IFS XXXX – Demons, the Antichrist and Satan

Section(s) [x]
[Term] 20[xx], [Course meeting day / time], [Course meeting location]
Mode of Instruction: Traditional

E-series (Liberal Studies General Education Area: Humanities and Cultural Practice)

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Office Hours: (TBA)

Course Description

In this course we will examine traditions regarding demons, the Antichrist and Satan in the Bible, Judaism and Christianity. Biblical and ancient non-biblical texts that describe these figures will be examined in their historical contexts. Traditions regarding Satan and other evil personages will be traced historically so that students will have a sense of how our understanding of these figures changed over time. The focus of the class will be on the development of evil entities in the ancient world, but there will also be consideration of demons and related figures in the contemporary world.

My teaching philosophy is grounded in the historical critical method and shaped by the conviction that people should have a basic understanding of historical and cultural contexts in which the major religions of the world developed. My approach is text-based and students
who take this course will receive substantial training in the close reading of ancient texts that form a crucial component of the Western religious tradition. Students will increase their knowledge in the historical development of major constituent parts of Judaism and Christianity, particularly with regard to their mythological of evil.

**COURSE OBJECTIVES**

As an e-series course with the “Humanities and Cultural Practice” Liberal Studies Competency, at the end of this course, students will demonstrate the ability to:

1) interpret intellectual or artistic works within a cultural context.
2) use a cultural, artistic, or philosophical approach to analyze some aspect of human experience.
3) analyze the major questions or problems in the course using various intellectual perspectives
4) demonstrate the relevance of ideas or findings from the course.
5) communicate arguments central to the course using clear, coherent prose that utilizes the conventions of standard American English
6) discuss relevant ideas from the course using sources from a variety of text types.

**COURSE MATERIALS**

Required Textbooks:


There will also be readings posted on Blackboard. Several are from van der Toorn et al., *Dictionary of Deities and Demons in the Bible* (Eerdmans, 1999) (DDD); and Freedman, ed., *The Anchor Bible Dictionary* (Doubleday, 1992) (ABD).

**PREREQUISITES**

This class has no perquisites.

**GRADING
GRADE CALCULATION**
3 Short Papers ........................................................................................................ 15% (5 points each)
1 Long Paper ........................................................................................................ 20%
Quizzes .................................................................................................................. 10%
Participation .......................................................................................................... 10%
Midterm .................................................................................................................. 20%
Final ......................................................................................................................... 25%

COURSE ASSIGNMENTS AND EVALUATION

SHORT PAPERS
For this class you will write three small papers (minimum 1,000 words each). In the lecture schedule you will see an essay topic given for most class meetings. You will pick five and will write your papers on those topics. Essays are to be handed in at the beginning of the class for which they are assigned and you will be expected to be a discussion leader on the days you hand in essays. Late papers will NOT be accepted. You are expected to support your arguments with references to the biblical text and to cite all sources (further instructions regarding style and citation are available on the course website on Blackboard). Additional research beyond the assigned material is not required. You may not use internet sources for your essays. You will receive feedback on these papers and, to ensure improvement in student writing, you will have opportunities to revise and resubmit your work. You must resubmit them no later than one week after their submission. The revised paper, in order to receive a higher grade, must incorporate the feedback and corrections stipulated on the initially submitted paper. See the attached rubric for guidance what standards of writing are expected for successful papers.

The grade for the short paper will be based on the following criteria:
1) 50% engagement with the subject matter;
2) 50% ability to communicate arguments utilizing the conventions of standard American English

LONG PAPER
For this class you will write one longer paper (minimum 2,000 words). It will be due the last day of regular class. The focal point will be one of the movies the final section of the course will focus on. You will analyze the movie in terms of what you have learned in the course about demons, Satan or the Antichrist, synthesizing and drawing together elements that you have learned about the historical development of these mythologies of evil. You will apply this historically-grounded knowledge to examine and formulate opinions about the depiction of Satan/demons/Antichrist in the movie. The movies we will watch are “The Exorcist” and “The Omen”—see the class description for these meetings for additional prompt for this long paper. In your papers you will engage assigned secondary literature about the ancient texts covered in class you discuss in your interpretation of the film.

The grade for the long paper will be based on the following criteria:
1) 50% ability to analyze the movie
2) 50% ability to integrate material previously covered in the class in your interpretation of the movie

QUIZZES
There will be a total of five quizzes during the term. Each will cover material covered during the three previous weeks of class. They will take place on the Wednesdays of weeks 3, 6, 9, 12 and
15. They will be in class. The quizzes, which should take 10-15 minutes of class time, will test your retention of basic knowledge from the assigned reading.

PARTICIPATION
To receive a high grade the student should be able to make substantive contributions in class based on your notes and interpretations of the assigned reading.

EXAMS (MIDTERM AND FINAL):
The midterm will primarily consist of long and short essay questions. The long essay will be 50% of the midterm grade. The rest of the exam grade will consist primarily of the short essay questions. Bring a bluebook. A missed midterm may only be made up in an emergency and a different exam from the one that the class as a whole took will be given to the student. The date of the midterm is XXX. You will receive a study guide beforehand.

The format of the final exam will be similar to that of the midterm. The long essay will be 50% of the midterm grade. The rest of the exam grade will consist primarily of the short essay questions. Bring a bluebook. The material on the final will cover only the information from the midterm forward. A missed final exam may only be made-up in an emergency, and a different exam from the one that the class as a whole took will be given to the student. The date of the final is XXX. You will receive a study guide beforehand.

If you are unable to take an exam at the scheduled time, you must give me advance notice of at least two days so that I can make alternative arrangements for a make-up exam. It will be up to the discretion of the professor to decide if the student will be allowed to take the exam at a later date. If a student does not show up for an exam without making prior arrangements, he/she will get a 0 on the test and will be unable to make it up. If you need to reach me quickly, please contact me via email.

FINAL GRADES
Students in this course will get a letter grade according to the following scale:

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Minimum Grade Statement (required for E-series courses): To demonstrate college-level writing competency as required by the State of Florida, the student must earn a “C-” (2.0) or higher in the course, and earn at least a “C-” average on the required writing assignments. If the student does not earn a “C-” average or better on the required writing assignments, the student will not earn an overall grade of “C-” or better in the course, no matter how well the student performs in the remaining portion of the course.
UNIVERSITY POLICIES

UNIVERSITY ATTENDANCE POLICY
Being present in class is the foundational component for truly learning and understanding this material. The course is designed to give you opportunities for interaction every class session. **Class attendance is required.** Attendance will be taken regularly. If you are more than 15 minutes late or if you leave class early, you will be counted as absent. Please let me know if you need to leave early for any reason and I will consider giving you permission on a case by case basis.

Excused absences include documented illness, deaths in the family and other documented crises, call to active military duty or jury duty, religious holy days, and official University activities. These absences will be accommodated in a way that does not arbitrarily penalize students who have a valid excuse. Consideration will also be given to students whose dependent children experience serious illness.

Unexcused absences will adversely affect your grade. **After two unexcused absences, each additional unexcused absence will lower the student’s final grade by 1% of the overall course average.** For example, a student whose final course average is 93 with three unexcused absences will receive a grade of 92. I reserve the right to lower or raise a student’s grade on the basis of his/her attendance.

If you have more than 4 unexcused absences, the highest grade you can get is a B. If you have more than 6 unexcused absences, the highest grade you can get is a C. If you have 8 or more unexcused absences, you will fail the course.

ACADEMIC HONOR POLICY
The policy of the Department of Religion is that all violations of the FSU honor code, even first offenses, will result in a grade of 0 for the assignment and will be reported to the Office of the Dean of the Faculties. Additional sanctions may be imposed by FSU as part of the procedure for resolving academic honor allegations.

The Florida State University Academic Honor Policy outlines the University’s expectations for the integrity of students’ academic work, the procedures for resolving alleged violations of those expectations, and the rights and responsibilities of students and faculty members throughout the process. Students are responsible for reading the Academic Honor Policy and for living up to their pledge to “… be honest and truthful and … [to] strive for personal and institutional integrity at Florida State University” (Florida State University Academic Policy, found at [http://fda.fsu.edu/Academics/Academic-Honor-Policy](http://fda.fsu.edu/Academics/Academic-Honor-Policy)).

It is a violation to use the course Blackboard site for purposes of buying or selling. Such practices are strictly prohibited and will be penalized severely by the instructor. This includes the buying and selling of class notes.

AMERICANS WITH DISABILITIES ACT
Students with disabilities needing academic accommodation should: (1) register with and provide documentation to the Student Disability Resource Center; and (2) bring a letter to the instructor indicating the need for accommodation and what type. This should be done during the first week of class. Please note that instructors are not allowed to provide classroom
accommodation to a student until appropriate verification from the Student Disability Resource Center has been provided. This syllabus and other class materials are available in alternative format upon request. For more information about services available to FSU students with disabilities, contact the: Student Disability Resource Center 874 Traditions Way 108 Student Services Building Florida State University Tallahassee, FL 32306-4167 (850) 644-9566 (voice) (850) 644-8504 (TDD) sdrc@admin.fsu.edu http://www.disabilitycenter.fsu.edu/

FREE TUTORING FROM FSU
On-campus tutoring and writing assistance is available for many courses at Florida State University. For more information, visit the Academic Center for Excellence (ACE) Tutoring Services’ comprehensive list of on-campus tutoring options at http://ace.fsu.edu/tutoring or tutor@fsu.edu. High-quality tutoring is available by appointment and on a walk-in basis. These services are offered by tutors trained to encourage the highest level of individual academic success while upholding personal academic integrity.

LIBERAL STUDIES FOR THE 21ST CENTURY
The Liberal Studies for the 21st Century Program at Florida State University builds an educational foundation that will enable FSU graduates to thrive both intellectually and materially and to support themselves, their families, and their communities through a broad and critical engagement with the world in which they live and work. Liberal Studies thus offers a transformative experience. This course has been approved as meeting the Liberal Studies requirements for Humanities and Cultural Practice and thus is designed to help you become a thoughtful patron of and participant in cultural practice.

This course has also been approved as meeting the requirements for the E-Series and thus is designed to help you become an interdisciplinary and flexible thinker.

SYLLABUS CHANGE POLICY
Except for changes that substantially affect implementation of the evaluation (grading) statement, this syllabus is a guide for the course and is subject to change with advance notice.

COURSE SCHEDULE (DESIGNED FOR A TWO CLASS/WEEK FORMAT)

Week 1

Meeting 1 Introduction

Part I: Mythologies of Evil in the Hebrew Bible and the Ancient Near East

Meeting 2 God, Monsters and Chaos: Behemoth and Leviathan
Reading: Genesis 1, Psalms 74, 104, Job 40-41; Coogan, The Old Testament, 31-37
(Blackboard)
Essay Topic: What is the mythic background of Genesis 1? How do texts such as Psa 74:12-14 or the ancient Near Eastern myth the Enuma Elish fill out this
background for us? Who are Behemoth and Leviathan? How are they depicted in the Hebrew Bible? Describe how they are presented as opponents of God? How are Behemoth and Leviathan envisaged as evil? Do you think they are depicted as evil in these texts? Or are they more associated with chaos?

Week 2

1a. Satan in the Hebrew Bible

Meetings 1-2

The Wily Serpent, Satan and Baal Zebub

Reading: Genesis 1-3; 1 Chronicles 21, 2 Samuel 24; 2 Kings 1; Wray and Mobley, 66-70

Essay Topic: Pick one of these topics. 1) The serpent of the Garden of Eden has long been interpreted in Christian tradition as Satan. This, however, is never stated in the text and is a later interpretative tradition. Looking at Genesis 1-3 itself, try to identify what exactly the snake does, without considering the later tradition that it is Satan. What does the snake do? Is the snake evil? What does he do that is wrong? 2) Compare and contrast 2 Samuel 24 and 1 Chronicles 21, which reformulates 2 Samuel 24. What does the author of the Chronicles text change? Why, in your opinion, does he have “satan” responsible for the census, instead of David.

Week 3

Meeting 1

Satan in the Hebrew Bible

Reading: Job 1-2; Zechariah 3; Isaiah 14; Wray and Mobley, 51-66

Essay Topic: Focus on one of the three biblical texts that is the topic of this lecture. Of the three, the fullest depiction of “satan” is in Job. What does he do in this text? What is his contribution to the narrative? He is depicted as evil? Are “satan” and God opponents in the text? For the Zechariah text, how is “satan” associated with the High Priest Joshua? Regarding Isaiah 14, Satan is never mentioned by name, but there is a long tradition of understanding this text as referring to him. Examine the details of the text. Why has it been associated with Satan? What do you think is the original referent of the text?

1b. Demons in the Hebrew Bible and the Ancient Near East

Meeting 2

Demons in the Ancient Near East

Reading: van der Toorn, “The Theology of Demons in Mesopotamia and Israel,” (Blackboard)

Quiz #1

Essay Topic: What are demons? How were demons understood in the ancient Near East? For this paper focus on the question of how demons were conceptualized not in the Bible but in other texts of the ancient Near East that are in today’s reading.

Week 4

Meeting 1

Ghosts of the Desert: Lilith, Goat-Spirits and Azazel
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**Reading:** Leviticus 16; Isaiah 34; Janowski, “Azazel,” *Dictionary of Deities and Demons* (DDD); Adler, “Lilith” (both on Blackboard)

**Essay Topic:** The figure of Lilith has a rich history in later Judaism but is only mentioned in one verse of the Hebrew Bible (Isa 34:14). Focusing on that text, what can be determined about how she was understood in ancient Israel? Compare her to the figure of Azazel in Leviticus 16. Why do you think that these demonic entities are understood as inhabiting rural geographical space that is removed from human habitation?

**Meeting 2**

**Dangerous Entities: the Destroyer, Deber, Qeteb, and Resheph**

**Reading:** Exodus 12, Habakkuk 3; Hosea 13; Deuteronomy 32, Psalms 91 and 106; Kuemmerlin-McLean, “Demons, Old Testament,” *Anchor Bible Dictionary* (ABD; Blackboard)

**Essay Topic:** Surprisingly, there are not many malevolent demons in the Hebrew Bible. Why do you think that is the case? Pick either the figure of Deber, Qeteb or Resheph and examine why scholars think these are names of demons that were thought to exist in ancient Israel. Examine the verses of the Bible in which they are mentioned. (It may be useful to also consult the van der Toorn article assigned previously.)

**Week 5**

**Meeting 1**

**The Final Tyrant: Antecedent Traditions of Eschatological Evil**

**Reading:** Ezekiel 38-39 (Gog and Magog), Daniel 7, 11:29-12:4; Collins, *Introduction to the Hebrew Bible*, 370-74, 562-71 (Blackboard)

**Essay Topic:** This class examines the tradition that the final judgment will be preceded by a large scale invasion of Israel by massive armies of Gentile hordes. Pick the text from either Ezekiel or Daniel for today's class and try to understand what sort of violent events it says will take place.

**Part II: Supernatural Evil in Second Temple Judaism**

**Meeting 2**

**Belial**

**Reading:** Damascus Document (col. 4); the Thanksgiving Hymns (columns 10-15); the War Scroll (columns, 1, 13); Sperling, “Belial,” *DDD* (all readings on Blackboard)

**Essay Topic:** The Qumran texts that are the subject of today's class do not provide extensive descriptions of this figure but rather mention him briefly. Based on these short descriptions, how do these compositions understand Belial? Should he be conceptualized as a demon and/or a supernatural opponent of God? What is the biblical background of this figure?

**Week 6**

**Meeting 1**

**Satan and Asmodeus in Early Judaism**

**Reading:** Tobit (read all, but focus on chs. 3, 6 and 8) (look in the Apocrypha of your Bible); the *Life of Adam and Eve*; (focus on chs. 12-16 of the “Vita”); Hutter, “Asmodeus,” *DDD*; Pettorelli, “Life of Adam and Eve,” *Dictionary of Early Judaism*, 2010 (all readings but Tobit are on BB)
Essay Topic: Choose one of the figures who will be the subject of today’s class—Satan or Asmodeus. How is the entity that you have selected described in today’s assigned reading? Develop an understanding of the texts as a whole (Tobit or the Testament of Job) and try to understand how Satan or Asmodeus contribute to it. For the Life of Adam and Eve, discuss how the figure of Satan is written into the Eden narrative.

Meeting 2
Evil Spirits, Sinful Angels and Dead Giants: 1 Enoch
Reading: Genesis 6:1-4 (Old Testament); 1 Enoch 6-16; Goff, “First Enoch” (Blackboard)
Essay Topic: What is 1 Enoch? Who are the “Watchers” described in this text? What do they do when they come to earth? Understand how this story of 1 Enoch relates to Gen 6:1-4. How do the Genesis text and 1 Enoch differ in terms of how they describe the offspring of the Watchers? In 1 Enoch how are the giants destroyed? How does the author turn to the “spirits of the giants” to understand the origin of demons?

Quiz #2

Week 7

Meeting 1
Ancient Jewish Incantations and Apotropaic Hymns: The Dead Sea Scrolls (4Q560, 4Q511, 11Q11)
Reading: Eshel, “Genres of Magical in the Dead Sea Scrolls” (on Blackboard; translations of the relevant Qumran texts are in the article)
Essay Topic: Review the texts from the Dead Sea Scrolls for today’s lecture. They are all in the assigned reading by Eshel. How do these texts conceptualize demons? What sort of things do they associate demons with? How did their authors try to fight demons and hold off their influence?

Meeting 2
Midterm

Week 8

Meeting 1
Demons in the New Testament: Jesus the Exorcist
Essay Topic: The depiction of Jesus as an exorcist is one of the fundamental characterizations of Jesus in the New Testament. Focusing on Mark 5, ask yourself how this chapter presents demons, Jesus’ control over them, and what sort of connection the text makes between demons and illness.

Part III: Conceptions of Evil in the New Testament

Meeting 2
Satan in the New Testament—the Gospels
Reading: Matthew 4:1-11/Luke 4:1-13; John 6-7; Wray and Mobley, 113-128
Essay Topic: Read the text of Matt 4:1-11 closely. How does this text depict Satan? What sorts of things does he do? What does this story contribute to the gospel of Matthew?

Week 9
Meeting 1  
Satan and the Two Beasts—the Book of Revelation  
**Reading:** Revelation 1-13; Wray and Mobley, 136-144  
**Essay Topic:** The theme of supernatural evil is paramount in the book of Revelation. Focus on Revelation 11-13. Read these texts closely. In Rev 11 and 13 what sort of eschatological figures of evil are said to arise? What is the relationship between the dragon and the beasts? Rev 12 is an enigmatic text. Discuss the specific details of its depiction of the dragon.

Meeting 2  
The Book of Revelation II  
**Reading:** Revelation 14-22; Wray and Mobley, 144-148  
**Essay Topic:** Focus on chapters 17-21. Which figures of evil are present in the text? Discuss the specific activities and actions attributed to these entities. How do you think the author understood his visionary portrayals of eschatological evil when he was writing during the days of the Roman Empire?

*(note: for the next version of the course I will expand the treatment of Revelation to two weeks)*

**Week 11**  
Meeting 1  
Satan and the Demons in Early Christianity: Justin Martyr  
**Reading:** Justin Martyr, *First Apology* 23-29; *Second Apology* 5; Pagels, *The Origin of Satan*, 112-148 (all on Blackboard)  
**Essay Topic:** Who is Justin Martyr? Writing in the period of Early Christianity, how does he understand Satan and demons? How does he use these traditions to understand the ordinary world he faced in which Christianity is a minority religion that was not well regarded by the public in general?

**Part IV: The Antichrist Tradition**

Meeting 2  
The Formation of the Antichrist Tradition  
**Reading:** 1 and 2 John, 2 Thessalonians 2, Mark 13, McGinn, 33-56  
**Essay Topic:** The term “antichrist” first appears in the New Testament letters 1 and 2 John. Examine the verses in which the term occurs and analyze how they use it. Who are “antichrists” in the opinion of the author? Do you think the “antichrists” of these texts are supernatural opponents of God? Examine how do texts such as 2 Thess 2 or Mark 13 provide an impression of traditions of eschatological evil that function as antecedent traditions to the later Antichrist myth (see the reading by McGinn).

**Week 12**  
Meeting 1  
The Flourishing of the Antichrist Tradition: Hippolytus  
**Reading:** Hippolytus, *Concerning the Antichrist* (Blackboard); McGinn, 57-70  
**Essay Topic:** The myth of the Antichrist flourishes in the period of Early Christianity after the composition of the New Testament. Who is Hippolytus and when did he
live? Read his treatise on the Antichrist. What are the main things that Hippolytus says about this figure? What does he say about his appearance? Or when he shall arise? Or his similarity to Christ?

Meeting 2
The Flourishing of the Antichrist Tradition: The Apocalypse of Elijah
Reading: the Apocalypse of Elijah (Winternute, “Apocalypse of Elijah,” 721-53; Blackboard) (Note: you can skip a lot of the technical details in the introductory essay).
Essay Topic: What is the Apocalypse of Elijah? When was it written? Analyze specific texts of the composition in which the Antichrist is prominent. Describe the text’s presentation of the myth of the Antichrist—addressing issues such as what the Antichrist will do, how he is similar to Christ, and his defeat.

Week 13
Part V: Demons in Ancient Judaism
Meeting 1
Demons in Ancient Judaism: The Testament of Solomon
Reading: T. Solomon 1-13 (Duling, “Testament of Solomon,” 935-974) (Note: you can skip a lot of the technical details in the introductory essay).
Essay Topic: The Testament of Solomon is arguably our richest, most detailed source for demonological speculation in Judaism during the late antique period. Review some basic information regarding the text. When do we think it was written? How does Solomon achieve power of the demons? What are some of the specific demons that are described in the narrative? How do you think this text would have been used when it was written?

Nov. 16
The Testament of Solomon II
Reading: T. Solomon 14-26 (Duling, “Testament of Solomon,” 974-87; see BB folder for previous class)
Essay Topic: None
Quiz #4

Week 14
Part VI: Antichrist and Demons Today
Meeting 1
Demons Today
Reading: Hammond and Hammond, Pigs in the Parlor, 1-4, 103-21; Frankfurter, Evil Incarnate, 53-72 (both on Blackboard).
Essay Topic: In this class we leap to the modern period and examine how demonological traditions are used today. How do the authors of Pigs in the Parlor understand the presence of demons in the world? Based on their classification of demons, what sort of problems and issues are the authors trying to explain through appeal to demons? In the Frankfurter reading, what does he say about ritual experts who purport to have expert knowledge on demons? How can this perspective be used to explain the Pigs book?
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Meeting 2  Antichrist Today
  Quiz #5
  Reading: McGinn, 250-280; Goff, “Antichrist and His Predecessors” (focus on pp. 104-106; Blackboard).
  Essay Topic: Examine some examples, discussed in the reading, that illustrate how the Antichrist tradition is used today. How do Christians use the Antichrist myth to understand people whom they do not like or with whom they disagree?

Week 15

Part VII: Mythologies of Evil and the Movies

Antichrist, Demons and the Movies—redo this section—student presentations

Meeting 1  FILM: OMEN (1976)
  Long Essay Topic: What is the basic plot of this film? Compare the film to the book of Revelation. In particular focus on the account of the beasts in Rev 13. What in the film draws, in your opinion, directly from this biblical chapter and which does not? Develop an opinion about how this film constitutes an interpretation of the book of Revelation?

Meeting 2  FILM: THE EXORCIST (1973)
  Long Essay Topic: Examine the basic plot of this film. How does this film imagine demons and the presence of evil in the world? Based on your knowledge of demonological traditions acquired in this class, to what extent should we understand the movie not simply as a creative work but as shaped by conceptions of demons that we have examined?

FINAL EXAM (to be taken during exam week)
Appendix A

Assessment for:
Learning Objectives of the Humanities and Cultural Practice distribution area

and

Learning Objectives for E-Series course

Students will demonstrate the ability to:

Humanities and Cultural Practice Competencies

1) interpret intellectual or artistic works within a cultural context.

Students are assessed on their ability to analyze and make informed, thoughtful comments on the subject matter.

The competency will be measured by long essay on the midterm. Following is a sample question for the long essay, which would be graded according to the criteria in Appendix B:

It is generally assumed that the Bible as a whole describes Satan as an evil, supernatural opponent of God, to whom evil is attributed. The Old Testament, however, does not contain such a portrait of Satan. Trace the development of the figure of Satan from the Hebrew Bible to Early Judaism. Discuss relevant biblical texts to put forward an understanding of how the word “satan” is used in the Hebrew Bible. Drawing on material covered in class, analyze the rise during the Second Temple period of belief in an evil, spiritual opponent of God.

2) use a cultural, artistic, or philosophical approach to analyze some aspect of human experience.

The students will be assessed on their ability to show that they can analyze and articulate informed opinions about ancient texts in the cultural and historical contexts in which they developed.

The competency will be measured by long essay on the final exam. Following is a sample question for the long essay, which would be graded according to the criteria in Appendix B:

The Antichrist is an important figure historically in terms of how Christians have both envisaged the end of history and conceptualized evil. Survey the development of the Antichrist tradition. The New Testament certainly envisions eschatological figures of evil, but the concept of the Antichrist as we know it today is a later development. Describe the New Testament texts upon which this tradition is based. What sort of end-time figures of evil do they describe? How do Early Christian texts such as the Apocalypse of Elijah and Hippolytus’ treatise on the Antichrist understand the Antichrist?
E-Series Competencies

1) analyze the major questions or problems in the course using various intellectual perspectives

The course examines the historical development of western mythologies today, and their relevance in contemporary culture. The assessment is based on a demonstrated knowledge of these developments and the ability to apply them to understanding theological and cultural discourses of evil today.

The competency will be measured by criterion #1 of the Long Paper.

2) demonstrate the relevance of ideas or findings from the course.

Students shall demonstrate the ability to analyze and make informed, thoughtful comments regarding how older traditions about the Satan, the Antichrist and demons shape contemporary presentations of these figures in film.

The competency will be measured by criterion #2 of the Long Paper.

3) communicate arguments central to the course using clear, coherent prose that utilizes the conventions of standard American English

Students are assessed on their ability to write cogent prose that neatly expresses their arguments and provides a clear narrative with a logical progression of thought. See Appendices B and C for a rubric used to assess written work and for style guidelines given to the students.

The competency is measured by criterion #2 of the Short Papers.

4) discuss relevant ideas from the course using sources from a variety of text types.

The course is designed to have students confront Western mythologies of evil as discourses that developed over time and changed, primarily through the close reading of ancient texts. The course will enrich the students’ ability to understand and historically contextualize discussions of Satan, Antichrist and demons that they encounter subsequent to the course.

The competency will be measured by criterion #1 of the Short Papers.
Appendix B
Grading Rubric

The following criteria will be used to assess written assignments for this course:

An “A” paper:

- Includes an easily identifiable, sophisticated, insightful and clear thesis.
- Contains an excellent structure and organizational framework that is easy to understand and appropriate for the thesis. This includes smooth transitions and clearly stated paragraphs that flow together in a coherent manner.
- Uses examples and quotes from the primary source(s) in a clear and relevant manner to support the thesis.
- Uses excellent sentence structure, grammar, and diction. Spelling and punctuation errors must be minimal to non-existent.

A “B” paper:

- Includes a thesis statement.
- Contains a structure and organizational framework that is identifiable, and attempts to make transitions smoothly. Paragraphs must flow together in a coherent manner.
- Uses examples and quotes from the primary source(s) to support the thesis.
- Uses good sentence structure, grammar, and diction. There may be some spelling and punctuation errors, but they cannot detract from the reader’s ability to understand the content.

A “C” paper:

- Attempts to articulate a statement of purpose for the paper.
- Contains elements of structure and organization.
- Uses examples and quotes from the primary source(s), but not always in a way that clearly supports the thesis.
- Contains numerous structural, grammatical and stylistic errors.

A “D” paper:

- Fails to include a thesis or statement of purpose for the paper.
- Lacks structure and organization.
- Uses inappropriate and irrelevant examples and quotes.
- Contains an unusually large number of structural, grammatical and stylistic errors.

An “F” paper:

- Is not turned in to the instructor.
- Fails to meet the standards indicated for a “D” paper.
Appendix C

Guidelines for Writing and for Citing Biblical Texts

COMMON ERRORS TO AVOID WHEN WRITING
1) Students sometimes attempt to include too many ideas in one sentence which can confuse the reader because there are simply too many ideas in one phrase which does not allow the reader to comprehend what the student is attempting to say which means that it is necessary for the student to break up his or her ideas in order for the reader to understand what he or she is trying to say otherwise we have what is called a run-on sentence in grammar where a sentence goes on and on with no direct indication as to what it is about so please break up your ideas into simple sentences in order that your reader may fully comprehend your ideas.

2) Proofread your work for misspelled words before handing it in. Ewe need to know whey four spell-check to till win a reel word is used in correct lee.

3) In writing a complex sentence that includes both a primary and dependent clause, students often. They will forget to include the dependent clause leaving their primary thought incomplete. These are called sentence fragments and are easily avoided with proofreading.

4) Students often have a difficult problem remembering the correct formula for documenting biblical passages. So, for example, when Rehoboam took the throne in Judah, he told the people “My father made your yoke heavy, but I will add to your yoke; my father disciplined you with whips but I will discipline you with scorpions” (I Kings 12:14).
In documenting this quote, note that I placed in quotations the reported speech of Rehoboam (“,”). After the quote at the end of the sentence, I placed in parenthesis the book in which the speech derives (I Kings), the chapter (12), a colon (:), and finally the verse (14). Your period ending your sentence should follow your parenthetical documentation.

5) Important: students must document their source EVEN IF THEY ARE ONLY REFERRING TO IT AND NOT DIRECTLY QUOTING IT! So, for example:
The text clearly shows that Rehoboam’s demands would be greater than that which his father placed upon the people (I Kings 12:14).
Failure to document is equivalent to stealing as you are robbing ideas from others and claiming them as your own. All ideas must be documented!

6) Students often attempt to fill their paper with large, bulky quotes to take up space. Being that the paper requirements are short, quotes must be limited to no more than 4 lines.

7) Capitalize the word “Bible” in your papers, but do not capitalize the adjective “biblical.”

8) Avoid using second person forms of speech (you, ya’ll) in papers.