

HUMANITIES C100 INTRODUCTION TO HUMANITIES STUDY GUIDE

Q & A PLUS NOTES (MODULE 1- 6) WESTERN GOVERNORS

UNIVERSITY 2024

Module 1: Foundations of Humanities

1. What are the humanities?
The study of human ideas.
2. Why study the humanities?
To better understand the human condition and other cultures, what humans believe and why, understand the past, to become better citizens and contributors to society
3. What are the major historical periods covered in this course?
Classical
Renaissance
Neoclassical
Romantic
Realist
4. What is a theme? Give a few examples of themes from each period.
Themes are unifying ideas that are repeated or developed throughout a literary or artistic work.
 - **Classical-balance, truth, polytheism, democracy**
 - **Renaissance-science, rationalism, humanism**
 - **Neoclassical-skepticism, order, belief in a hands-off supreme being**
 - **Romantic-nationalism, revolution, passion**
 - **Realist-Darwin, doubt, industrialization**
5. Identify and describe two universal themes: love and the hero.
 - **Love: Eros-erotic love Agape-platonic; selfless; on a spiritual level. The pursuit of passion over power**
 - **Hero: an individual overcomes stupendous feats against seemingly insurmountable and antagonistic forces.**
6. Define the central concepts in the humanities: humanism, myth, monomyth, beauty, aesthetic experience, and archetype.
 - **Humanism: the study of the creative and intellectual contributions of all human cultures or an ethical system that centers on humans and their values and emphasizes reason and the scientific method.**
 - **Myths: traditional stories of a people or culture that serve to explain some natural phenomenon, human origin and customs, or religious rites**
 - **Beauty: qualities that give pleasure to the senses.**
 - **Aesthetic experience: when beauty inspires a feeling of pleasure. The stimulus may be visual, auditory, or literary.**
 - **Monomyth: the hero's journey, a basic pattern that is found in many narratives from around the world**
 - **Archetypes: age-old models of classification of people or story types. ie the hero, the scapegoat,**

Humanities Text Volume2 Study Guide

Michael Hoelscher



Humanities Text Volume2 Study Guide:

Jesus' Death in New Testament Thought Volume 2: Texts David A. Brondos, 2018-04-25 Jesus Death in New Testament Thought is unlike anything written on the subject to date. It represents a radical break with the traditional models or theories of atonement based on ideas such as penal substitution, participation in Christ, and the Christus Victor motif, claiming that all of these ideas as commonly understood are foreign to New Testament thought. On the basis of his analysis of second temple Jewish thought, Brondos demonstrates that for Jews in antiquity, what atoned for sins and led people to be declared righteous in God's sight was not sacrifice, suffering, or death in themselves, but the renewed commitment to living in accordance with God's will, which they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will. According to the thought of Jesus' first followers, in accordance with a divine plan conceived of before the ages, in Jesus, God had sent his Son in order to establish around him a community of people fully committed to practicing the love, justice, solidarity, and righteousness associated with God's will for all. Jesus' dedication to this task led to confrontation and conflict with the powers and authorities of his day, who sought to silence him by having him put to death. Because he stood firm and remained faithful to that task rather than backing down from it, he was crucified on a Roman cross. Paradoxically, however, in this way, he laid the basis for the existence of the community God had desired from the start, stamping it forever as one to which no one could truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died. Those who form part of this community, living out of faith under Jesus as their risen Lord, come to practice God's will as redefined through Jesus, and on that basis are forgiven and accepted as righteous by God. Thus, by giving up his life out of love for others in faithfulness to the task his Father had given him, Jesus has attained the redemption, reconciliation, cleansing, and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him, and his death in fulfillment of the promises that God had made of old to his people Israel. In Volume 1, Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas. His argument will leave the reader with no doubt that Jesus' first followers understood the salvific significance of his death, or blood, in the manner just outlined, and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament. In Volume 2, Brondos examines the formulaic allusions to Jesus' death that we find scattered throughout the New Testament and other early Christian writings, so as to demonstrate that these are precisely the ideas that lie behind those allusions. At the same time, through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons, he provides clear evidence that by the late second century, ideas that are foreign to those texts began to be read back into them, with the result that the original understandings of Jesus' death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought. In his Conclusion, Brondos

argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers

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Table of Contents Humanities Text Volume2 Study Guide

1. Understanding the eBook Humanities Text Volume2 Study Guide
 - The Rise of Digital Reading Humanities Text Volume2 Study Guide
 - Advantages of eBooks Over Traditional Books
2. Identifying Humanities Text Volume2 Study Guide
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Humanities Text Volume2 Study Guide
 - User-Friendly Interface
4. Exploring eBook Recommendations from Humanities Text Volume2 Study Guide
 - Personalized Recommendations
 - Humanities Text Volume2 Study Guide User Reviews and Ratings
 - Humanities Text Volume2 Study Guide and Bestseller Lists
5. Accessing Humanities Text Volume2 Study Guide Free and Paid eBooks
 - Humanities Text Volume2 Study Guide Public Domain eBooks
 - Humanities Text Volume2 Study Guide eBook Subscription Services
 - Humanities Text Volume2 Study Guide Budget-Friendly Options
6. Navigating Humanities Text Volume2 Study Guide eBook Formats
 - ePub, PDF, MOBI, and More
 - Humanities Text Volume2 Study Guide Compatibility with Devices
 - Humanities Text Volume2 Study Guide Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Humanities Text Volume2 Study Guide
 - Highlighting and Note-Taking Humanities Text Volume2 Study Guide
 - Interactive Elements Humanities Text Volume2 Study Guide
8. Staying Engaged with Humanities Text Volume2 Study Guide

- Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Humanities Text Volume2 Study Guide
9. Balancing eBooks and Physical Books Humanities Text Volume2 Study Guide
- Benefits of a Digital Library
 - Creating a Diverse Reading Collection Humanities Text Volume2 Study Guide
10. Overcoming Reading Challenges
- Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Humanities Text Volume2 Study Guide
- Setting Reading Goals Humanities Text Volume2 Study Guide
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Humanities Text Volume2 Study Guide
- Fact-Checking eBook Content of Humanities Text Volume2 Study Guide
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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