the lawyerly and life skill of philosophical dialogue; the exam will text your mastery of the course materials. (The optional paper will involve either your applying the insights and materials from the class to a current legal issue or something equally challenging along lines you and I work out together.) Your grade in Law and the Chinese Classics will also be based on class participation and an exam.

Readings.

As a matter of substance, we’ll be reading as much as we can of the Abrahamist Scriptures and the Greco-Roman Classics. As a matter of form, we have to strike a nice balance between the traditional “sheets between covers” book and the modern electronic book. Each form, the traditional and the modern, has costs and benefits. The advantages of the traditional book are its physical beauty, its historical significance, and its practical “handiness.” The disadvantages of traditional books are their relatively high cost and the difficulty of annotating and cross-referencing them as you read them. The advantages of electronic books are the converse: They compensate for their inelegance, novelty, and insubstantiality by being virtually cost-free and astoundingly easy to mark, annotate, and correlate.

The balance we’ll strike between these two formats is basically this: We’ll use traditional books for the Scriptures, for Plato’s Republic, and for the excerpts anthologized in Bernard Knox’s Classical Literature; for all the other classical texts and for all commentaries on the Scriptures, we’ll use an electronic library. That library has “rooms” corresponding to the major sections of the syllabus; within these rooms my assistants and I have “shelved” full texts, and within these texts we have marked assigned passages. Where appropriate, we have also annotated these passages and “linked” them with others.

In Traditional Book Format, available at “official” bookstores:
The Scriptures of the Abrahamist Faiths.
The New Oxford Annotated Bible, with Apocrypha, containing.
The Tanakh, or “Torah (Law), Nevi‘im (Prophets), and Kethuvim (Writings),” canonical to Jews and Christians, in the Christian ordering as the “Old Testament,” but not canonical to Muslims.
The “New Testament,” canonical to Christians but not to Jews or to Muslims.
The “Apocryphal” or Deutero-Canonical books, canonical to Roman Catholic and Orthodox Christians (in somewhat different forms) but not to Protestant Christians, Jews, or Muslims.


The Ur-Text of the Secular Classics of the West:
Plato, *The Republic* (Lindsay trans., Everyman ed.).


In Electronic Book Format, in the course LibGuide:
Various Greek and Roman Classics.
Various Commentators on the Scriptures and Classics.

Readings for Law and the Chinese Classics:

As a matter of substance, we’ll be concentrating on the two main indigenous sources of Chinese thought, Confucianism and Taoism. As a matter of form, as with Law, Classics, and Scriptures, we have to strike a nice balance between the traditional “sheets between covers” book and the modern electronic book.

In Traditional Book Format, available at “official” bookstores:

In Electronic Book Format, on the course Blackboard:
Excerpts from Karl Jaspers, *The Origin and Goal of History*.

**Syllabus:**

**Week of January 10:**
I. Introduction: Law and the Humanities as Part of “Law as a Learned Profession.”

a. Perspectives. This reading is in the class LibGuide.


b. Texts. These readings are in the assigned books for the course, at the indicated pages.


ii. The New Oxford Annotated Bible.
   1. The Editors’ Preface, pages xiii-xiv.
   2. To the Reader [the translators’ preface], pages xv-xviii.

   1. William Montgomery Watt.
      a. Introduction, page ix (down to subtitle “Muhammad and the Origins of Islam”)
      a. Dedication, page xxv.
      b. Translator’s Foreword, pages xxvii-xxviii.

c. Chinese Classics.
   iii. Northrop, The Meeting of East and West.

II. Beginnings.

a. Background.


b. Mesopotamia.

i. Epic of Gilgamesh.


1. Text, from Law Collections from Mesopotamia and Asia Minor.
   a. Introduction, pages 1-10.
   b. Laws of Hammurabi, pages 71-142.

2. Photos of stele, from Louvre.

iii. Herodotus, The Histories.

1. Knox, Classical Literature 267 (introductory paragraph).
2. Excerpts from *The Histories*, Book I.
   a. General Introduction.
   b. Discussion of late neo-Babylonian empire.

c. Egypt.
   i. Herodotus, *The Histories*, excerpts from Book II.
   ii. Egyptian Visions of the Afterlife, from John L. Foster et al., *An Introduction to the Humanities* at 17-19.
   iii. Love Songs from the New Kingdom, from Foster et al., *An Introduction to the Humanities* at 26-28.

d. China.

January 18, 20, and 25:
III. Foundations: Greece (“Athens”) and Israel (“Jerusalem”).
   a. Greece.
      i. Literature.
         1. Hesiod.
            b. Theogony.
               i. Introduction. See Knox at 187 (“The Theogony begins with a description of the emergence of the universe from chaos and goes on to describe the genealogy of the gods.”)
               ii. Text. Shelved in room for this unit.
               i. Pandora. Knox at 188-91.
               iii. Summer. Knox at 196.
      b. The Iliad. Knox at 63.
         i. The Rage of Achilles, from Robert Fagles’s translation, Book I.
         ii. Hector and Andromache. Knox at 64.
         iii. The Embassy to Achilles. Knox at 68.
         i. Proem. Knox at 112.
         iii. Odysseus and Nausicaa. Knox at 117 (Italicized introduction only).
iv. *Odysseus and the Cyclops.* Knox at 127.

v. *Odysseus and Circe.* Knox at 143 (Italicized introduction only).


vii. *Sirens; Scylla and Charybdis.* Knox at 163 (Italicized introduction only).

viii. *Odysseus and Penelope.* Knox at 167.

ix. *Reconciliation by Athena.*
   2. Text, from Robert Fagles’s translation, Book XXIV.

   a. Archilochus.
   b. Tyrtaeus.
      i. Introduction. Knox at 209.
   c. Alcman.
      i. Introduction. Knox at 212.
   d. Hipponax.
      i. Introduction. Knox at 216.
   e. Alcaeus.
      i. Introduction. Knox at 218.
      ii. Text. Knox at 220-21 (omit the rest).
   f. Sappho.
      i. Introduction. Knox at 223.
   g. Xenophanes.
      i. Introduction. Knox at 231.
   h. Mimnermus.
      i. Introduction. Knox at 234.
      ii. Text. Knox at 234 (just the first poem).
   i. Theognis.
      i. Introduction. Knox at 235.
      ii. Text. Knox at 237 (just poems 4, 5, and 6).
   j. Solon.
      i. Introduction. Knox at 238.
      ii. Text. Knox at 239.
      iii. Review: Herodotus, *Histories,* Book I, chapters 29 through 34, first line (Solon’s advice to Croesus, King of Lydia).
   k. Anacreon.
1. introduction. knox at 242.
ii. text. knox at 243.

1. ibyclus.
i. introduction. knox at 246.
ii. text. knox at 246.

m. simonides.
i. introduction. knox at 247.
ii. text. knox at 249.

n. pindar.
i. introduction. knox at 251.
ii. first olympian ode. knox at 252 (italicized introduction only).
iii. third pythian ode. knox at 258 (italicized introduction only).

o. bacchylides.
i. introduction. knox at 263.
ii. dithyramb: theseus on his way to athens. knox at 251 (italicized introduction only).

p. praxilla. knox at 266 (introduction and single poem).

4. the end of the beginning: the origins of greek tragedy and the transition from the ethos of the epic to the ethos of the polis.
a. aeschylus. introduction. knox at 300.
b. from seven against thebes, the fall of the city. knox at 301.
c. from prometheus bound.
i. prometheus’s gifts to humanity. knox at 302.
ii. note (but don’t re-read) hesiod’s parallel account in theogony.
d. the oresteia. knox at 305.
i. from agamemnon.
1. the watchman on the roof. knox at 305. (just the single italicized paragraph).
2. the sacrifice of iphegenia.
a. introduction. knox at 306.
b. text. knox at 307.
3. helen and troy.
a. introduction. knox at 309.
b. text. knox at 311-12 (just the final paragraph on 311 and the first on 312).
4. clytemnestra triumphant.
a. introduction. knox at 312.

ii. From *Libation Bearers*.
   1. Orestes’ Nurse. Knox at 315 (just the single italicized paragraph).
   2. Orestes and his Mother. Knox at 317 (just the single italicized paragraph).
   3. Orestes Sees the Furies. Knox at 320 (just the single italicized paragraph).

iii. From *The Eumenides*.
   2. The Binding Song. Knox at 322 (introduction and text).

ii. History.
      b. Text.
   i. Book I.
      1. This is “shelved” in the “room” of our virtual library labeled “Beginnings.”
      2. You need only read the BLUE text, omitting chapters 177 through 201, inclusive (the ones about Babylon, which you read for our last class).
   ii. Book II.
      1. This is “shelved” in the “room” labeled “Beginnings.”
      2. You need only read Chapter 1 (account of accession of Cambyses to Persian throne after his father Cyrus).
   iii. Books III – IX.
      1. These are shelved in the room for this unit, which is labeled “Foundations of Greece and Israel.” You need only read the BLUE material (which, I admit, is a lot).
b. **Israel. From Mesopotamia to Canaan, then to Egypt and back.** All materials in this section are from the *New Oxford Annotated Bible.*
   i. The Hebrew Scriptures, page 1.
   ii. Introduction to the Pentateuch, pages 3-6.
   iii. *Genesis.*
      1. Introduction, pages 7-11.
      2. The Historicity of the Ancestral Narratives in Genesis, pages 2237-38.
      3. Text.
         a. Chapters 1 through 10:1.
         b. Chapters 10: 32 through 13
         c. Chapter 15 through 19.
         d. Chapters 21 through 33.
         e. Chapters 35 through 36: 5.
         f. Chapters 36: 5 through 50.
   v. *Exodus.*
      1. Introduction, 81-83.
      2. Text.
   vi. *Leviticus.*
      1. Introduction, 141-43.
      2. Text.
         a. Chapter 1.
         c. Chapter 5:
         d. Chapter 27.
   vii. *Numbers.*
      1. Introduction, 185-88.
      2. Text.
         b. Chapter 3: 11-13, 40-5.
         c. Chapter 4: 46-49.
         d. Chapter 5.
         f. Chapters 35 and 36.
   viii. *Deuteronomy.*
      1. Introduction, 247-49.
      2. Text.
         b. Chapter 4: 44 – Chapter 28: 46.
         c. Chapter 34.
   ix. Introduction to the Historical Books, 313-17.
x. The Early History of Israel in the Land of Canaan, 2239-40.

xi. Joshua.
   1. Introduction, 318-20.
   2. Text.
      a. Chapter 1 through Chapter 4.
      c. Chapters 6 and 7.
      d. Chapter 11: 16-23.
      f. Chapter 14: 1-5.
      g. Chapter 15: 1, 12, 20, 63.
      h. Chapter 16: 1-5, 10.
      i. Chapter 17: 1-6.
      n. Chapters 23 and 24.

xii. Judges.
   1. Introduction, 355-56.
   2. Text.
      b. Chapter 2.
      d. Chapters 4 and 5.
      e. Chapter 11.
      g. Chapters 14, 15, and 16.
      h. Chapter 21.

xiii. I Samuel.
   1. Introduction, 399-400.
   2. Text.
      a. Chapters 1 through 4: 18.
      c. Chapters 9:22 through 10: 27.

IV. “Glory Days” and Afterwards.
   January 27 and February 1, 3, 8, 10, and 15:
   a. Greece.
      i. Glory.
         1. History.
            b. Thucydides, The Peloponnesian War.
i. Introduction. Knox at 334.
ii. Book I, Chapter 1. Library.
iv. From Book I, Chapter 2, Spartan Ultimatum and Pericles’s answer. Library.
viii. From Book III, Chapter 9, The Revolt of Mitylene. Library.
xi. From Book VI, Chapters 18 and 19, The Sicilian Expedition and the Career of Alcibiades. Library.
xii. From Book VI, Chapter 20, Alcibiades’s Dublicity. Library.
xiii. From Book VII, Chapter 23 and 24, Collapse of Athens’s Sicilian Expedition.
xiv. From Book VIII, Chapter 24. Revolt of Athens’s Subjects and Alliance of Sparta with Persia.

2. Literature.
a. Sophocles.
   i. Introduction. Knox at 357.
   ii. From Ajax.
      1. Introduction. Knox at 357.
   iii. Antigone.
       1. Introduction. Knox at 359
          a. Antigone and Ismene’s conversation, 360 through
363, line 14 (ending with Ismene’s “I have no strength for that.”)

b. Creon’s “inaugural” speech, 365, line 26 (beginning with Creon’s “My countrymen”) through 367, line 9 (Chorus leader’s “both for the dead and all of us, the living.”).

c. Creon and Antigone’s confrontation, 375, line 4 (Creon’s “You, with your eyes fixed on the ground”) through 376, line 38 (Creon’s “no woman is going to lord it over me”).

d. Creon and Haemon’s confrontation, 380, line 1 (Haemon’s entry) through 385, line 16 (Chorus’s “where all are laid to rest”).

e. Tiresias’s prophecy, page 390, line 9 (Tiresias’s entry) through 394, line 11 (Creon’s “to the very day we die”).

f. Message of Antigone and Haemon’s death to his mother, Eurydice, page 396, line 22 (Messenger’s “I – deal lady”) through 398, line 2 (Chorus’s “the worst is lack of judgment”).

g. Conclusion, 399 through 400.

iv. From Oedipus at Colonus.

b. Euripides.

i. Introduction. Knox at 404.

ii. From Medea.
1. Introduction. Knox at 405.

iii. From Hippolytus. Knox at 413 (italicized introduction only).

iv. From Hippolytus.
1. Phaedra’s Nurse. Knox at 413 (italicized introduction only).
2. The Power of Love. Knox at 413 (italicized introduction only).


vi. From Iphigenia in Tauris. Knox at 425 (italicized introduction only).

vii. From The Trojan Women.

1. Posiedon and Athena. Knox at 428 (italicized introduction only).

2. The Burial of Astyanax. Knox at 431 (italicized introduction only).

viii. From Ion. Knox at 434. (italicized introduction only).

ix. From Alcestis. Knox at 436. (italicized introduction only).

x. From Electra. Knox at 442. (italicized introduction only).

xi. From Hecuba.

1. Introduction. Knox at 444.


c. Aristophanes.

i. Introduction. Knox at 446 (Notice that we take up The Clouds last rather than first; this lets us consider Aristophanes’s parodies of the Aeschylus and Euripides just after we study their tragedies and his parody of Socrates’s philosophy just before we study it in Plato’s dialogues).

ii. From The Frogs.

1. Song of the Frogs. Knox at 458 (italicized introduction only).


iii. From Lysistrata. Knox at 471-76.

iv. From The Clouds.

1. Introduction. Knox at 446.


3. Philosophy.

a. Plato.

i. Introduction. Knox at 477.


iii. From The Symposium, Interruption of Alcibiades. Knox at 481-93.

iv. Euthyphro.

v. Apology.
1. Introduction. Knox at 493 (italicized introduction only).
2. Text. Library.

vi. Crito.
1. Introduction. Knox at 501 (italicized introduction only).
2. Text. Library.

vii. Phaedo.
1. Introduction. Knox at 506.

viii. From Epistle VII, Plato and Politics.

ix. The Gorgias. Library (just Socrates’s initial exchanges with Gorgias himself).

x. The Republic. Background.
1. Table of contents at pages v-vi.
3. A.D. Lindsay's Translator's Analysis at pages xiv-lvi.
4. Renford Bambrough's Editor's Note at page lvii.

xi. The Republic, Text.
1. Book I.
   a. Page 1 through 5 (ending “friends owe to friends to do good and no evil”).
   b. Page 29, line 21 (“And the gods are just, my friend?”) through 32.

2. Book II.
   a. Pages 33 through page 37, line 19 (…as if they were a pair of statues).
   b. Page 38, line 6 (After Glaucos had spoken…) through line 29 (…Hesiod and Homer are with them here.).
   c. Page 43, line 8 (I had always admired the characters of Glaucos and Adeimantus…) through page 61.

3. Book III.
1. Page 62 through 72, line 20 (“Yes,” he said, “you say well.”).
2. Page 79, line 31 (“That is certainly the case.”) through 82, line 28 (“Certainly.”).
3. Page 91, line 14 (“Then seemingly for those two…”) through 97.
4. Book IV.
   a. Page 98 through 117, line 2 (not one, but several).
   b. Page 121, line 6 (Then we shall have reason) through page 128.
5. Book V.
   b. Page 147, line 41 (Then in every way our laws) through 149, line 25 (what will be the manner of their wars).
   c. Page 155, line 5 (I agree, he said) through 165.
6. Book VI.
   a. Page 166 through page 172, line 21 (not the fault of philosophy either).
   b. Page 174, line 16 (In the case of all seeds…) through 177.
   c. Page 179, line 10 (Then, Adeimantus…) through 183, line 6 (…unfitting to philosophy).
   d. Page 185, line 23 (Then this seems our position…) through 196.
7. Book VII. Page 197 through 203, line 34 (…who now rule in cities).
8. Book VIII. Page 226 through page 228, line 17 (…observation and judgment, he said).
9. Book XI.
   a. Page 256 through 257, line 19 (I agree).
b. Page 279, line 7 (And why do you think…) through page 281.

10. Book X.
a. Page 282 through page 292, line 5 (…which we call poetry?).
b. Page 294, line 13 (Then we may now justly…) through page 97, line 27 (…rewards reserved for the future).
c. Page 303, line 25 (Then such, I said…) through page 310.

b. Aristotle.
i. Nicomachean Ethics. Library (excerpts).
ii. Politics. Library (excerpts).
iii. Rhetoric. Library (excerpts).
iv. Poetics. Library (excerpts).

ii. Afterwards: Political Fall, Cultural Expansion, Eastern Isolation.

1. Alexander the Great: Greece Conquered.
b. Arrian’s Life. Library (excerpts).
c. Plutarch’s Life. Library (excerpts).

a. [Introduction], Bernard Knox, Classical Literature at 41-44.
c. Menander.
i. Introduction. Knox at 512.
ii. The Bad-Tempered Man. Knox at 512 (italicized introduction only).
iv. From an Unidentified Play. Knox at 521 (italicized introduction only).
d. Theophrastus.
i. Introduction. Knox at 521.
ii. Characters, Knox at 521-27.
e. Callimachus.
i. Introduction. Knox at 527.
iii. The Blinding of Tiresias. Knox at 529
   (italicized introduction only).
f. Apollonius Rhodius.
   i. Introduction. Knox at 534.
   ii. Three Goddesses. Knox at 535 (italicized introduction only).
   iii. Jason and Medea.
      1. Introduction. Knox at 539 (italicized introduction only).
      2. Transition. Knox at 542 (Knox at 535 (italicized paragraphs, center of page).
g. Theocritus.
   i. Introduction. Knox at 547.
   ii. Idyll I, Daphnis. Knox at 547 (italicized introduction only).
   v. Idyll IV, Gorgo and Praxinoa. Knox at 562 (italicized introduction only).
h. Erinna.
   i. Introduction. Knox at 572.
   ii. From The Distaff. Knox at 572-73.

3. Isolation and Expansion: Constantinople and the Eastern Roman Empire, a Real Thousand Year Reich (391-1453).
   a. Background. Knox at 58-59 (paragraph that carries over from bottom of 58 to top of 59)
   b. The Greek Anthology. Knox at 575 (introduction only).
   c. Influence of “Greek Orthodox” Church. Lecture.
      i. Missions to the pagan Slavs.
      ii. Transmissions to the Islamic Arabs.
   d. Fall of Byzantium, fuel of the Renaissance. Lecture.

b. Israel. All readings below are from New Oxford Annotated Bible.
February 17, 22, and 24:
   i. Glory.
1. The United Monarchy, pages 2240-41
2. *I Samuel.*
   a. Introduction, 399-400 (review).
3. *II Samuel.*
   b. Text.
      i. Chapter 1
4. *I Kings.*
   b. Text: Chapters 1 through 11.
5. *I Chronicles.*
   a. Introduction, 575-77.
   b. Text.
      i. Chapter 10.
      vii. Chapter 16.
      ix. Chapter 18: 1, 14-17.
      x. Chapter 20.
      xii. Chapter 22.
      xvi. Chapter 26: 1.
      xvii. Chapter 27: 1, 32-34.
6. *II Chronicles.*
   a. Introduction, 617.
   b. Text.
      i. Chapter 1 through Chapter 2: 5.
      iii. Chapter 5: 1.
      v. Chapter 7.
      vi. Chapter 8: 1, 11-16.
8. *Job.*
   a. Introduction, 726.
b. Text.
   i. Chapters 1 through 3.
   ii. Chapter 4: 1-6.
   iv. Chapter 8: 1-10.
   xii. Chapter 20: 1-5.
   xvi. Chapter 25.
   xx. Chapter 30: 1.
   xxiii. Chapter 33.
   xxv. Chapters 38 through 42.

   a. Introduction, 773-75.
   b. Text.
      i. Psalm 1.
      ii. Psalm 23.
      iii. Psalm 41.
      iv. Psalm 72.
      v. Psalm 90.
      vi. Psalm 100.
      vii. Psalm 106.
      viii. Psalm 150.

    b. Text.
       i. Chapter 1.
       ii. Chapters 2-8.
       iii. Chapter 9.
       iv. Chapter 10.
11. Song of Solomon.
   a. Introduction, 950-51.
   b. Text. Preferably all eight chapters; at least chapters 1, 2, and 7.

ii. Afterwards: Division, Conquest, and Restoration.
   1. The Divided Monarchies, 2241-42.
   2. I Kings.
      b. Chapters 14:19 through 15:16.
      c. Chapter 16: 29 through Chapter 22 (Ahab, Jezebel, Elijah, and Elisha).
   3. The End of the Kingdom of Judah, 2242.
   5. II Kings.
      a. Introduction, 531-32.
      b. Text.
         i. Chapters 1 through 3 (Ahaziah, Moab, and Elisha).
         iii. Chapter 8: 16 through Chapter 10 (Jehu, Elisha, and Jezebel).
         iv. Chapter 13: 14-21 (death and burial of Elisha).
         vi. Chapter 16 (Judean submission to Assyria).
         vii. Chapter 17 (Assyrian conquest and deportation of Israel).
         viii. Chapter 18 through 25 (conquest of Judah).
   6. II Chronicles.
      a. Introduction, 617.
      b. Text.
         i. Chapter 10 (Rebellion against Rehoboam).
         ii. Chapter 12: 15-16.
         v. Chapter 16: 7-14.
7. **Amos.**
   a. Introduction, 1282-83.
   b. Text.
      i. Chapter 1: 1-2.
      ii. Chapter 4: 1-3.
      iii. Chapter 5: 1-2, 8-9, 10-15, 21-27.
      v. Chapter 7.

8. **Isaiah.**
   b. Text.
      i. Chapter 1
      iii. Chapters 36, 37, 38, and 39.
      v. Chapter 45: 1-17.
      vi. Chapter 58.

9. **Jeremiah.**
   b. Text.
      i. Chapter 1.
      iii. Chapter 14: 11-16.
      v. Chapter 18: 1-12, 18-23.
      vi. Chapter 19
      xiv. Chapter 29.
xvii. Chapter 32 (purchase of occupied field).

xviii. Chapter 36.

xix. Chapter 37.

xx. Chapter 38.

xxi. Chapter 39.


xxiii. Chapter 51: 59-64.

xxiv. Chapter 52.

10. Lamentations.
   b. Text: Chapter 1.

11. Ezekiel.
   b. Text.
      i. Chapters 1 and 2.
      iii. Chapter 8: 1-6.
      v. Chapter 18.
      vi. Chapter 20: 1-44.
      viii. Chapters 47 and 48.

   a. Introduction.
   b. Text: Chapters 1-6.

13. The Persian Period, 2242-44.

   a. Introduction, 935-36.
   b. Text.
      i. Chapters 1 through 4.
      ii. Chapter 8: 14-17.
      iii. Chapter 9: 1-16.
      iv. Chapters 11 and 12.

15. Ezra.
   a. Introduction, 667-68.
   b. Text.
      i. Chapter 1 through chapter 2: 2, 64-67.
      ii. Chapter 3 through 4: 5.
      iii. Chapters 6 and 7.
      iv. Chapter 8: 1, 15, 21-23, 31-36.
      vi. Chapter 10: 1-5, 10-17, 44.

   a. Introduction, 685.
   b. Text.
      i. Chapters 1 and 2.
ii. Chapter 3: 1-3, 6, 13, 14-15, 28-29, 32.
iv. Chapter 5.
v. Chapter 6: 15-16.
vi. Chapter 7: 1-7, 66-69, 73.
x. Chapter 13.

17. The Hellenistic Period, 2244-47 (Note: Already assigned, above, under Greece... Afterwards).
18. Daniel 10, 11, and 12.
20. 1 Maccabees.
   a. Introduction, 1555-56.
   b. Text, Chapters 1-16.
21. 2 Maccabees.
   a. Introduction, 1599-1600.
   b. Text.
      i. Chapters 1 and 2.
      ii. Chapters 14 and 15.
22. 4 Maccabees.
   a. Introduction.

c. China.
   ii. Lao Tzu, *Tao Te Ching*.

V. Rome.
March 15, 17, 22, and 25 (Spring Break is March 7-11):
   a. Beginnings.
      i. Bernard Knox, *Classical Literature* at 44-45 (stop at “Involvement in the affairs of the Hellenistic kingdoms….”The empire had now seen its best days.).
      ii. Livy.
         1. Background. Knox at 702-03.
         2. *The History of Rome*. Library (through the fall of the Tarquenian kingship).
      iii. Thucydides (review passage, above, on the settlement of Italy) (don’t bother searching for this; I’ll give you the cite later).
b. The Empire (first as a de jure Republic, then as a de facto Monarchy).
   i. Background. Bernard Knox, *Classical Literature* at 45 (start at “Involvement in the affairs of the Hellenistic kingdoms….”) through 57 (stop at “The empire had now seen its best days”).
   ii. History.
      1. Livy, *The History of Rome*. Library (start with the establishment of the Republic and read to the end).
      2. Sallust.
      4. Tacitus.
         a. Background. Knox at 786.
         b. *The Annals* [14 to 68 C.E.].
         c. *The Histories* [69 to 96 C.E.]
      5. Assessments.
         a. Best of Times! See Edmund Gibbon, *The Decline and Fall of the Roman Empire*, quoted in Knox at 47.
         b. Worst of Times? See Moses Hadas, *Greek Literature* at 245 (“The most widely quoted sentence in Gibbon is wrong” because “instead, as modern scholarship has shown, the burden of life was especially grievous for the common man at this period, and hope for improvement, on this earth, exceedingly faint” as “larger and larger numbers of people were separated from any share in political or economic control.”).
   iii. Literature.
      1. Catullus.
         b. Dedication: Poem 1.
         d. In memory of his brother: Poem 101.
         e. In honor of Cicero: Poem 49.
      2. Horace.
            i. Book I, Odes 4, 7, 9, 11, 24, 37 (introduction only).
            ii. Book II, Odes 3, 7, and 16.
            iii. Book III, Odes 5, 6, and introduction to 9 and 13.
3. Virgil.
   a. From *Georgics*. Knox at 639-40 (italicized introduction only).
   b. From *The Aeneid*.
      i. Introduction. Knox at 643.
      v. From Book IV, The Passion of the Queen. Knox at 651-76 (long, I know, but very famous).
      vi. From Book V, Palinurus. Knox at 677 (italicized introduction only).
    vii. From Book VI.
        1. Entry into the Lower World. Knox at 679 (italicized introduction only).

4. Propertius.
   a. Introduction Knox at 716.

5. Ovid.
      ii. Book II, Poem 7, Knox at 733-34.
   c. *Ars Amatoria* (The Art of Love).
      i. Knox at 739-42.
      ii. Knox at 743, line 35 (“Don’t forget the races”) to 745 (“Fell for that troop-gravid horse.”).
      iii. Knox at 746 (“Keep Clear of All Quarrels”) to 752 line 5 (“Procris should demonstrate.”).
      iv. Knox at 753 (Some Technical Instructions) through 754.
   i. Knox at 755-762.
   ii. Knox at 769, Tereus, Procne, and Philomela (italicized introduction only).
   iii. Knox at 777, Midas: The Golden Touch, to 771, line 1 (“Sorry the monarch had not chosen better.”).

   a. Tacitus’s account of Petronius’s death, Knox at 793-94.


iv. Philosophy.
      a. Proem to Venus. Library.
      b. The Fear of Death, Knox at 596-603.

   2. Epictetus.
      a. Discourses.


v. Roman Lives.
   1. The Poet: Ovid.

      a. Private correspondence.
      b. Official correspondence with Emperor Trajan.

   3. The Emperor: Marcus Aurelius.
      a. Background, Knox at 827.
      b. Meditations.
         ii. Longer. Library.

      a. Background, Knox at 833.

vi. Architecture and the visual arts.
   1. Vetrivius’s Treatise.
2. Slides.
   a. Rome.
   b. Pompeii.
   c. Pont du Gard.

March 29 and 31:
VI. Rome, Athens, and Jerusalem: All Roads Lead to (and from) Rome.

      i. The Rise of the Cross.
         2. Introduction to the Gospels, NOAB 1743-45.
            a. Introduction, NOAB 1827-29.
            b. Text.
            b. Text.
            a. Introduction, NOAB 1879.
            b. Chapter 1: 1-18 (Jesus as the divine Logos).
         7. Romans, or the Letter of Paul to the Church at Rome.
            a. Introduction, NOAB 1975-76.
            b. Text.
         8. 1 Corinthians, or the First Letter of Paul to the Church at Corinth.
            b. Text.
               i. Chapter 1 (greeting and plea for unity).
               ii. Chapter 6 (law suits and moral law).
               iii. Chapter 7 (marriage and other social issues).
               iv. Chapter 8 (meat offered to idols and deference to believers weak in the faith).
               v. Chapter 9 (Paul’s prerogatives as apostle).
               vi. Chapter 11 (church governance and worship).
               vii. Chapters 12-14 (gifts of the Spirit).
         9. Galatians, or the Letter of Paul to the Churches in Galatia.
            a. Introduction, NOAB 2041-42.
            b. Text.
               i. Chapter 1 (Greeting and autobiogrpahy).
               ii. Chapter 2 (Council of Jerusalem; Christian freedom from the Jewish law).
iii. Chapters 4: 21 through 5:1 (allegory of Abraham’s two sons, Ishmael and Isaac).


v. Chapter 6: 11-18 (conclusion and benediction).

10. Introduction to the Pastoral Epistles, NOAB 2084.

11. Philemon, or the Letter of Paul to Philemon.
   a. Introduction, NOAB 2100.
   b. Text (just one “chapter”).
   c. Note: I’ve put Philemon before Paul’s letters to Timothy, the second of which seems to be his farewell.

12. 1 Timothy, or the First Letter of Paul to Timothy.
   a. Introduction, NOAB 2085.
   b. Text.
      i. Chapters 2 and 3 (church/ state relations and rules of church government).

13. 2 Timothy, or the Second Letter of Paul to Timothy.
   a. Introduction, NOAB 2091.
   b. Text. Chapters 3 and 4 (personal history and admonitions).

14. The Revelation to John, or the Apocalypse of John.
   a. Introduction, NOAB 2153.
   b. Text.
      i. Chapter 1 (introduction).
      ii. Chapters 2 and 3 (messages to the seven churches).
      iii. Chapters 21 and 22 (the New Jerusalem).

ii. The Razing of the (Second) Temple.

1. Background. The Roman Period, NOAB 2247, 2247-49 (down to “The Typical Roman City”).

2. OMIT: Josephus, The Jewish War (excerpts). Note that Josephus, once a leader of the rebellion, made his peace with Vespasian, under whose patronage he received Roman citizenship and an estate in Judea.


4. Monty Python, The Life of Brian (What have the Romans ever done for us?) (We’ll watch this in class).

5. The Rise of Rabbinic Judaism.
   a. See NOAB, The Roman Period, supra.
b. Jewish Interpretation in the Premodern Era, NOAB 2208, 2208-12 (down to “Medieval Commentators”).


   i. Roman Conquest of Greece.
   ii. Greek “education” of Rome.
      1. Cicero’s note to his son studying in Athens.
      2. Younger Pliny’s letter to protégé as proconsul (respect their ancient constitutions).
      3. Polybius, Library (excerpts, esp. to show Greek author’s theory of history and enthusiasm for Rome).
      4. Find (again) and cite Roman source, Suetonius or Sallust?, on Greek celebration of Roman rule.

   c. Rome: “Decline and Fall” and “Baptism.”
      i. Decline.
      ii. “Fall.”
         1. Bernard Knox, Classical Literature at 57 (“The empire had now seen its best days.”) through 60.
         2. Edward Gibbon, Decline and Fall of the Roman Empire (brief excerpts).
         3. Augustine of Hippo, The City of God (excerpts from introduction).

April 5 and 7: VII. The Rise and Spread of Islam.
   a. Historical background.
      i. Surah 1, The Opening.
      ii. Surah 2, The Cow.
      vi. Surah 6, Cattle, verses 95-114.
      viii. Surah 9, Repentance, verses 1-15, 29-35.
      ix. Surah 10, Jonah, verses 72-110.
xi. Surah 12, Joseph.

xii. Surah 19, Mary, verses 1-63.

xiii. Surah 20, Ta Ha, verses 9-99, 113-22.


xxi. Surah 50, The Beneficent.


xxiii. Surah 107, Small Kindnesses.

xxiv. Surah 112, The Unity.

xxv. Surah 113, The Daybreak.

xxvi. Surah 114, Mankind.

c. Commentary.


ii. *Id.* at 380-81, “Realpolitik.”

iii. *Id.* at 381-83, “The Invention of Jihad.”

iv. *Id.* at 383-84, “The Koranless Jihad.”

v. *Id.* at 384-86, “The Price of Tolerance.”

vi. *Id.* at 387-88, “Muhammad and bin Laden.”

April 12:

VIII. *Syntheses of Abrahamism and Classicism.*

a. The Earliest Efforts.

i. Jewish: Philo of Alexandria.


1. Confessions. See above.

2. City of God. Library (selections, esp. on Plato).

iii. Muslim: al Farabi.

b. The Medieval Syntheses (in each case persecuted by the more “orthodox”):

i. Judaism.


ii. Islam (note reversal of chronological order with Christianity here):

1. Averroes, Definitive Treatise (on unity of reason and thus utility of the system of the Ancients).

2. Al Farabi, The Ideal State.

iii. Western Christianity:

1. Aquinas, Summa Theologia.

2. Abelard.

   a. *History of Misfortunes.*
b. Introduction to Sic et Non.

c. Basic themes.
   i. Accommodation of Abrahamist and Classical thought.
   ii. Political accommodation:
      1. Christianity: Church and State.
      2. Islam: Unity of faith and law.
      3. Judaism: legal system within a state.

d. China.
   iii. Northrop, The Meeting of East and West.

April 14:

IX. Postscript: The Way Forward?
a. Theses: The Medieval Syntheses, above.
b. Antitheses:
   i. “Modernism”:
      1. Reformation.
      2. Enlightenment.
      3. Liberalism, economic and political.
      4. Nationalism and other particularisms.
   ii. “Post-Modernism.”
c. Syntheses: Toward a new Abrahamist Republic?
   i. Renaissance and Reformation.
   ii. Modernism and Post-Modernism.
      1. Atkinson, Reviving the Roman Republic, Remembering the Good Old Cause (excerpts only).